

Theosophical
ARTICLES
BY
H P BLAVATSKY

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FOREWORD

H. P. BLAVATSKY (1831-1891) was the principal founder of the Theosophical Society in 1875, and the major inspiration of the resulting Theosophical Movement. Her best known works are *Isis Unveiled* (1877) and *The Secret Doctrine* (1888). Of almost equal importance were her voluminous periodical writings, contributed to the *Theosophist*, which she founded in India in 1879, to *Lucifer*, begun in London in 1887, to the *Path*, edited by William Q. Judge in the United States, to some less known Theosophical journals, and a few other nineteenth-century periodicals.

The articles of Madame Blavatsky are an invaluable source of Theosophical teaching and explanation. Practically all of these articles were reprinted in the monthly magazine THEOSOPHY, issued in the United States by The Theosophy Company, beginning in 1912. Then, in 1963, to make them more easily accessible to students, the articles were gathered into pamphlets which were made available over a period of years to subscribers to THEOSOPHY. These articles make the content of the present three volumes, *The Articles of H. P. Blavatsky*.

The order of the articles in these books is that of their appearance in the pamphlets. The content of the pamphlets was selected according to a scheme of related interests. Some classification of the articles has been possible, but is based chiefly on the Theosophical intentions of the author rather than accommodation to the "fields" of modern learning. She wrote chiefly for Theosophical students, although with universal appeal.

In each volume the articles making its content are listed by title in the order printed, and in this, the first volume, the articles in all three volumes are given alphabetically, for easy location.

While no claim of completeness is made for this assemblage of H.P.B.'s periodical writings, it may be said that all her major articles are included, and some of her notes and comment on letters and contributions to the magazines she edited are also provided. A subject index following the model of the Theosophy Company supplementary *Index to The Secret Doctrine* will be found at the end of the third volume.

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Volume 1

“WHAT IS TRUTH?”

Truth is the Voice of Nature and of Time—
Truth is the startling monitor *within us*—
Naught is without it, it comes from the stars,
The golden sun, and every breeze that blows. . . .
—W. THOMPSON BACON

. . . Fair Truth’s immortal sun
Is sometimes hid in clouds; not that her light
Is in itself defective, but obscured
By my weak prejudice, imperfect faith
And all the thousand causes which obstruct
The growth of goodness. . . .
—HANNAH MORE

WHAT is Truth?” asked Pilate of one who, if the claims of the Christian Church are even approximately correct, must have known it. But He kept silent. And the truth which He did not divulge, remained unrevealed, for his later followers as much as for the Roman Governor. The silence of Jesus, however, on this and other occasions, does not prevent his present followers from acting as though they had received the ultimate and absolute Truth itself; and from ignoring the fact that only such Words of Wisdom had been given to them as contained a share of the truth, itself concealed in parables and dark, though beautiful, sayings.¹

This policy led gradually to dogmatism and assertion. Dogmatism in churches, dogmatism in science, dogmatism everywhere. The possible truths, hazily perceived in the world of abstraction, like those inferred from observation and experiment in the world of matter, are forced upon the profane multitudes, too busy to think for themselves, under the form of *Divine revelation* and *Scientific authority*. But the same question stands open from the days of Socrates and Pilate down to our own age of wholesale negation: is there such a thing as *absolute truth* in the hands of any one party or man? Reason answers, “there cannot be.” There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.

¹ Jesus says to the “Twelve”—“Unto you is given the mystery of the Kingdom of God; but *unto them that are without, all things are done in parables,*” etc. (Mark iv. 11.)

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae*—is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow. . . .

Still each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays, however differentiated they may become after their long journey through the physical particles in space. To achieve this, there are two methods. On the physical plane we may use our mental polariscope: and, analyzing the properties of each ray, choose the purest. On the plane of spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind—that mind which depends upon, and is inseparable from, its medium or *vehicle*, the organic brain—the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop *pari passu* with the “divine man.” This is what the great adepts, the Yogis in the East and the Mystics in the West, have always done and are still doing.

But we also know, that with a few exceptions, no man of the world, no materialist, will ever believe in the existence of such adepts, or even in the possibility of such a spiritual or psychic

development. “The (ancient) fool hath said in his heart, There is no God”; the modern says, “There are no adepts on earth, they are figments of your diseased fancy.” Knowing this we hasten to reassure our readers of the Thomas Didymus type. We beg them to turn in this magazine to reading more congenial to them; say to the miscellaneous papers on Hylo-Idealism, by various writers.²

For LUCIFER tries to satisfy its readers of whatever “school of thought,” and shows itself equally impartial to Theist and Atheist, Mystic and Agnostic, Christian and Gentile. Such articles as our editorials, the Comments on “Light on the Path,” etc., etc.—are not intended for Materialists. They are addressed to Theosophists, or readers who know in their hearts that Masters of Wisdom *do* exist: and, though *absolute* truth is not on earth and has to be searched for in higher regions, that there still are, even on this silly, ever-whirling little globe of ours, some things that are not even dreamt of in Western philosophy.

To return to our subject. It thus follows that, though “general *abstract* truth is the most precious of all blessings” for many of us, as it was for Rousseau, we have, meanwhile, to be satisfied with relative truths. In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. As for an absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mahomet, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it. And thirdly, because notwithstanding that in the poet’s fancy man is

. the abstract
Of all perfection, which the workmanship
Of heaven hath modelled

in reality he is a sorry bundle of anomalies and paradoxes, an

² *e.g.*, to the little article “Autocentricism”—on the same “philosophy,” or again, to the apex of the Hylo-Idealist pyramid in this Number. It is a letter of protest by the learned Founder of the School in question, against a *mistake* of ours. He complains of our “coupling” his name with those of Mr. Herbert Spencer, Darwin, Huxley, and others, on the question of atheism and materialism, as the said lights in the psychological and physical sciences are considered by Dr. Lewins too flickering, too “compromising” and weak, to deserve the honourable appellation of Atheists or even Agnostics. See “Correspondence” in Double Column, and the reply by “The Adversary.”

empty wind bag inflated with his own importance, with contradictory and easily influenced opinions. He is at once an arrogant and a weak creature, which, though in constant dread of some authority, terrestrial or celestial, will yet—

. like an angry ape,
 Play such fantastic tricks before high Heaven
 As make the angels weep.

Now, since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? As physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say—develop in you the *inner* knowledge. From the time when the Delphic oracle said to the enquirer “Man, know thyself,” no greater or more important truth was ever taught. Without such perception, man will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself*, i.e., acquire the *inner* perceptions which never deceive, before he can master any absolute truth. Absolute truth is *the symbol of Eternity*, and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, *love of truth for its own sake*, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value?* We are fully aware of the difficulties in the way of receiving truth. The fair heavenly maiden descends only on a (to her) congenial soil—the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual Consciousness; and both are truly rare dwellers in civilized lands. In our century of steam and electricity, when man lives at a maddening speed that leaves him barely time for reflection, he allows himself usually to be drifted down from cradle to grave, nailed to the Procrustean bed of custom and conventionality. Now conventionality—pure and simple—is a congenital LIE, as it is in every case a “*simulation* of feelings according to a received stand-

ard” (F. W. Robertson’s definition); and where there is any simulation *there cannot be any truth*. How profound the remark made by Byron, that “truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed *by the false scales of custom*,” is best known to those who are forced to live in the stifling atmosphere of such social conventionalism, and who, even when willing and anxious to learn, dare not accept the truths they long for, for fear of the ferocious Moloch called Society.

Look around you, reader; study the accounts given by world-known travellers, recall the joint observations of literary thinkers, the data of science and of statistics. Draw the picture of modern society, of modern politics, of modern religion and modern life in general before your mind’s eye. Remember the ways and customs of every cultured race and nation under the sun. Observe the doings and the moral attitude of people in the civilized centres of Europe, America, and even of the far East and the colonies, everywhere where the white man has carried the “benefits” of so-called civilization. And now, having passed in review all this, pause and reflect, and then name, *if you can*, that blessed *Eldorado*, that exceptional spot on the globe, *where TRUTH is the honoured guest, and LIE and SHAM the ostracised outcasts*? You CANNOT. Nor can any one else, unless he is prepared and determined to add his mite to the mass of falsehood that reigns supreme in every department of national and social life. “Truth!” cried Carlyle, “truth, though the heavens crush me for following her, no falsehood, though a whole celestial Lubberland were the prize of Apostasy.” Noble words, these. But how many think, and how many will *dare* to speak as Carlyle did, in our nineteenth century day? Does not the gigantic appalling majority prefer to a man the “paradise of Do-nothings,” the *pays de Cocagne* of heartless selfishness? It is this majority that recoils terror-stricken before the most shadowy outline of every new and unpopular truth, out of mere cowardly fear, lest Mrs. Harris should denounce, and Mrs. Grundy condemn, its converts to the torture of being rent piecemeal by her murderous tongue.

SELFISHNESS, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul, *separate and distinct* from the Universal Soul, is “created”—this Selfishness is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling, and *Hypocrisy* out of the desire

to mask *Lie*. It is the fungus growing and strengthening with age in every human heart in which it has devoured all better feelings. Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

Is this Truth and Fact, or is it slander? Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self's sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish motives in politics shall be called "noble national aspiration, patriotism," etc.; and the citizen views it in his family circle as "domestic virtue." Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one's neighbour, can never be regarded as a virtue. We see smooth-tongued DECEIT and BRUTE FORCE—the *Jachin* and *Boaz* of every International Temple of Solomon—called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism "in (cunning) strength shall this my house be established" into daily practice; *i.e.*, gets by deceit what he cannot obtain by force—shall we applaud him? A diplomat's qualification—"dexterity or skill in securing advantages"—for one's own country at the expense of other countries, can hardly be achieved by speaking *truth*, but verily by a wily and deceitful tongue; and, therefore, LUCIFER calls such action—a *living*, and an evident LIE.

But it is not in politics alone that custom and selfishness have agreed to call deceit and lie virtue, and to reward him who lies best with public statues. Every class of Society lives on LIE, and would fall to pieces without it. Cultured, God-and-law-fearing aristocracy, being as fond of the forbidden fruit as any plebeian, is forced to lie from morn to noon in order to cover what it is pleased to term its "little peccadillos," but which TRUTH regards as gross immorality. Society of the middle classes is honeycombed with false smiles, false talk, and mutual treachery. For the majority religion has become a thin tinsel veil thrown over the corpse of spiritual faith. The master goes to church to deceive his servants; the starv-

ing curate—preaching what he has ceased to believe in—hoodwinks his bishop; the bishop—his God. *Dailies*, political and social, might adopt with advantage for their motto Georges Dandin’s immortal query—“*Lequel de nous deux trompe-t-on ici?*”—Even Science, once the anchor of the salvation of Truth, has ceased to be the temple of *naked* Fact. Almost to a man the Scientists strive now only to force upon their colleagues and the public the acceptance of some personal hobby, of some new-fangled theory, which will shed lustre on their name and fame. A Scientist is as ready to suppress damaging evidence against a current scientific hypothesis in our times, as a missionary in heathen-land, or a preacher at home, to persuade his congregation that modern geology is a lie, and evolution but vanity and vexation of spirit.

Such is the actual state of things in 1888 A.D., and yet we are taken to task by certain papers for seeing this year in more than gloomy colours!

Lie has spread to such extent—supported as it is by custom and conventionalities—that even chronology forces people to lie. The suffixes A.D. and B.C. used after the dates of the year by Jew and Heathen, in European and even Asiatic lands, by the Materialist and the Agnostic as much as by the Christian, at home, are—a *lie* used to sanction another LIE.

Where then is even relative truth to be found? If, so far back as the century of Democritus, she appeared to him under the form of a goddess lying at the very bottom of a well, so deep that it gave but little hope for her release; under the present circumstances we have a certain right to believe her hidden, at least, as far off as the ever invisible *dark* side of the moon. This is why, perhaps, all the votaries of hidden truths are forthwith set down as lunatics. However it may be, in no case and under no threat shall LUCIFER be ever forced into pandering to any universally and tacitly recognised, and as universally practised lie, but will hold to fact, pure and simple, trying to proclaim truth whensoever found, and under no cowardly mask. Bigotry and intolerance may be regarded as orthodox and sound policy, and the encouraging of social prejudices and personal hobbies at the cost of truth, as a wise course to pursue in order to secure success for a publication. Let it be so. The Editors of LUCIFER are Theosophists, and their motto is chosen: *Vera pro gratiis*.

They are quite aware that LUCIFER'S libations and sacrifices to the goddess Truth do not send a sweet savoury smoke into the noses of the lords of the press, nor does the bright "Son of the Morning" smell sweet in their nostrils. He is ignored when not abused as—*veritas odium paret*. Even his friends are beginning to find fault with him. They cannot see *why it should not be a purely Theosophical magazine*, in other words, why it refuses to be dogmatic and bigoted. Instead of devoting every inch of space to theosophical and occult teachings, it opens its pages "to the publication of the most grotesquely heterogeneous elements and conflicting doctrines." This is the chief accusation, to which we answer—why not? Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not*, as to learn what it *is*. The average reader can hardly hope to find any fact in a sectarian publication under all its aspects, *pro* and *con*, for either one way or the other its presentation is sure to be biassed, and the scales helped to incline to that side to which its editor's special policy is directed. A Theosophical magazine is thus, perhaps, the only publication where one may hope to find, at any rate, the unbiassed, if still only approximate truth and fact. Naked truth is reflected in LUCIFER under its many aspects, for no philosophical or religious views are excluded from its pages. And, as every philosophy and religion, however incomplete, unsatisfactory, and even foolish some may be occasionally, must be based on a truth and fact of some kind, the reader has thus the opportunity of comparing, analysing, and choosing from the several philosophies discussed therein. LUCIFER offers as many facets of the One universal jewel as its limited space will permit, and says to its readers: "Choose you this day whom ye will serve: whether the gods that were on the other side of the flood which submerged man's reasoning powers and divine knowledge, or the gods of the Amorites of *custom* and *social falsehood*, or again, the Lord of (the highest) Self—the bright destroyer of the dark power of illusion?" Surely it is that philosophy that tends to diminish, instead of adding to,

the sum of human misery, which is the best.

At all events, the choice is there, and for this purpose only have we opened our pages to every kind of contributors. Therefore do you find in them the views of a Christian clergyman who believes in his God and Christ, but rejects the wicked interpretations and the enforced dogmas of his ambitious proud Church, along with the doctrines of the Hylo-Idealist, who denies God, soul, and immortality, and believes in nought save himself. The rankest Materialists will find hospitality in our journal; aye, even those who have not scrupled to fill pages of it with sneers and personal remarks upon ourselves, and abuse of the doctrines of Theosophy, so dear to us. When a journal of *free thought*, conducted by an Atheist, inserts an article by a Mystic or Theosophist in praise of his occult views and the mystery of Parabrahmam, and passes on it only a few casual remarks, then shall we say LUCIFER has found a rival. When a Christian periodical or missionary organ accepts an article from the pen of a free-thinker deriding belief in Adam and his rib, and passes criticism on Christianity—its editor’s faith—in meek silence, then it will have become worthy of LUCIFER, and may be said truly to have reached that degree of tolerance when it may be placed on a level with any Theosophical publication.

But so long as none of these organs do something of the kind, they are all sectarian, bigoted, intolerant, and can never have an idea of truth and justice. They may throw innuendoes against LUCIFER and its editors, they cannot affect either. In fact, the editors of that magazine feel proud of such criticism and accusations, as they are witnesses to the absolute absence of bigotry, or arrogance of any kind in theosophy, the result of the divine beauty of the doctrines it preaches. For, as said, Theosophy allows a hearing and a fair chance to all. It deems no views—if sincere—entirely destitute of truth. It respects thinking men, to whatever class of thought they may belong. Ever ready to oppose ideas and views which can only create confusion without benefiting philosophy, it leaves their expounders personally to believe in whatever they please, and does justice to their ideas when they are good. Indeed, the conclusions or deductions of a philosophic writer may be entirely opposed to our views and the teachings we expound; yet his premises and statements of facts may be quite correct, and other people may profit by the adverse philosophy, even if we ourselves reject it, believing we have something higher and still nearer to the truth. In any case, our

profession of faith is now made plain, and all that is said in the foregoing pages both justifies and explains our editorial policy.

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.* Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead." . . .

It is to avoid such a calamity—one that has befallen every founder of a religious or philosophical school—that the editors are studiously careful not to offer the reader only those truths which they find reflected in their own personal brains. They offer the public a wide choice, and refuse to show bigotry and intolerance, which are the chief landmarks on the path of Sectarianism. But, while leaving the widest margin possible for comparison, our opponents cannot hope to find *their faces* reflected on the clear waters of our LUCIFER, without remarks or just criticism upon the most prominent features thereof, if in contrast with theosophical views.

This, however, only within the cover of the public magazine, and so far as regards the merely intellectual aspect of philosophical truths. Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from

public view, for the “evidence of things not seen” is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the “Holy of Holies,” the temple of the impersonal divine *Ego*, or the indwelling SELF. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame—our highest SPIRITUAL CONSCIOUSNESS. And how can the darkness (of illusion) comprehend the LIGHT that shineth in it?

Lucifer, February, 1888

OLD PHILOSOPHERS AND MODERN CRITICS

IN one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Mahâ-Pralaya (general dissolution) the great Soul, Param-Atmâ, the Self-Existent, that which can be “apprehended only by the suprasensual,” becomes “*manifest of itself*.”¹

The Hindûs give this “Existence” various names, one of which is Svayambhû, or Self-Existent. This Svayambhû emanates from itself the creative faculty, or Svâyambhuva—the “Son of the Self-Existent”—and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call Virâj, or the Universe.² This incomprehensible Trinity became later anthropomorphized into the Trimûrti, known as Brahmâ, Vishnu, Shiva, the symbols of the creative, the preservative, and the destructive powers in Nature—and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the Tridanda, the triply manifested Unity, which gave rise to the orthodox AUM, which with them is but the abbreviated Trimûrti. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes Shârîra, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. “Let the Brâhmans know the Sacred Syllable [Aum], the three words of the Sâvitri, and read the Vedas daily.”³

After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul.

. . . Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form. . . .

When having again reunited the subtle elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.

¹ See *Manava Dharma Shastra (Laws of Manu)*, i, 5, 6, 7, 8, *et seq.*

² Every student of Theosophy will recognize in these three consecutive emanations the three Logoi of the *Secret Doctrine* and the Theosophical Scheme.

³ Compare *Manu*, iv. 125.

It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.⁴

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The mystic Decad ($1 + 2 + 3 + 4 = 10$) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Let us see how the Brâhmanical ideas tally with the pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers, who lived thousands of years before himself, with its metaphysical expression. Vyâsa, Jaimini, Kapila, Patanjali, and many others, will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindû Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor. "Men, in proportion to their intellect, have admitted his transcendent claims"; yet his commentators, almost with one consent, shrink from every passage which implies that his Metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage

⁴ Compare *Manu*, i. 50, and other shlokas.

there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [*Noûς Nous*, the Spirit] the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe—who is called, by way of preeminence and excellence, the Supreme Good, the God (*ὁ Θεός*), “the God over all” (*ὁ ἐπὶ πάντι Θεός*).⁵

It is not difficult for a Theosophist to recognize in this “God” (*a*) the UNIVERSAL MIND in its cosmic aspect; and (*b*) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, “but the Father of it”; *i.e.*, the “Father” of the Lower Manas, our personal “brain-mind,” which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.⁶ We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven—he says—was produced according to the eternal pattern of the “Ideal World,” contained, like everything else, in the dodecahedron, the geometrical model used by the Deity.⁷ With Plato, the Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains within itself from eternity the “Idea” of the “to-be-created world,” and this Idea it produces out of itself.⁸ The laws of Nature are the established relations of this Idea to the forms of its manifestations. Two thousand years later, we find the great German philosopher Schopenhauer borrowing this conception when stating that:

These forms are time, space and causality. Through time and

⁵ Cocker, *Christianity and Greek Philosophy*, xi. 377.

⁶ This “God” is the Universal Mind, Alaya, the source from which the “God” in each one of us has emanated.

⁷ Compare *Timaeus Locrius*, p. 97.

⁸ See *Movers' Explanations*, p. 268.

space the idea varies in its numberless manifestations.

Thus, if Theology has often disfigured ancient Theosophy, Modern Psychology and Modern Science have disfigured Ancient Philosophy. Both borrowed without any acknowledgement from the Ancient Wisdom and reviled and belittled it whenever they could. But, for lack of comprehension of the great philosophical and theosophical principles, the methods of Modern Science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it recoils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher abstract types*. The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal Archæus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Is it the sad perception of this truth, the recognition and the adoption of which by any man of Science would now prove suicidal, that makes so many Scientists and famous scholars confess how powerless is Physical Science, even over the world of Matter?

Almost a century separated Plato from Pythagoras,⁹ so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, Kurios was the God-Mind (Nous). “Now, Koros (Kurios) signifies the pure and unmixed nature of intellect—wisdom,” says Plato in the *Cratylus*. Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, the despair of modern Orientalism, Plato

⁹ Pythagoras was born in 580 and Plato in 430 B.C.

declares, in the *Gorgias* and *Phædo*, that they were the vehicles of great truths well worth seeking. But commentators are so little *en rapport* with the great Philosopher as to be compelled to acknowledge that they are ignorant where “the doctrinal ends, and the mythical begins.” Plato put to flight the popular superstitions concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Poccocke ably expresses it,

Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.¹⁰

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the Nous, Spirit, or Rational Soul of man, being “generated by the Divine Father,” possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by Philosophy—the love of wisdom. The love of truth is inherently the love of good; and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. Says Plato in the *Theætetus*:

This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the preexistence of the Spirit or Nous. In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite or two-fold; the *thumos*, or epithymetic part, formed from the substances of the world of phenomena; and the *thumoeides* (*Θυμοειδής*), the essence of which is linked to the eternal

¹⁰ *India in Greece*, Preface, p. ix.

world. The present earth-life is a fall and a punishment. The Soul dwells in “the grave which we call the body,” and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is “asleep.” Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the *Republic*, our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Mâyâ*, or the illusion of the senses in physical life, which is so marked a feature in the Hindû Philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenthral the Soul from the bondage of sense, and to raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the Philosopher [or student of the higher truth] alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect—an initiate into the diviner wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neoplatonic School, was taught and illustrated in the MYSTERIES.¹¹ Many have questioned and even denied this; and Lobeck, in his

¹¹ “The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or ‘jargon’ of the alchemists was employed for a like purpose. The dungeon, the rack, and the faggot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god *Dinos* into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus, the

Aglaophomus, has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, has exploded such assertions. He declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato reincarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul, and its restoration to divine bliss, or reünion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I. the previous purification; II. the admission to participation in the arcane rites; III. the epoptic revelation; IV. the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which anyone receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings.¹²

Such is Platonism. “Out of Plato,” says Ralph Waldo Emerson, “come all things that are still written and debated among men of

Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods.” But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

¹² Thomas Taylor, *Eleusinian and Bacchic Mysteries*, p. 47.

thought." He absorbed the learning of his time—that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great Philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean Numbers. Some of his speculations are not found in the written *Dialogues*; but as he was a listener to the unwritten lectures of Plato, his judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavoured to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitude to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is entirely correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences—real beings." Yet

Plato did not so teach. He declared that the final cause was the Supreme Goodness — τὸ ἀγαθόν.

“Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason.”¹³ Nor did he ever say that “forms are numbers.” What he did say may be found in the *Timæus*: “God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers.”

It is recognized by Modern Science that all the higher laws of Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

The key to the Pythagorean dogmas is the *general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in a few words.* Even the apostle Paul accepted it as true. “Ἐξ αὐτοῦ, καὶ δι’ αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα”—*Out of him and through him and for him all things are*—though the pronoun “him” could hardly have been used with regard to the Universal Mind by an Initiate—a “Master Builder.”

The greatest ancient Philosophers are accused of shallowness and superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn oath.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves for conveying sensations;

¹³ *History of Philosophy*, by Cousin, I. p. ix.

and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic sceptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus*, honestly remarks that the modern Physical Philosopher

hardly allows to his notions the merit of being “the dead men’s bones” out of which he has himself risen to a higher knowledge;¹⁴

forgetting how much the Metaphysics of olden times have helped the “physical” Sciences of the present day. If, instead of quarrelling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato’s works, we analyze them carefully, the *Timæus* alone will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of Modern Science; for, according to Prof. Jowett, the specific discovery that the blood flows out from one side of the heart through the arteries, and returns to the other through the veins, was unknown to him, though Plato was perfectly aware “that blood is a fluid in constant motion.”

Plato’s method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observation and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old Philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato’s disciples could tell more about great cosmic laws and their mutual relations, and could

¹⁴ Jowett, *The Dialogues of Plato*, ii. 508.

demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendour which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their "ignorance," and further it is untrue. Every Science having been revealed in the beginning of time by a *divine* Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore—such as Plato—had the right to reveal it. Once postulate this fact, and the alleged "ignorance" of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of "working hypotheses" and conjectures. The relative practical unprofitableness of most modern scientific research is evinced in the fact that while our Scientists have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of them are unable to tell us anything definite about the Vital Force which produces the changes in these several kingdoms. It is unnecessary to seek further than the works of our highest scientific authorities themselves for corroboration of this statement.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the Ancients, in the face of a public sentiment which is content with nothing less than their abasement. When we meet with a case of the kind we gladly give the bold and honest scholar his due. Such a scholar is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit:

1. "That the nebular

theory was the received belief of the early physicists.” Therefore it could not have rested, as Draper asserts,¹⁵ upon the telescopic discovery made by Herschel.

2. “That the development of animals out of frogs who came to land, and of man out of animals, was held by Anaximenes in the sixth century before Christ.” Professor Jowett might have added that this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldeans, who taught it *exoterically*, as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo—the God, and prophet or revealer of the Secret Doctrine.¹⁶ But in both cases the statements are *blinds*. That which Anaximenes—the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the “Seven Sages,” and therefore an Initiate as were these two Masters—that which Anaximenes meant by “animals” was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways: to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present-day theories is thus shown to be not entirely original with Darwin.

3. Professor Jowett goes on to show “that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space.” Thus Galileo—studying some Pythagorean fragments, which are shown by Reuchlin to have still existed in the days of the Florentine mathematician,¹⁷ being, moreover, familiar with the doctrines of the old Philosophers—but reasserted an astronomical doctrine which prevailed in India in the remotest antiquity.

4. The Ancients “thought that there was a sex in plants as well as in animals.” Thus our modern Naturalists had but to follow in the steps of their predecessors.

5. “That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number.”

¹⁵ *Conflict between Religion and Science*, p. 240.

¹⁶ “The Wisdom of Nebo, of the God my instructor, all-delightful,” says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

¹⁷ Some Kabalistic scholars assert that the original Greek Pythagoric sentences of Sextus, which are now said to be lost, existed at that time in a convent at Florence, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on Astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some Rufinus got hold of it, he would no doubt have perverted it, as Presbyter Rufinus has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus, See Taylor’s Introduction to Iamblichus’ *Life of Pythagoras*, p. xvii

6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number." 7. "That the annihilation of matter was denied by them, and held to be a transformation only." "Although one of these discoveries might have been supposed to be a happy guess," adds Prof. Jowett, "we can hardly attribute them all to mere coincidences." We should think not; for, from what he says elsewhere, Prof. Jowett gives us a full right to believe that Plato indicates (as he really does) in *Timæus*, his knowledge of the indestructibility of Matter, of the conservation of energy, and the correlation of forces. Says Dr. Jowett:

The latest word of modern philosophy is continuity and development. but to Plato *this is the beginning and foundation of Science.* ¹⁸

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the *Old* and partially the *New Testament* included, belonging to the most advanced notions of morality, and religious "revelations." While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timæus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus*, *Cratylus* and *Parmenides*, and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them.

¹⁸ Introduction to *Timæus*, *Dialogues of Plato*, i. 590

The Pythagorean doctrine that *God is the Universal Mind diffused through all things*, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect," says he in the *Phædrus*.¹⁹

He took no pains to conceal his displeasure that the Mysteries had become less secret than they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.²⁰ While mentioning the Gods on every page, his "Pantheistic Monism" is unquestionable, for the whole thread of his discourse indicates that by the term "Gods" he means a class of beings far lower in the scale than the One Deity, and but one grade higher than external man. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:

Those, however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit anyone of the other poets into the "Commonwealth," and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting the *One* [Deity].²¹

Those, therefore, who can discern the true spirit of Plato's Philosophy, will hardly be satisfied with the estimate which Prof. Jowett, in another part of his work, lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-Platonists. He would have us believe that the hidden meanings which they found in this Dialogue, are "quite at variance with

¹⁹ Cory, *Phædrus*, i. 328.

²⁰ This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person without some previous knowledge of the subject, might not be able to understand its contents" (Plato, *Ep.* ii. p. 312; Cory, *Ancient Fragments*, p. 304).

²¹ Josephus, *Against Apion*, ii. p. 1079.

the Spirit of Plato.” This is equivalent to the assumption that Prof. Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he does not penetrate it at all. If, as he tells us, the Christians seem to find in his work their Trinity, the Word, the Church, and the creation of the World, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the Philosopher’s teaching has fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth must, before, like the Phœnix of old, it revives from its own ashes. Every translator of Plato’s works has remarked the strange similarity between the Philosophy of the Esoteric and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman Church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology, “for the sake of making synchronisms,” in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived six hundred years before Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato’s older Academy.

* * *

This doctrine of the Universal Mind diffused through all things underlies all ancient Philosophies. The tenets of Bodhism, or Wisdom, which can never be better comprehended than when studying the Pythagorean Philosophy—its faithful reflection—are derived from this source, as are the exoteric Hindû religion and early Chris-

tianity. The purifying process of reincarnations—metempsychoses—however grossly anthropomorphized at a later period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry, with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras, nor yet Plato, intended to teach this purely metaphysical allegory *literally*. None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbological element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reincarnation from one human body to another, when this teaching concerned a *human being*; and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul. It is not in the dead letter of the mystic sacred literature that scholars may hope to find the true solution of its metaphysical subtleties. The latter weary the power of thought by the inconceivable profundity of their ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist and Brâhmanical systems can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to them lies in the refined and mystical tenets of the spiritual influx of divine life. “Whoever is unacquainted with my law,” says Buddha, “and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of Mâyâ. He must extinguish his passions, unite and identify himself with the law [the teaching of the Secret Doctrine], and comprehend the religion of annihilation,” *i.e.*, the laws of Matter, and those of Karma and Reincarnation.

Plato acknowledges man to be the toy of the element of necessity—which is Karma under another name—in appearing in this world of matter. Man is influenced by external causes, and these causes are *daimonia*, like that of Socrates. Happy is the man physically pure, for if his external soul (astral body, the image of the body) is pure, it will strengthen the second (the lower Manas), or the soul which is termed by him the higher mortal soul, which,

though liable to err from its own motives, will always side with reason against the animal proclivities of the body. In other words, the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires. The lusts of man arise in consequence of his perishable material body, so do other diseases, says Plato; but though he regards crimes as involuntary sometimes, for they result, like bodily disease, from external causes, Plato clearly makes a wide distinction between these causes. The Karmic fatalism which he concedes to humanity does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by necessity,

If they conquered these they would live righteously, and if they were conquered by them, unrighteously.²²

The dual man—*i.e.*, one from whom the divine immortal Spirit has departed, leaving but the animal form and the sidereal, Plato's higher *mortal* soul—is left merely to his instincts, for he has been conquered by all the evils entailed on matter,²³ hence, he becomes a docile tool in the hands of the Invisibles—beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their immortal counsellor, the Divine Spirit, called by Plato “genius.”²⁴ According to this great Philosopher and initiate, one

Who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass into a woman [become helpless and weak as a woman], and should he not cease from evil in that condition he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations [*i.e.*, rebirths or transmigrations], until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational elements [elementary dæmons] composed of fire and air, and water and earth, and returned to the form of his first and better nature.²⁵

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his

²² *Timæus*. See Prof. Jowett's work.

²³ This is the teaching of Esoteric Philosophy and this tenet was faintly outlined in *Isis Unveiled*. With Plato the triple man alone is perfect, *i.e.*, one whose Body, Soul, and Spirit are in close affinity.

²⁴ And by Theosophists the Higher Ego or Buddhi-Manas.

²⁵ Plato's *Timæus*.

Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reincarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

There was not a Philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brâhmans, Buddhists, and later by the Pythagoreans, in its Esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,²⁶ were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and, as the penalty of his divine Philosophy, was put to a violent death. The rabble has been the same in all ages. These men taught that men have two souls, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—which must not be confused with the Astral *Body* or “double”; the other incorruptible and immortal—the Augoeides, or portion of the Divine Spirit—Atmâ-Buddhi; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The Astral Man, intangible and invisible as he may be to our mortal, earthly senses, is still constituted of matter, though sublimated.

Now, if the latter means anything at all, it means that the above teaching about the “two souls” is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal “Astral Soul,” and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimilated its most spiritual elements in the divine essence of the reincarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reincarnation. It perishes, because it fades out in time, all but its intangible, evanescent photography on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal “Spiritual Soul,” that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarna-

²⁶ See Gibbons' *Decline and Fall of the Roman Empire*.

tion. Laden with all IT could save from the personal Soul, it carries it into Devachan, to reward it with ages of peace and bliss. This is no *new* teaching, no “fresh development,” as some of our opponents have tried to prove; and even in *Isis Unveiled*, the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. i, p. 432 and elsewhere). The Secret Doctrine does not concede immortality to all men alike. It declares with Porphyry that only

Through the highest purity and chastity we shall approach nearer to [our] God, and receive, in the contemplation of Him, the true knowledge and insight.

If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our personal God, then it becomes difficult for the gross and sensual man to survive his physical death for a great length of time. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reëgregation. Upon the occurrence of such a catastrophe, the personal individual ceases to exist; his glorious Augoeides, the immortal SELF, has left him for Devachan, whither the Kama Rûpa cannot follow. During the intermediary period between bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No Astral Soul, even that of a pure, good and virtuous man, is immortal in the strictest sense; “from elements it was formed—to elements it must return.” Only, while the soul of the wicked vanishes, and is absorbed without redemption—*i. e.*, the dead man has impressed nothing of himself on the Spirit-Ego—that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones. While there remains in it a spark of the Divine, the personal Ego cannot die *entirely*, as his most spiritual thoughts and aspirations, his “good deeds,” the efflorescence of his “I-am-ship,” so to speak, is now at one with his

immortal Parent. Says Proclus:

After death the soul [the spirit] continueth to linger in the aërial body [astral form], till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like.

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense, he was that, most assuredly; but his Monotheism never led him to the worship of one *personal* God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really *is*, all the finite existences and change being only appearance, *i.e.*, Mâyâ.²⁷ His *Being* was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable *Being*, in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is *Wisdom* or Deity) in our consciousness of the unchangeable relations between number and measure—an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the *Ever-Becoming* is but too apt to lead one inclined to argumentation into hopeless Materialism, the divine *Being* of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect. That which he calls the “Unchangeable Existence” or “Being” is named *Be-ness* in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the *Becoming*, which latter cannot, therefore, be regarded as *existing*, but only as something ever tending—in its cyclic progress toward the One Absolute Existence—to exist, in the “Good,” and at one with Absoluteness. The “Divine Causality” cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he treats his subject teleologically, and in his search for final causes often goes *beyond* the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato’s teachings. They deny the presence of “any definite

²⁷ *Sophistes*, p. 249.

trace of a secret doctrine” in his *Dialogues*;

Not even the passages brought forward out of the insidious Platonic letters (VII, p. 341e, II, p. 314c) containing any evidence.²⁸

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato’s lectures settles the question conclusively.

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the Spirit or rational soul, and every Theosophist will understand his reasons for it. Unless a personality is entirely annihilated, which is extremely rare, the “thumetic soul,” our lower Manas, is in one sense and portion of itself *immortal*—*i.e.* the portion that follows the Ego into Devachan. He also—like Philolaus and Aristotle, in his disquisitions upon the soul—makes of Ether an element; so that there were five principal elements to correspond with the five regular figures in Geometry. This became also a doctrine of the Alexandrian school.²⁹ Indeed, there was much in the doctrines of the Philaletheans which did not appear in the works of the older Platonists, but was doubtless taught in substance by the Philosopher himself, though, with his usual reticence, he did not commit it to writing, as being too arcane for promiscuous publication. Speusippus and Xenocrates after him, held, like their great Master, that the Anima Mundi, or World-Soul, was not the Deity, but a manifestation. Those Philosophers never conceived of the One as an animate Nature.³⁰ The original One did not *exist*, as we understand the term. Not till he had united with the many—emanated existence (the Monad and Duad)—was a Being produced. The *τίμιον*, honoured—the something manifested—dwells in the center

²⁸ Vide Hermann, I, pp. 544, 744, note 755.

²⁹ *Theo. Arith.*, p. 62; on *Pythag. Numbers*.

³⁰ Plato: *Parmenid.*, 141 E.

as in the circumference, but it is only the reflection of the Deity, the World-Soul.³¹ In this doctrine we find all the spirit of Esoteric *Bodhism*, or Secret Wisdom.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception."³²

Xenocrates expounded many of the unwritten theories and teachings of his master. He, too, held the Pythagorean doctrine, with its system of numerals and mathematics, in the highest estimation. Recognizing but three degrees of knowledge—*Thought*, *Perception*, and *Envisagement* (or knowledge by *Intuition*), he made Thought busy itself with all that which is beyond the heavens; Perception with things in the heavens; Intuition with the heavens themselves. The source of these three qualities is found in the Hindû *Mânava Dharma Shâstra*, speaking of the formation (creation, in vulgar parlance) of man. Brahmâ—who is Mahat, or the Universal Soul—draws from its own essence the Spirit, *the immortal breath which perisheth not in the human being*, while to the (lower) soul of that being, Brahmâ gives the Ahankara, consciousness of the Ego. Then is added to it "the intellect formed of the *three qualities*."

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul. After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor of Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in the phe-

³¹ See Stobæus' *Ecl.*, i. 862.

³² Sextus: *Math.*, vii. 145.

nomenal world”—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence “which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars.” All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him (Xenocrates); for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and “working hypotheses.”

The relation of numbers to Ideas was developed by Xenocrates further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible fine. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher.³³ This is conclusive evidence that many of Plato’s doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moving number.³⁴ Theophrastus remarks that he entered into and elaborated this Soul-theory more than any other Platonist. For he regarded intuition and *innate* ideas, δόξα, in a higher sense than any, and made mathematics mediate between knowledge and sensuous perception.³⁵ Hence he built upon this Soul-theory the cosmological doctrine, and proved the necessary

³³ *Metaph.*, 407, a. 3.

³⁴ Appendix to *Timaeus*.

³⁵ *Aristot., De Interp.*, p. 297.

existence in every part of universal Space of a successive and progressive series of animated and thinking though spiritual beings.³⁶ The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. Thus he calls *Unity* and *Duality* (*Monas* and *Duas*) Deities, showing the former as a male Existence, ruling in Heaven as “Father Spirit” and an *uneven* number; and the latter, as a female Existence, Mother Soul, the Mother of the Gods (Aditi?), for she is the Soul of the Universe.³⁷ But if like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them Gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them Gods only that these elementary powers should not be confounded with the dæmons of the nether world³⁸ (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.³⁹ This, also, is the doctrine of Buddhists and Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass—an absolutely Esoteric doctrine.

The dæmons, according to this theory, are intermediate beings between the divine perfection and human sinfulness,⁴⁰ and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus, he ascribed immortality to the psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are annihilated, and the quintessence of the soul alone becomes blended with its divine Spirit, the Rational, and the two are thenceforth one.

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called “Theosophical” teachings, concerning the dual Manas. The World-Soul,

³⁶ Stob., *Ecl.*, i. 62.

³⁷ Stob: *Ibid.*

³⁸ Krische: *Forsch.*, p. 322, etc.

³⁹ Clem: *Stro. Alex.*, v. 590.

⁴⁰ Plutarch: *De Isid.*, ch. 25, p. 360.

that which is called by the Esoteric Yogâchâryas “Father-Mother,”⁴¹ Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them “as the isosceles triangle is to the equilateral and the scalene.”⁴²

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but

For the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us.⁴³

But we believe that it was rather because, like Pythagoras, he had had the Hindû Sages for his Masters and Models. Cicero depicts Xenocrates as utterly despising everything except the highest virtue,⁴⁴ and describes the stainlessness and severe austerity of his character.

To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine, is our problem.⁴⁵

Zeller makes him say:

Purity, even in the secret longings of our heart, is the greatest duty, and only Philosophy and Initiation into the Mysteries help toward the attainment of this object.⁴⁶

This must be so, since we find men like Cicero and Panætius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and Philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One

⁴¹ See *The Secret Doctrine*, Stanzas, Vol. I.

⁴² Cicero. *De Natura Deorum*, i. 13. Strob., or Plut., *De Orac. Defect.*, p. 416, c.

⁴³ *Plato und die Alte Akademie.*

⁴⁴ *Tusc.*, v. 18, 51.

⁴⁵ *Ibid.* Cf. p. 559.

⁴⁶ *Plato und die Alte Akademie.*

and the Indefinite; on Affections and Memory; on Happiness and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Law; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or the *One*, and the Duad or the *Two*. Plutarch speaks at length of this Philosopher, who, like his Master, believed in souls being distributed in earthly bodies as an exile and punishment.

Herakleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy,⁴⁷ taught the same ethics. Zeller presents him to us as imparting, like Hicetas and Ephantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility of the fixed stars, but adds that he was ignorant of the annual revolution of the earth around the sun, and of the heliocentric system.⁴⁸ But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for "atheism," *i.e.*, for divulging this sacred knowledge. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending into "generation" or sublunary existence. His dæmons, or spirits, are airy and vapourous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough enquiry into the Occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of numbers; for the man unable to distinguish the straight line from the curved will never have wisdom enough to secure a mathematical demonstration of the invisible, *i.e.*, we must assure ourselves of the objective existence of our soul before we learn that we are in possession of a divine and immortal Spirit. Iamblichus says the same

⁴⁷ Ed. Zeller: *Philos. der Griechen*.

⁴⁸ *Plato und die Alte Akademie*.

thing; adding, moreover, that it is a secret belonging to the highest Initiation. The Divine Power, he says, always felt indignant with those “who rendered manifest the composition of the *icostagonus*,” viz., who delivered the method of inscribing in a sphere the dodecahedron.

The idea that “numbers” possessing the greatest virtue produce always what is good and never what is evil, refers to justice, equanimity of temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindû Initiates and Hermetists taught before and after him, viz., that every star is an independent planet, which, like our earth, has a soul of its own, every atom of Matter being impregnated with the divine influx of the Soul of the World. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of Gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honours, such as we pay to minor Gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery Gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old Philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

When the author of *Epinomis*, along with so many other Philosophers, locates between the highest and the lowest Gods three classes of Daimons, and peoples the Universe with hosts of sublimated Beings, he is more rational than the modern Materialist. The latter, making between the two extremes—the unknown and the invisible, hence, according to his logic, the *non-existent*, and the objective and the sensuous—one vast hiatus of being and the playground of blind forces, may seek to explain his attitude on the grounds of “scientific Agnosticism”; yet he will never succeed in proving that the latter is consistent with logic, or even with simple common sense.

Lucifer, July, August, 1892

WHAT IS THEOSOPHY?

THIS question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words—*theos*, “god,” and *sophos*, “wise.” So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as “a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes*, as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers.”

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus—shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled “theo-didaktoi,” god-taught—a purpose to develop their psychological, spiritual perceptions by “physical processes,” is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those, in whose mouths the Rev. James Martineau places the following boast: “matter is all we want; give us atoms alone, and we will explain the universe.”

Vaughan offers a far better, more philosophical definition. “A Theosophist,” he says—“is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis.” In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought

made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system to the early part of the third century of their Era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philalethians"—lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, the pre-eminently Buddhistic and Indian feature among the ancient Theosophists and Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having claims to civilization. This “Wisdom” all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic *Sophia*, and finally—the Vedas, from the word “to know.” Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavart, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their *aporrheta*, or secret discourses, during which the *Mysta* became an *Epopta*—a Seer.

The central idea of the Eclectic Theosophy was that of a single Supreme Essence, Unknown and *Unknowable*—for—“How could one know the knower?” as enquires *Brihadaranyaka Upanishad*. Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul—an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word “Magh,” signifying a wise, or learned man, and—derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or telegraph. The ridiculed and the “infidels” of one generation generally become the wise men and saints of the next.

As regards the Divine essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was identical with the *Iao* of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the *Jahve* of the Samaritans, the *Tiu* or “Tiusco” of the Northmen, the

Duw of the Britains, and the Zeus of the Thracians. As to the Absolute Essence, the One and all—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query: “Who, then, can comprehend It since It is formless, and Non-existent?”—or, remembering that magnificent hymn from the Rig-Veda (Hymn 129th, Book 10th)—enquires:

“Who knows from whence this great creation sprang?

Whether his will created or was mute.

He knows it—or perchance *even He knows not;*”

or again, accepts the Vedantic conception of Brahma, who in the *Upanishads* is represented as “without life, without mind, pure,” *unconscious*, for—Brahma is “Absolute Consciousness”; or, even finally, siding with the Svabhâvikas of Nepaul, maintains that nothing exists but “Svabhâvât” (substance or nature) which exists by *itself* without any creator; any one of the above conceptions can lead but to pure and absolute Theosophy—that Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian philosophers and speculate upon the One Substance—the Deity, the *Divine All* proceeding from the Divine Wisdom—incomprehensible, unknown and *unnamed*—by any ancient or modern religious philosophy, with the exception of Christianity and Mohammedanism. Every Theosophist, then, holding to a theory of the Deity “which has not revelation, but an inspiration of his own for its basis,” may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It*, or, as some prefer it, *Him*, thus giving a sex to that, to anthropomorphize which is *blasphemy*. True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency everywhere going forth from the Great Centre, that which produces all visible and invisible things, is but a Ray containing in itself the generative and conceptive power, which, in its turn, pro-

duces that which the Greeks called *Macrocosm*, the Kabalists *Tikkun* or Adam Kadmon—the archetypal man, and the Aryans *Purusha*, the manifested Brahm, or the Divine Male. Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series of changes in the soul¹ which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramâtma* (transcendental, supreme soul) and *Jivâtmâ* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia*—or God-knowledge, which carried the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the “Samadhi,” or *Dyan Yog Samadhi*, of the Hindu ascetics; the “Daimonion-photi,” or spiritual illumination of the Neo-Platonists; the “sidereal confabulation of soul,” of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man’s diviner “self,” so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it another name. Thus Plato and Plotinus call “Noëtic work” that which the Yogin and the Shrotriya term *Vidya*. “By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the *Vision of God*—this is the *epopteia*,” said the Greeks. “To unite one’s soul to the Universal Soul,” says Porphyry, “requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight.” And Swami Dayanand Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bhâshya* (opasna prakaru ank. 9) —“To obtain Diksh (highest initiation) and *Yog*, one has to practise according to

¹ In a series of articles entitled “The World’s Great Theosophists,” we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers and theosophists—David Hume, and Shelley, the English poet—the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul; however unelaborated the system of the Spiritists may fairly be regarded.

the rules . . . The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a *Dikshit* or initiate) can thus *acquire a power of seeing and hearing at great distances*” Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: “It is ‘spirit’ that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires . . . there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can perhaps, wholly or partially, quit the body for a time and return to it again . . . the spirit . . . communicates with spirit easier than with matter.” We can now see how, after thousands of years have intervened between the age of Gymnosophists² and our own highly civilized era, notwithstanding, or, perhaps, just because of such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people today believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Atman*—“self,” or “soul”; and the old Greeks went in search of *Atmu*—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogins, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real *self*, are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to spiritualists, through mediumship—such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali’s

² The reality of the Yog-power was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tusculum*), Pliny (vii, 2), etc.

Yogins and, following in their steps, Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktos, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara “face to face,” this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstasies, and, finally, for the last two claimants to “God-seeing” within these last hundred years—Jacob Böhme and Swedenborg—this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels, and the demons of other peoples, according to the esoteric *hyponia*, or under-meaning. “The gods exist, but they are not what the *hoi polloi*, the uneducated multitude, suppose them to be,” says Epicurus. “He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude.” In his turn, Aristotle declares that of the “Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles.”

Plotinus, the pupil of the “God-taught” Ammonius, tells us that the secret *gnosis* or the knowledge of Theosophy, has three degrees —opinion, science, and *illumination*. “The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known.”

Theosophy is the exact science of psychology, so to say; it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates “a realization of the identity of subject and object in the individual”; so that under the influence and knowledge of *hypnotia* man thinks divine thoughts, views all things as they really are, and, finally, “becomes recipient of the Soul of the World,” to use one of the finest expressions of Emerson. “I, the imperfect, adore my own perfect”—he says in his superb Essay on the *Oversoul*. Besides this psychological, or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or “ceremonial magic,” so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the theosophists. It is but Jamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *göetia* (or black magic, sorcery). Yet, neither white, nor black magic are what popular superstition understands by the terms. The possibility of “raising spirits” according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse “with the gods” and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy it has its votaries among the moderns; but, until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. “Entirely speculative, and founding no school, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus

silently propounded may yet give new directions to human thought”—remarks Mr. Kenneth R. H. Mackenzie IX^o . . . himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopædia* (articles *Theosophical Society of New York* and *Theosophy*, p. 731).³ Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A.D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the “Devil.” It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our Society, which is also called the “Universal Brotherhood of Humanity.”

Theosophist, October, 1879

³ *The Royal Masonic Cyclopædia of History, Rites, Symbolism, and Biography*. Edited by Kenneth R. H. Mackenzie IX^o (Cryptonymous), Hon. Member of the Canongate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706 Broadway, 1877.

WHAT ARE THE THEOSOPHISTS ?

ARE they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism,—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to “harmless enthusiasts”? The Theosophical Society has been variously charged with a belief in “miracles,” and “miracle-working”; with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu*, with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of “mouldy superstitions,” by the Spiritualists; as infidel emissaries of Satan, by the Christian Church; as the very types of “*gobe-mouche*,” by Professor W. B. Carpenter, F.R.S.; and, finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its members had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayanand Saraswati Swami, and the Ceylonese Bud-

dhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences, must come to the sacred land of ancient Aryâvarta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryâvart. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patanjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not*, it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad *Pioneer* (Aug. 11th, 1879), an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (spiritualism) which has "latterly disturbed this conviction." To a large number of persons including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East . . . there may be found in a higher degree than among the more modernised inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks

that it is “the only direction in which, it seems to us, the efforts of the Theosophists in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope that their professions of interest in Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate.”

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children “of one mother.” As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is: with it all. But if asked what it believes in, the reply will be: “*As a body*—Nothing.” The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society’s members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline towards the ancient *magic*, or secret wisdom that was taught in the sanctuaries, which was

the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, or only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which philosophers may deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum*, as each in its turn became logically transformed into a result necessitating a prior cause, until they have thinned the Eternal into a mere mist. But even they are not atheist in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists—those who find in matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one;

the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with “an inspiration of his own” to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man’s relations to it, and nature’s manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact*, physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion—to wit, a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, even though this mind be claiming a direct revelation. And, as this Society, which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world’s debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. “Talk of Science as being irreligious, atheistic,” he exclaimed in a recent lecture, delivered at New York, “Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see. . . .”

And it is also due to the unremitting labors of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling toward its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of “self,” of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a “Republic of Conscience.”

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict: It tries to act upon the wisdom of the old Buddhistic axiom, “Honour thine own faith, and do not slander that of others”; echoed back in our present century, in the “Declaration of Principles” of the Brahma Samaj, which so nobly states that: “no sect shall be vilified, ridiculed, or hated.” In Section VI of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate:

It is not lawful for any officer of the Parent Society to express, by word or act, any hostility to, or preference for, any one section (sectarian division, or group within the Society) more than another. All must be regarded and treated as equally the objects of the Society’s solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world.

In their individual capacity, members may, when attacked, occasionally break this Rule, but, nevertheless, as officers they are restrained, and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them.

In conclusion, we may state that, broader and far more universal

in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his soul, he has the right to give to his rulers the proud answer of Socrates to his judges. They have no sway over the *inner* man.

Such, then, is the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold the enemy has been able to find to lower it in the public estimation. The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither “a new fangled doctrine,” a political cabal, nor one of those societies of enthusiasts which are born today but to die tomorrow. That not all of its members can think alike, is proved by the Society having organized into two great Divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man’s thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the

boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and absolute Truth are infinite. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticism of posterity. But as all work for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each—the great ones as well as small—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

Theosophist, October, 1879

IS THEOSOPHY A RELIGION?

“Religion is the best armour that man can have,
but it is the worst cloak.” —BUNYAN

IT is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i.e.*, the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a “religion,” and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a “new sect”! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an “ism” or a “sect.” The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, “but as the fashion of his hat,” ever changing “with the next block.” Moreover, the very *raison d’être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members were those recruited from the ranks of agnostics and even

of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the “Divine Word,” let the latter be claimed to come from Allah, Brahma or Jehovah, or their respective Kuran, Purana and Bible. For:

Faith is not *reason*’s labour, but repose.

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, “faith without principles is but a flattering phrase for willful positiveness or fanatical bodily sensations,” in Coleridge’s clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not *a* Religion.

Yet there are, as everyone knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word “Theosophy” that they have come to be taken by the general public for theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled “Theosophy” and be tacitly accepted as “Theosophical” by nine-tenths of the members of the T.S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that “Theosophy is not *a* Religion,” by no means excludes the fact that “Theosophy *is* Religion” itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined

the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear.

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven....

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of “working for wages” in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

. . . true Religion

Is always mild, propitious and humble;
Plays not *the tyrant*, plants *no faith in blood*,
Nor bears destruction on her chariot wheels;
But stoops to polish, succour and redress,
And *builds her grandeur on the public good*.

The above is a correct definition of what true theosophy *is*, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon’s wisdom,* in building which “there was neither hammer,

* Whose 700 wives and 300 concubines, by the bye, are merely the personations of man’s attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the “Solar Initiate” or the Christ-Sun, is a variant of the Indian “Vikartana” (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the *Chrestos-candidate* for initiation of his golden radiance and crowns him with a dark, blackened auréole—the “crown of thorns.” (See the “Secret Doctrine” for full explanation.) Solomon was never a living man. As described in *Kings*, his life and works are an allegory on the trials and glory of Initiation.

nor axe, *nor* any tool of iron heard in the house while it was building” (I Kings, vi.); for this “temple” is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man’s heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediæval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practiced by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognize as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church “isms” on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T.S.'s activities when some left because they did not find mysticism practiced in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of worldwide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives*

to come, if those pupils will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is Theosophy *per se*, not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under*, if not *within*, its shadow on Earth. No man is perfect; why, then, should any member of the T.S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its “Fellows,” or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a “farrago of insane beliefs” and the other a “sect of impostors and lunatics.”

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect*. Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published “Secret Doctrine” will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called “Occultism,” or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incar-

nated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fullness—constitutes that which we now call Theosophy or “divine knowledge.” Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual “Religions” (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course, there will be an outcry from both sides, if we say that modern Spiritualism *per se*, cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable “Spirits”—is, nevertheless, far more true and philosophical than any church dogma. *Carnalised* Spiritualism is now reaping its Karma. Its primitive *innovators*, the said “two little girls” from Rochester, the Mecca of modern Spiritualism, have grown up and

turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their “innocent” testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of “Spirits,” ever on the wing between their “Silent Land” and our very loud-mouthed, gossipping earth—has been started and worked out. And now the two female Mahommeds of Modern Spiritualism have turned self-apostates and play false to the “philosophy” they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists*, played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and impostors. Shall the Theosophists laugh in their turn now that the original “revealers” of Spiritualism have become its “revilers”? Never! for the phenomena of Spiritualism are facts, and the treachery of the “Fox girls” only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though now far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the *levée in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and “Spirits.” It may one day. Meanwhile, a humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any “Spirits of the dead,” Saints, or winged Angels, who, nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower “spirits,” good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mahomedanism; in short every more or less successful “ism.” All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man*. Invite Rubenstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning*, one-half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-coloured dogmas of the churches. Hence also the thousand and one “philosophies” so-called (some contradictory, theosophical theories included); and the variegated “Sciences” and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every “Innovator” since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some “unknown, *from above*,” but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. The “Secret Doctrine”—a

work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (a) all the great world-religions; (b) of the smaller sects; and (c) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in the *Theosophist* and *Lucifer* as “very uncharitable attacks on Christianity,” “untheosophical assaults,” etc., etc. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—the *Theosophist*, *Path*, *Lucifer*, and the French *Lotus*—our wish-washy, tame protests in them, our timid declarations, our “masterly policy of inactivity,” and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—“What good is Theosophy doing?” and “See what good the Churches are doing!”

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata*, the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man’s *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not

the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both “RELIGION” and “SCIENCE,” for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—*i.e.*, theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the “Conflict between Religion and Science” has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the *light of Truth*—“the life and the light of men.”

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective “will-o’-the-wisps.” The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can

be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i.e.*, point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggennath to crush them *individually* for *the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stopped thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict

passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamour made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *viâ* its unworthy servants, the “Founders,” if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social “respectabilities” are entered up.

Lucifer, November, 1888

“LET EVERY MAN PROVE HIS OWN WORK”

SUCH is the title of a letter received by the Editors of *Lucifer*. It is of so serious a nature that it seems well to make it the subject of this month's editorial. Considering the truths uttered in its few lines, its importance and the bearing it has upon the much obscured subject of Theosophy, and its visible agent or vehicle—the Society of that name—the letter is certainly worthy of the most considerate answer.

Fiat justitia, ruat cælum!

Justice will be done to both sides in the dispute; namely, Theosophists and the members of the Theosophical Society¹ on the one hand, and the followers of the *Divine Word* (or Christos), and the so-called Christians, on the other.

We reproduce the letter:

To the Editors of LUCIFER

What a grand chance is now open in this country, to the exponents of a noble and advanced religion (if such this Theosophy be²) for proving its strength, righteousness and verity to the Western world, by throwing a penetrating and illuminating ray of its declared light upon the terribly harrowing and perplexing practical problems of our age.

Surely one of the purest and least self-incrusted duties of man, is to alleviate the sufferings of his fellow man?

From what I read, and from what I daily come into immediate contact with, I can hardly think it would be possible to over-rate in contemplation, the intense privation and agonizing suffering that is—aye, say it—*at this moment* being endured by a vast pro-

¹ Not all the members of the Theosophical Society are Theosophists; nor are the members of the so-called Christian Churches all Christians, by any means. True Theosophists, as true Christians, are very, *very* few; and there are practical Theosophists in the fold of Christianity, as there are practical Christians in the Theosophical Society, outside all ritualistic Christianity. “Not every one that saith unto me ‘Lord, Lord,’ shall enter the Kingdom of Heaven, but he that doeth the will of my Father.” (Matthew, vii, 21.) “Believe not in ME, but in the truths I utter.” (Buddha's *Aphorisms*.)

² “This” Theosophy is not a religion, but rather *the* RELIGION—if one. So far, we prefer to call it a philosophy; one, moreover, which contains every religion, as it is the essence and the foundation of all. Rule III. of the Theos. Body says: “The Society represents no particular religious creed, is entirely *unsectarian*, and includes professors of all faiths.”

portion of our brothers and sisters, arising in a large measure from their not absolutely having the means for procuring the *bare necessities of existence*.

Surely a high and Heaven-born religion—a religion professing to receive its advanced knowledge and Light from “those more learned in the Science of Life,” should be able to tell us something of how to deal with such life, in its primitive condition of helpless submission to the surrounding circumstances of—civilization!

If one of our main duties is that of exercising disinterested love towards the Brotherhood, surely “those more learned” ones, whether in the flesh, or out of it, can and will, if appealed to by the votaries, aid them in discovering ways and means for such an end, and in organising some great fraternal scheme for dealing *rightly* with questions which are so appalling in their complexity, and which must do press with such irresistible force upon all those who are earnest in their endeavours to carry out the will of Christ in a Christian land?

L. F. FF.

October 25, 1887.

This honest-spoken and sincere letter contains two statements; an implied accusation against “Theosophy” (*i.e.*, the Society of that name), and a virtual admission that Christianity—or, again, rather its ritualistic and dogmatic religions—deserve the same and even a sterner rebuke. For if “Theosophy,” represented by its professors, merits on external appearance the reproach that so far it has failed to transfer divine wisdom from the region of the metaphysical into that of practical work, “Christianity,” that is, merely professing Christians, churchmen and laymen, lie under a like accusation, evidently. “Theosophy” has, certainly, failed to discover *infallible* ways and means of bringing all its votaries to exercise “disinterested love” in their Brotherhood; it has not yet been able to relieve suffering in mankind at large; but neither has Christianity. And not even the writer of the above letter, nor any one else, can show sufficient excuse for the Christians in this respect. Thus the admission that “those who are earnest in their endeavours to carry out the will of Christ in a Christian land” *need the help of* “those more learned,” whether (pagan adepts) “in flesh, or (spirits?) out of it” is very suggestive, for it contains the defence and the *raison d’être* of the Theosophical Society. Tacit though it is, once that it comes from the pen of a sincere Christian, one who longs to learn some practical means to relieve the sufferings of the starving multitudes—this admission becomes the greatest and most complete justification for the existence of the Theosophical Brotherhood; a full confession of the absolute

necessity for such a body independent of, and untrammelled by, any enchaining dogmas, and it points out at the same time the signal failure of Christianity to accomplish the desired results.

Truly said Coleridge that “good works may exist *without* saving (?) principles, therefore cannot contain in themselves the principles of salvation; but saving principles never did, never can exist without good works.” Theosophists admit the definition, and disagree with the Christians only as to the nature of these “saving principles.” The Church (or churches) maintain that the only saving principle is belief in Jesus, or the carnalized Christ of the soul-killing dogma; theosophy, undogmatic and unsectarian, answers, it is not so. The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine self, *i.e.*, it is the true Christos, as it is the true Buddha, the divine inward light which proceeds from the eternal unmanifesting unknown ALL. And this light *can only be made known by its works—faith* in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

Therefore, the tacit admission of the author of the above letter covers another point of great importance. The writer seems to have felt that which many, among those who strive to help the suffering, have felt and expressed. The creeds of the churches fail to supply the *intellectual* light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a *reality*. The “practical” people either go on “doing good” unintelligently, and thus often do harm instead; or, appalled by the awful problem before them, and failing to find in their “churches” any clue, or a hope of solution, they retire from the battlefield and let themselves be drifted blindly by the current in which they happen to be born.

Of late it has become the fashion for friends, as well as for foes, to reproach the Theosophical Society with doing no practical work, but losing itself in the clouds of metaphysics. Metaphysicians, we are told, by those who like to repeat stale arguments, have been learning their lesson for the last few thousand years; and it is now high time that they should begin to do some practical work. Agreed; but considering that the Christian churches count nearly nineteen centuries of existence, and that the Theosophical Society and Brotherhood is a body hardly twelve years old; considering again that the Christian churches roll in fabulous wealth, and number

their adherents by hundreds of millions, whereas the Theosophical Brotherhood is but a few thousand strong, and that it has no fund, or funds, at its disposal, but that 98 per cent of its members are as poor and as uninfluential as the aristocracy of the Christian church is rich and powerful; taking all this into consideration, there would be much to say if the theosophists would only choose to press the matter upon the public notice. Meanwhile, as the bitterest critics of the “leaders” of the Theosophical Society are by no means only outsiders, but as there are members of that society who always find a pretext to be dissatisfied, we ask: Can works of charity that will be known among men be accomplished without money? Certainly not. And yet, notwithstanding all this, none of its (European) members, except a few devoted officers in charge of societies, will do *practical* work; but some of them, those especially who have never lifted a finger to relieve suffering, and help their outside, poorer brothers, are those who talk the most loudly, and are the bitterest in their denunciations of the *unspirituality* and the unfitness of the “leaders of theosophy.” By this they remove themselves into the outer ring of critics, like those spectators at the play who laugh at an actor passably representing Hamlet, while they themselves could not walk on the stage with a letter on a salver. While in India, comparatively poor theosophists have opened gratuitous dispensaries for the sick, hospitals, schools, and everything they could think of, asking no returns from the poor, as the missionaries do, no abandonment of one’s forefathers’ religion, as a heavy price for favours received, have the English theosophists, as a rule, done a single thing for those suffering multitudes, whose pitiful cry rings throughout the whole Heavens as a protest against the actual state of things in Christendom?

We take this opportunity of saying, in reply to others as much as to our correspondent, that, up till now, the energies of the Society have been chiefly occupied in organising, extending, and solidifying the Society itself, which has taxed its time, energies and resources to such an extent as to leave it far less powerful for practical charity than we would have wished. But, even so, compared with the influence and the funds at the disposal of the Society, its work in practical charity, if less widely known, will certainly bear favourable comparison with that of professing Christians, with their enormous resources in money, workers, and opportunities of all kinds. It must not be forgotten that practical charity is not one of the *declared*

objects of the Society. It goes without saying, and needs no “declaration,” that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the everyday plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

Theosophy is correctly—though in this particular case, it is rather ironically—termed “a high, Heaven-born religion.” It is argued that since it professes to receive its advanced knowledge and light from “those more learned in the Science of Life,” the latter ought and *must*, if applied to by their votaries (the theosophists), aid them in discovering ways and means, in organising some great fraternal scheme, etc.

The scheme was planned, and the rules and laws to guide such a practical brotherhood, have been given by those “more learned in the Science of (practical daily, *altruistic*) life”; aye verily “more learned” in it than any other men since the days of Gautama Buddha and the Gnostic Essenes. The “scheme” dates back to the year when the Theosophical Society was founded. Let anyone read its wise and noble laws embodied to this day in the Statutes of the Fraternity, and judge for himself whether, if carried out rigorously and applied to practical life, the “scheme” would not have proved the most beneficent to mankind in general, and especially to our poorer brethren of “the starving multitudes.” Theosophy teaches the spirit of “nonseparateness,” the evanescence and illusion of human creeds and dogma, hence, inculcates *universal love and charity for all mankind without distinction of race, colour, caste or creed*; is it not therefore the fittest to alleviate the sufferings of mankind? No true theosophist would refuse admission into a hospital, or any charitable establishment, to any man, woman or child, under the pretext that he is *not* a theosophist, as a Roman Catholic would when dealing with a Protestant, and *vice versa*. No true theosophist of the original rules would fail to put into practice the parable of the “Good Samaritan,” or proffer help only to entice the unwary who, he hopes, will become a pervert from his god and the gods of his forefathers. None would slander his brother, none let a needy man go unhelped, none offer fine talk instead of practical love and charity.

Is it then the fault of Theosophy, any more than it is the fault of the Christ-teachings, if the majority of the members of the Theosophical Society, often changing their philosophical and religious views upon entering our Body, have yet remained practically the same as they were when professing *lip* Christianity? Our laws and rules are the same as given to us from the beginning; it is the general members of the Society who have allowed them to become virtually *obsolete*. Those few who are ever ready to sacrifice their time and labour to work for the poor, and who do, unrecognised and unthanked for it, good work wherever they can, are often too poor themselves to put their larger schemes of charity into objective practical form, however willing they may be.

“The fault I find with the Theosophical Society,” said one of the most eminent surgeons in London to one of the editors, quite recently, “is that I cannot discover that any of its members really lead the Christ-life.” This seemed a very serious accusation from a man who is not only in the front rank of his profession, and valued for his kindly nature, by his patients, and by society, and well known as a quiet doer of many good deeds. The only possible answer to be made was that the Christ-life is undeniably the ideal of every one worthy in any sense of the name of a Theosophist, and that if it is not lived it is because there are none strong enough to carry it out. Only a few days later the same complaint was put in a more graphic form by a celebrated lady-artist.

“You Theosophists don’t do enough good for me,” she said pithily. And in her case also there is the right to speak, given by the fact that she leads two lives—one, a butterfly existence in society, and the other a serious one, which makes little noise, but has much purpose. Those who regard life as a great vocation, like the two critics of the Theosophical movement whom we have just quoted, have a right to demand of such a movement more than mere words. They themselves endeavour very quietly to lead the “Christ-life,” and they cannot understand a number of people uniting in the effort towards this life without practical results being apparent. Another critic of the same character who has the best possible right to criticise, being a thoroughly practical philanthropist and charitable to the last degree, has said of the Theosophists that their much talking and writing seems to resolve itself into mere intellectual luxury, productive of no direct good to the world.

The point of difference between the Theosophists (when we use this term we mean, not members of the Society, but people who are really using the organization as a method of learning more of the true wisdom-religion which exists as a vital and eternal fact behind all such efforts) and the practical philanthropists, religious or secular, is a very serious one, and the answer, that probably none of them are strong enough yet to lead the “Christ-life,” is only a portion of the truth. The situation can be put very plainly, in so many words. The religious philanthropist holds a position of his own, which cannot in any way concern or affect the Theosophist. He does not do good merely for the sake of doing good, but also as a means towards his own salvation. This is the outcome of the selfish and personal side of man’s nature, which has so coloured and affected a grand religion that its devotees are little better than the idol-worshippers who ask their deity of clay to bring them luck in business, and the payment of debts. The religious philanthropist who hopes to gain salvation by good works has simply, to quote a well-worn yet ever fresh witticism, exchanged worldliness for other-worldliness.

The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. There is no doubt that it is a very agreeable one, because if it is accepted there is immediate, straightforward work to undertake. “The poor ye have always with you.” The causation which produced human nature itself produced poverty, misery, pain, degradation, at the same time that it produced wealth, and comfort, and joy and glory. Life-long philanthropists, who have started on their work with a joyous youthful conviction that it is possible to “do good,” have, though never relaxing the habit of charity, confessed to the present writer that, as a matter of fact, misery cannot be relieved. It is a vital element in human nature, and is as necessary to some lives as pleasure is to others.

It is a strange thing to observe how practical philanthropists will eventually, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis. This is, that misery is not only endurable, but agreeable to many who endure it. A noble woman, whose life has been given to the rescue of the lowest class of wretched girls, those who seem to be driven to vice by want, said, only a few days since, that with many of these outcasts it is not possible to raise them to any apparently happier lot. And

this she distinctly stated (and she can speak with authority, having spent her life literally among them, and studied them thoroughly), is not so much from any love of vice, but from love of that very state which the wealthy classes call misery. They prefer the savage life of a bare-foot, half-clad creature, with no roof at night and no food by day, to any comforts which can be offered them. By comforts, we do not mean the workhouse or the reformatory, but the comforts of a quiet home; and we can give chapter and verse, so to speak, to show that this is the case, not merely with the children of outcasts, who might be supposed to have a savage heredity, but with the children of gentle, cultivated, and Christian people.

Our great towns hide in their slums thousands of beings whose history would form an inexplicable enigma, a perfectly baffling moral picture, could they be written out clearly, so as to be intelligible. But they are only known to the devoted workers among the outcast classes, to whom they become a sad and terrible puzzle, not to be solved, and therefore, better not discussed. Those who have no clue to the science of life are compelled to dismiss such difficulties in this manner, otherwise they would fall, crushed beneath the thought of them. The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions—these things are hardly to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvelous mystery of human development.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none, though they may have enrolled themselves as Fellows of the Society, can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive taskmaster, *misery*, choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands, by that very wish, and soon discovers that experiences come to him with

double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavour to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action. So with these others who seem more miserable than ourselves.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the “Buddha-Christ” spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly, and very often in doing this to make serious mistakes, as do all workers who are not embodied Redeemers. Their efforts may not come under the title of good works, and they may be condemned as a school of idle talkers, yet they are an outcome and fruition of this particular moment of time, when the ideas which they hold are greeted by the crowd with interest; and therefore their work is good, as the lotus-flower is good when it opens in the midday sun.

None know more keenly and definitely than they that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

* * * * *

It is well known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was explained by those who laid it down, to the following effect:—

HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST.

Lucifer, November, 1887

WHAT OF PHENOMENA?

To the Editors of LUCIFER:

“I avail myself of your invitation to correspondents, in order to ask a question.

“How is it that we hear nothing now of the signs and wonders with which Neo-theosophy was ushered in? Is the ‘age of miracles’ past in the Society?”

“Yours respectfully”

“O”

“Occult phenomena,” is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, “miracles.” It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof, of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

In the light which experience has now thrown upon the matter the explanation of this unfortunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is understood and employed in theosophy; in the sense, that is to say, of a super-material, but not super-natural, region, governed by law; nor do they recognize the existence of latent powers and possibilities in man. Any interference with the every-day routine of the material world is attributed, by religion, to the arbitrary will of a good or an evil autocrat, inhabiting a supernatural region inaccessible to man, and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that

any exercise of that power is supposed to be “miraculous,” or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

It was in the hope of arousing and utilizing this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of nature which lie below the surface—that surface of things which modern science scratches and pecks at so industriously and so proudly—would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude—the result of centuries of superstitious teaching—from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would know a *bona-fide* miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force, as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome. But, as it is altogether dependent upon its instrument-maker for the production of these miracles, and, as it claims to be in possession of the last known word in regard to the laws of nature, it was hardly to be expected that it would take very kindly to "miracles," in whose production apparatus has no part, and which claim to be instances of the operation of forces and laws of which it has no knowledge. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the supersensuous Universe, Science does not allow the existence of any supersensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. It was, therefore, hardly to be expected that science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and, when obliged to express some kind of opinion, it did not hesitate, without examination, and on hearsay reports, to attribute them to fraudulent contrivances—wires, trapdoors, and so forth.

It was bad enough for the leaders of the movement, when they endeavoured to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instances of a power *over perfectly natural though unrecognized forces*, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be

wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honourable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or as amusing gape-seed, or as the performances of those dangerous “spooks” that masquerade in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, theosophy and theosophists were attacked with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave, when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

Lucifer, February, 1888

OUR THREE OBJECTS

All the performances of the human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings. —JOHNSON

So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered. —HUGHES

P*ost nubila Phæbus.*—After the clouds, sunshine. With this, LUCIFER enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome inanities. So far, then, as she can manage to control her indignation and not too placid temperament, she will henceforth treat with disdain the calumnious misrepresentations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader's attention.

If the outside public know Theosophy only as one half sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobrium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future histori-

ographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:

I. BROTHERHOOD

When we arrived in India, in February, 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese—for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion—there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof. Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and

revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find—that throughout India unity and brotherhood have replaced the old disunity, one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes, and sects in the annual Conventions of the Theosophical Society; second, in the rapid growth of a theosophical literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organization called the Indian National Congress. This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports, and other official documents heretofore brought under the notice of our readers and the general public. The castemen affiliating; the sectarian ill-feeling almost obliterated; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership; a committee of Buddhists going over to India with Col. Olcott to plant a cocoanut—ancient symbol of affection and good-will—in the compound of the Hindu Temple in Tinnevely, and Kandyan nobles, until now holding aloof from the low-country people with the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the *foyer* from which the religion of Gautama streamed out to Cambodia, Siam, and Burma; what then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes, and colours.

One evidence of the practical good sense shown in our management is the creation of the “Buddhist Flag” as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national Ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere* or aura, around Buddha’s person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically*,

they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Colonel Olcott into Japan, spread throughout that Empire even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of these facts. They have passed through the fog of today's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text books fed this spirit, and the educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory; a result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mr. Caine, M.P., Lady Jersey, Sir Monier Williams, the Primate of India, the Bishops and Archdeacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys. Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life

into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopædias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its various literary and corporate agencies, the Society has disseminated throughout the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant—brought about by the study of Esoteric Doctrine—from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the *Bhagavad-Gita* are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and Ratna-pura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by the Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society's own printing-office. And it has also seen us bring from Japan seven clever young Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realizing the first two of its three

declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. OCCULTISM

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciolistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human “heart,” and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the “Secret Doctrine”; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man’s potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory

of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental Schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature: in science, bridging the “Impassable Chasm,” in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti—the “rootless root.”

With the present publication of the “Key to Theosophy,” a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations. Now the “correspondents” of Spiritualistic and other *Weeklies*, as well as those who afflict respectable daily papers with denunciations of the *alleged* “dogmas of the Theosophists” that never had any existence outside our traducers’ heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in the “Key to Theosophy.”

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as every one has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

Lucifer, September, 1889

PHILOSOPHERS AND PHILOSOPHICULES

We shall in vain interpret their words by the notions of our philosophy and the doctrines in our schools.—LOCKE

Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially unified* knowledge; Philosophy is *completely unified* knowledge.—HERBERT SPENCER, *First Principles*.

NEW accusations are brought by captious censors against our Society in general and Theosophy, especially. We will summarize them as we proceed along, and notice the “freshest” denunciation.

We are accused of being illogical in the “Constitution and Rules” of the Theosophical Society; and contradictory in the practical application thereof. The accusations are framed in this wise:

In the published “Constitution and Rules” great stress is laid upon the absolutely non-sectarian character of the Society. It is constantly insisted upon that it has no creed, no philosophy, no religion, no dogmas, and even no special views of its own to advocate, still less to impose on its members. And yet—

“Why, bless us! is it not as undeniable a fact that certain very definite views of a philosophic and, strictly speaking, of a religious character are held by the Founders and most prominent members of the Society?”

“Verily so,” we answer. “But where is the alleged *contradiction* in this? Neither the Founders, nor the ‘most prominent members,’ nor yet the majority thereof, constitute *the* Society, but only a certain portion of it, which, moreover, having no creed as a body, yet allows its members to believe as and what they please.” In answer to this, we are told:

“Very true; yet these doctrines are collectively called ‘Theosophy.’ What is your explanation of this?”

We reply: “To call them so is a ‘collective’ mistake; one of those loose applications of terms to things that ought to be more carefully defined; and the neglect of members to do so is now bearing its fruits. In fact it is an oversight as harmful as that which followed

the confusion of the two terms 'buddhism' and 'bodhism,' leading the Wisdom philosophy to be mistaken for the religion of Buddha."

But it is still urged that when these doctrines are examined it becomes very clear that all the work which the Society as a body has done in the East and the West depended upon them. This is obviously true in the case of the doctrine of the underlying unity of all religions and the existence, as claimed by Theosophists, of a common source called the Wisdom-religion of the secret teaching, from which, according to the same claims, all existing forms of religion are directly or indirectly derived. Admitting this, we are pressed to explain, how can the T.S. as a body be said to have no special views or doctrines to inculcate, no creed and no dogmas, when these are "the back-bone of the Society, its very heart and soul"?

To this we can only answer that it is still another error. That these teachings are most undeniably the "back-bone of the Theosophical Societies" *in the West*, but not at all in the East, where such Branch Societies number almost five to one in the West. Were these special doctrines the "heart and soul" of the whole body, then Theosophy and its T.S. would have died out in India and Ceylon since 1885—and this is surely not the case. For, not only have they been virtually abandoned at Adyar since that year, as there was no one to teach them, but while some Brahmin Theosophists were very much opposed to that teaching being made public, others—the more orthodox—positively opposed them as being inimical to their exoteric systems.

These are self-evident facts. And yet if answered that it is not so; that the T.S. as a body teaches no special religion but tolerates and virtually accepts all religions by never interfering with, or even inquiring after the religious views of its members, our cavillers and even friendly opponents, do not feel satisfied. On the contrary: ten to one they will non-plus you with the following extraordinary objection:

"How can this be, since belief in 'Esoteric Buddhism' is a *sine qua non* for acceptance as a Fellow of your Society?"

It is vain to protest any longer; useless, to assure our opponents that belief in *Buddhism*, whether esoteric or exoteric, is no more expected by, nor obligatory in, our Society than reverence for the monkey-god Hanuman, him of the singed tail, or belief in Mahomet and his canonized mare. It is unprofitable to try and explain that since there are in the T.S. as many Brahmins, Mussulmans, Parsis,

Jews and Christians as there are Buddhists, and more, all cannot be expected to become followers of Buddha, nor even of Buddhism, howsoever esoteric. Nor can they be made to realize that the Occult doctrines—a few fundamental teachings of which are broadly outlined in Mr. Sinnett's "Esoteric Buddhism"—are not the *whole* of Theosophy, nor even the whole of the secret doctrines of the East, but a very small portion of these: Occultism itself being but one of the Sciences of Theosophy, or the WISDOM-Religion, and by no means the whole of THEOSOPHY.

So firmly rooted seem these ideas, however, in the mind of the average Britisher, that it is like telling him that there are Russians who are neither Nihilists nor Panslavists, and that every Frenchman does not make his daily meal of frogs; he will simply refuse to believe you. Prejudice against Theosophy seems to have become part of the national feeling. For almost three years the writer of the present—helped in this by a host of Theosophists—has tried in vain to sweep away from the public brain some of the most fantastic cobwebs with which it is garnished; and now she is on the eve of giving up the attempt in despair! While half of the English people will persist in confusing Theosophy with "esoteric *bud-ism*," the remainder will keep on pronouncing the world-honoured title of Buddha as they do—*butter*.

It is they also who have started the proposition now generally adopted by the flippant press that "Theosophy is not a philosophy, but a religion," and "a new sect."

Theosophy is certainly not a philosophy, simply because it includes every philosophy as every science and religion. But before we prove it once more, it may be pertinent to ask how many of our critics are thoroughly posted about, say, even the true definition of the term coined by Pythagoras, that they should so flippantly deny it to a system of which they seem to know still less than they do about philosophy? Have they acquainted themselves with its best and latest definitions, or even with the views upon it, now regarded as antiquated, of Sir W. Hamilton? The answer would seem to be in the negative, since they fail to see that every such definition shows Theosophy to be the very synthesis of Philosophy in its widest abstract sense, as in its special qualifications. Let us try to give once more a clear and concise definition of Theosophy, and show it to be the very root and essence of all sciences and systems.

Theosophy is "divine" or "god-wisdom." Therefore, it must be

the life-blood of that system (philosophy) which is defined as “the science of things divine and human and the causes in which they are contained” (*Sir W. Hamilton*), Theosophy alone possessing the keys to those “causes.” Bearing in mind simply its most elementary division, we find that philosophy is the love of, and search after wisdom, “the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws.” (*Encyclopedia.*) When applied to god or gods, it became in every country *theology*; when to material nature, it was called *physics* and *natural history*; concerned with man, it appeared as *anthropology* and *psychology*; and when raised to the higher regions it becomes known as *metaphysics*. Such is philosophy—“the science of effects by their causes”—the very spirit of the doctrine of *Karma*, the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called “the science of things possible, inasmuch as they are possible.” This applies directly to theosophical doctrines, inasmuch as they reject *miracle*; but it can hardly apply to theology or any dogmatic religion, every one of which *enforces belief in things impossible*; nor to the modern philosophical systems of the materialists who reject even the “possible,” whenever the latter contradicts their assertions.

Theosophy claims to explain and to reconcile religion with science. We find G. H. Lewes (*History of Philosophy*, vol. I., Prolegomena, p. xviii.) stating that “Philosophy, detaching its widest conceptions from both (Theology and Science), furnishes a doctrine which contains an *explanation of the world and human destiny*.” “The office of Philosophy is the systematisation of the conceptions furnished by Science. . . . Science furnishes the knowledge, and Philosophy the doctrine” (*loc. cit.*). The latter can become complete only on condition of having that “knowledge” and that “doctrine” passed through the sieve of Divine Wisdom, or Theosophy.

Ueberweg (*History of Philosophy*) defines Philosophy as “the Science of Principles,” which, as all our members know, is the claim of Theosophy in its branch-sciences of Alchemy, Astrology, and the occult sciences generally.

Hegel regards it as “the contemplation of the self-development of the ABSOLUTE,” or in other words as “the representation of the Idea” (*Darstellung der Idee*).

The whole of the Secret Doctrine—of which the work bearing that

name is but an atom—is such a contemplation and record, as far as finite language and limited thought can record the processes of the infinite.

Thus it becomes evident that Theosophy cannot be a “religion,” still less “a sect,” but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. Having shown that it falls under, and answers fully, every description of philosophy, we may add to the above a few more of Sir W. Hamilton’s definitions, and prove our statement by showing the pursuit of the same in Theosophical literature. This is a task easy enough, indeed. For, does not “Theosophy” include “the science of things evidently deduced from first principles,” as well as “the sciences of truths sensible and abstract”? Does it not preach “the applications of reason to its legitimate objects,” and make it one of its “legitimate objects”—to inquire into “the science of the original form of the Ego, or mental self,” as also to teach the secret of “the absolute indifference of the ideal and real”? All of which proves that according to every definition—old or new—of philosophy, he who studies Theosophy, studies *the highest transcendental philosophy*.

We need not go out of our way to notice at any length such foolish statements about Theosophy and Theosophists as are found almost daily in the public press. Such definitions and epithets as “new fangled religion” and “ism,” “the system *invented* by the high priestess of Theosophy,” and other remarks as silly, may be left to their own fate. They have been and in most cases will be left unnoticed.

Our age is regarded as being pre-eminently critical: an age which analyses closely, and whose public refuses to accept anything offered for its consideration before it has fully scrutinized the subject. Such is the boast of our century; but such is not quite the opinion of the impartial observer. At all events it is an opinion highly exaggerated since this boasted analytical scrutiny is applied only to that which interferes in no way with national, social, or personal prejudices. On the other hand everything that is malevolent, destructive to reputation, wicked and slanderous, is received with open embrace, accepted joyfully, and made the subject of everlasting public gossip, without any scrutiny or the slightest hesitation, but verily on a blind faith of the most elastic kind. We challenge contradiction on this point. Neither unpopular characters nor their work are judged in our day on their intrinsic value, but merely on their author’s personality and the prejudiced opinion thereon of the

masses. In many journals no literary work of a Theosophist can ever hope to be reviewed on its own merits, apart from the gossip about its author. Such papers, oblivious of the rule first laid down by Aristotle, who says that criticism is “a standard of judging well,” refuse point blank to accept any Theosophical book apart from its writer. As a first result, the former is judged by the distorted reflection of the latter created by slander repeated in the daily papers. The personality of the writer hangs like a dark shadow between the opinion of the modern journalist and unvarnished truth; and as a final result there are few editors in all Europe and America who know anything of our Society’s tenets.

How can then Theosophy or even the T.S. be correctly judged? It is nothing new to say that the true critic ought to know something at least of the subject he undertakes to analyse. Nor is it very risky to add that not one of our press Thersites knows in the remotest way what he is talking about—this, from the large fish to the smallest fry;* but whenever the word “Theosophy” is printed and catches the reader’s eye, there it will be generally found preceded and followed by abusive epithets and invective against the personalities of certain Theosophists. The modern editor of the Grundy pandering kind, is like Byron’s hero, “*He knew not what to say, and so he swore*”—at that which passeth his comprehension. All such swearing is invariably based upon old gossip, and stale denunciations of those who stand in the moon-struck minds as the “inventors” of Theosophy. Had South Sea islanders a daily press of their own, they would be as sure to accuse the missionaries of having invented Christianity in order to bring to grief their native fetishism.

How long, O radiant gods of truth, how long shall this terrible mental cecity of the nineteenth century *Philosophists* last? How much longer are they to be told that Theosophy is no national property, no religion, but only the universal code of science and the most transcendental ethics that was ever known; that it lies at the root of every moral philosophy and religion; and that neither Theosophy *per se*, nor yet its humble unworthy vehicle, the Theosophical Society, has anything whatever to do with any personality or personalities! To identify it with these is to show oneself sadly defective in logic and even common sense. To reject the teaching and its

* From Jupiter Tonans of the *Saturday Review* down to the scurrilous editor of the *Mirror*. The first may be as claimed one of the greatest authorities living on *fencing*, and the other as great at “muscular” thought reading, yet both are equally ignorant of Theosophy and as blind to its real object and purposes as two owls are to day-light.

philosophy under the pretext that its leaders, or rather one of its Founders, lies under various accusations (so far unproven) is silly, illogical and absurd. It is, in truth, as ridiculous as it would have been in the days of the Alexandrian school of Neo-Platonism, which was in its essence *Theosophy*, to reject its teachings, because it came to Plato from Socrates, and because the sage of Athens, besides his pug-nose and bald head, was accused of “blasphemy and of corrupting the youth.”

Aye, kind and generous critics, who call yourselves Christians, and boast of the civilisation and progress of your age; you have only to be scratched skin deep to find in you the same cruel and prejudiced “barbarian” as of old. Were an opportunity offered you to sit in public and legal judgment on a Theosophist, who of you would rise in your nineteenth century of Christianity higher than one of the Athenian *dikastery* with its 500 jurors who condemned Socrates to death? Which of you would scorn to become a Meletus or an Anytus, and have Theosophy and all its adherents condemned on the evidence of false witness to a like ignominious death? The hatred manifested in your daily attacks upon the Theosophists is a warrant to us for this. Did Haywood have you in his mind’s eye when he wrote of Society’s censure:—

O! that the too censorious world would learn
This wholesome rule, and with each other bear;
But man, as if a foe to his own species,
Takes pleasure to report his neighbour’s faults,
Judging with rigour every small offence,
And prides himself in scandal. . . .

Many optimistic writers would fain make of this mercantile century of ours an age of philosophy and call it its *renaissance*. We fail to find outside of our Society any attempt at philosophical revival, unless the word “philosophy” is made to lose its original meaning. For wherever we turn we find a cold sneer at true philosophy. A sceptic can never aspire to that title. He who is capable of imagining the universe with its handmaiden Nature fortuitous, and hatched like the black hen of the fable, out of a self-created egg hanging in space, has neither the power of thinking nor the spiritual faculty of perceiving abstract truths; which power and faculty are the first requisites of a philosophical mind. We see the entire realm of modern Science honeycombed with such materialists, who yet claim to be regarded as philosophers. They either believe in naught as do the

Secularists, or doubt according to the manner of the Agnostics. Remembering the two wise aphorisms by Bacon, the modern-day materialist is thus condemned out of the mouth of the Founder of his own inductive method, as contrasted with the deductive philosophy of Plato, accepted in Theosophy. For does not Bacon tell us that “Philosophy *when superficially studied* excites doubt; when thoroughly explored it dispels it;” and again, “a *little philosophy inclineth man’s mind to atheism*; but depth of philosophy bringeth man’s mind about to religion”?

The logical deduction of the above is, undeniably, that none of our present Darwinians and materialists and their admirers, our critics, could have studied philosophy otherwise than very “superficially.” Hence while Theosophists have a legitimate right to the title of *philosophers*—true “lovers of Wisdom”—their critics and slanderers are at best PHILOSOPHICULES—the progeny of modern PHILOSOPHISM.

Lucifer, October, 1889

THE TIDAL WAVE

The tidal wave of deeper souls,
Into our inmost being rolls,
And lifts us unawares,
Out of all meaner cares.

LONGFELLOW

THE great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy—either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* “into a blind wanderer, like unto a buffoon mocked by a host of buffoons,” in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice,

it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i.e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganisation of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned pity those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses

their true and living gods. . . .

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The “poet-philosopher” is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulae and holds desperately to publishers’ traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved “authority,” lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man’s divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediaeval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future.

It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind,

and they will succeed. It is the rich who have to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the “disinherited” classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the “great unwashed”? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that [except] for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who “play at charity” and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral not in a physical cause.

If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the “tidal wave” which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late—or a century too early—came between two tidal waves of human spiritual thought, and though they have done yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and Amer

ica among the cultured classes. And what the Russian novelist has done is this:—he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*—the latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations.

Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such, are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. While pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.

That which then became necessary was a man, who, standing outside of any partizanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer finally, of undeniable literary genius:—for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.

Just such a man was Dostoevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring bard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age. . . .

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth; moral healers of the pustulous sores of our century. France has her Zola who points out, brutally enough, yet

still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie*, the immorality of the higher classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie* caring little for the *plebs*, took such notice of *Pot bouille* as to make the French realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly, challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

Lucifer, November, 1889

WHY I DO NOT RETURN TO INDIA

TO MY BROTHERS OF ARYAVARTA,

In April, 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindu brethren at various times since I left; especially this year (1890), when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they had not forgotten her to whom India and the Hindus have been most of her life far dearer than her own Country.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T.S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India.

In Europe and America, during the last three years, I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity—almost hatred—has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar, during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical Movement, I do not regard those who have become, one after the other, my enemies—and that without any fault of my own—as I might regard them, were it otherwise.

One of the chief factors in the reawakening of Aryavarta which has been part of the work of the Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with Their names and *Personalities*, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta Vidya, and had acquired all the Siddhis; not as these are represented in tradition and the “blinds” of ancient writings, but as they are in fact and nature; and also that I was a Chela of one of Them. However, in the fancy of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as “Mahatmas” and still some too enthusiastic friends belittled Them with their strange fancy-pictures; our opponents, describing a Mahatma as a full Jivanmukta, urged that, as such, He was debarred from holding any communication whatsoever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahatmas at all in our age.

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darshanas and Upanishads against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through the Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without the Theo-

sophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined the Theosophical Society? Would your political Congress itself have even been a possibility, without the Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Damodar) who has now the prospect of becoming one day a Mahatma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have been the means of doing the slightest harm, either to the country or any Hindu, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded the Theosophical Society.

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths.

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or other of the Masters was almost constantly present among us, and their spirit ever protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the *Padri-Coulomb* “thunderbolt” descended. I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott’s absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of the Theosophical Society, were planted by our enemies. What with the *Patterson-Coulomb-Hodgson* conspiracy, and the faint-heartedness of the chief Theosophists, that the Society did not then and there collapse should

be sufficient proof of how it was protected. Shaken in their belief, the faint-hearted began to ask: "Why, if the Masters are genuine Mahatmas, have They allowed such things to take place, or why have They not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?" Yet it had been explained numberless times that no Adept of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma, or arrest the natural results of actions for more than a short period, and even in that case, these results will only reassert themselves later with even tenfold force, for such is the occult law of Karma and the Nidanas.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Moksha or Nirvana by our own merit, not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva or in being God; but there is the eternal bliss of Moksha looming forth for the man who becomes *as a God* and Deity by his own personal exertions. It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them, and will always find Their beneficent help whenever needed, whether obviously or invisibly. This is of course addressed to those who have not yet quite lost their faith in Masters; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

As for myself, who can charge me with having acted like an imposter? with having, for instance, taken one single pie* from any living soul? with having ever asked for money, or with having accepted it, notwithstanding that I was repeatedly offered large sums? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of the Padri class and Psychical Research Society have been unable to explain to this day, *viz.*, the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers; why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour.

* *Pie, i.e.*, "penny." A *pie* is the smallest Anglo-Indian coin.—Eds.

For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realized, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Aryavarta.

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe "a rival Society" and "burst up Adyar" (!!). At this I laughed. Then it was rumoured that I had been *abandoned* by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated *medium*, who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of *Kundalini*—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H.P.B. Some again held me to be a witch, a sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the destruction of all those who had the misfortune to be *psychologised* by me. In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a "phenomenon" could not be explained away, are so great that they alone would have made of me a most remarkable Adept—independently of any Masters or Mahatmas. In short, up to 1886, when the S.P.R. Report was pub-

lished and this soap-bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no one; or does it matter who said a thing and who repeated it. One thing is certain; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Damodar in 1886, he notified me that the Masters' influence was becoming with every day weaker at Adyar; that They were daily represented as less than "second-rate Yogis," totally denied by some, while even those who believed in, and had remained loyal to Them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, than I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council's permission. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of *The Theosophist* to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw I was not wanted, and remained in Europe in spite of my ardent desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there

gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, than I found people—the S.P.R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own *bona fides*.

Acting under the Master's orders I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name. Recognizing the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three objects of the T.S., *viz.*, to promote the study of Oriental Literature, I was determined to carry out here the two others. All know with what success this had been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent. And as, unless They appear among the Council *in propria persona* (which They will certainly never do now), no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the Headquarters, what reason is there, therefore, for me to live at Adyar?

The fact is this: In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and of the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and

the T.S. For the future, then, it is my intention to devote my life and energy to the E.S., and to the teaching of those whose confidence I retain. It is useless that I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and the Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good work done, both by open denial of the existence of the Masters, by declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters, and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a "Master." However it may be, there is no alternative to this dilemma.

The only claim, therefore, which India could ever have upon me would be strong only in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (*not to me*, H.P.B., but to their *Higher Self* and the *Mahatmic aspect of the Masters*), a privilege I cannot exercise with F.T.S.'s at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the Tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

Thenceforth let it be clearly understood that the rest of my life

is devoted only to those who believe in the Masters, and are willing to work for Theosophy as They understand it, and for the T.S. on the lines upon which They originally established it.

If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the people; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement. Let them bravely rally around the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumniators and ambitious malcontents—both without and within the Theosophical Society.

Theosophist, January, 1922

(written April, 1890)

SHE BEING DEAD YET SPEAKETH

[In the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gita* and the *Light of Asia*. This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from the private letters of H.P.B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.]

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phrase of Charles Lamb, was “the victim of imperfect sympathies.” It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal; she had also the Eastern reverence for an ideal—a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions:

That Morals have a basis in Law and in fact.

That Moral Law *is* Natural Law.

That Evolution makes for Righteousness.

That the “fundamental identity of all souls with the Oversoul” renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Being renders Universal Brotherhood the only possible path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that

emotionalism is no basis for the Will which annuls all temptations of the flesh, and the Faith which shall make mountains move.

Hence she taught the *scientific* aspect and bearing of sin. Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the *Law*; I will repay." She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles: "What hast thou done? The voice of thy brother's blood crieth to me from the ground."

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him." Above all she taught that "the pure in heart see God"; taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H.P.B.'s letters is dated Nov. 29, 1878, and is interesting from the fact that it speaks of the original institution of three degrees of the T.S., a fact often disputed in these later days.

YOU will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the Vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

“It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of ‘spirits’ to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

“The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T.S. . . .

“Everyone is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism.”

“Of the two unpardonable sins, the first is Hypocrisy—Peck-sniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. . . . This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.”

“Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists.”

“Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: ‘There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.’ . . . Let us be just and give to Caesar what *is* Caesar’s, however imperfect, even vicious, Caesar may be. ‘Blessed be the peacemakers,’ said another old adept of 107 years B.C., and the saying is alive and kicks to the present day amongst the MASTERS.”

“The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an

immediate future:¹ but if out of the . . . Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed.² I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind . . . will never profit by these teachings. They would make of the ‘strait gate’ a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay. . . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms.... Finally, it requires neither subscription fees nor money, for ‘as I have not so received it, I *shall* not so impart it,’ and that I would rather starve in the gutter than take one penny for my teaching of the sacred truths. . . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*, and as ready as the Rosicrucian pelican to feed with my heart’s blood the chosen ‘Seven.’ He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give.”

“Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . . and . . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about ‘the soldier not being free’?³ Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric

¹ Dated December 1, 1888. Subsequent events proved the prediction true.

² Her correspondent had quoted the Simla letter of “K.H.” in *The Occult World*.

³ Referring to the dilemma of an F.T.S. soldier in the army, presented to her.

teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best. . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary-like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

“To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.’

“The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by ‘own self’ the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the ‘One Universal Ego.’

“But I am dreaming. I had but four hours' sleep. . . . Give my sincere, fraternal respects to . . . , and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H.P.B.”

“To live like cats and dogs in the T.S. is *positively* against all rules—and wishes of ‘the Masters,’ as against our Brotherhood—so-called—and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there’s an ocean deep of sad disgust, contempt, and sorrow. . . . The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal. . . without touching the latter. . . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil. . . . Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a ‘mistake’ (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten —and that’s more than many other Theosophists can say. . . . Those few true souls will be the nucleus for future success, and their children will. . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time.”

“I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent’s physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga⁴ recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell

⁴ *Kali Yuga*—the Dark Age, the present cycle.

it, because you force me into the confession. . . . You have a wide and noble prospect before you if you do not lose patience. . . . Try to hear the small voice within.”

“Yes, there are ‘two persons’ in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathise with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be.”

“He may be moved to doubt—and that is the beginning of wisdom.”

“Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*. . . . May *They* help you and allow us to send you our best blessings. . . .”

“There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect.”

“The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of \$30.”

“One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdraw-

ing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all.”

“Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.”

“Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake.”

“If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity. . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. ‘Try’ is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that*

can be asked. There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step toward Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once. . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*”

“I do not believe in the success of the . . . T.S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart. . . . Yes; let him who offers himself to Masters as a chela, unreservedly, . . . let him do what *he can* if he would ever see Them. . . . Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success. . . . I saw the T.S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T.S. lives,—I am *killed.* Killed in my honor, fame, name, in everything H.P.B. held near and dear, for this body is MINE and I feel acutely through it. . . . I may err in my powers as H.P.B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H.P.B. is not infallible. H.P.B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never,* been false to any one, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!”

Path, June, July, August, 1892

THE ORIGIN OF EVIL

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

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

Materialism patronizes Indian metaphors and imagery now. In a new work upon the subject by Dr. Mainlander, "Pessimism and Progress," one learns that Indian Pantheism and German Pessimism are *identical*; and that it is the breaking up of homogeneous matter into heterogeneous material, the transition from uniformity to multiformity, which resulted in so unhappy a universe. Saith Pessimism:

This [transition] is precisely the original mistake, the *primordial sin*, which the whole creation has now to expiate by heavy

suffering; it is just that *sin*, which, having launched into existence all that lives, plunged it thereby into the abysmal depths of evil and misery, to escape from which there is but one means possible, *i.e.*, by putting *an end to being itself*.

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

The “Pessimism” of the Hindu or Buddhist Pantheist is metaphysical, abstruse, and philosophical. The idea that matter and its Protean manifestations are the source and origin of universal evil and sorrow is a very old one, though Gautama Buddha was the first to give it its definite expression. But the great Indian Reformer assuredly never meant to make of it a handle for the modern pessimist to get hold of, or a peg for the materialist to hang his distorted and pernicious tenets upon! The Sage and Philosopher, who sacrificed himself for Humanity *by living for it, in order to save it*, by teaching men to see in the sensuous existence of matter misery alone, had never in his deep philosophical mind any idea of offering a premium for suicide; his efforts were to release mankind from too strong an attachment to life, which is the chief cause of Selfishness—hence the creator of mutual pain and suffering. In his personal case,

Buddha left us an example of fortitude to follow; in living, not in running away from life. His doctrine shows evil immanent, *not in matter*, which is eternal, but in the illusions created by it: through the changes and transformations of matter generating life—because these changes are conditioned and such life is ephemeral. At the same time those evils are shown to be not only unavoidable, but necessary. For if we would discern good from evil, light from darkness, and appreciate the former, we can do so only through the contrasts between the two. While Buddha's philosophy points, in its dead-letter meaning, only to the dark side of things on this illusive plane; its esotericism, the hidden soul of it, draws the veil aside and reveals to the Arhat all the glories of LIFE ETERNAL in *all the Homogeneousness of Consciousness and Being*. Another absurdity, no doubt, in the eyes of materialistic science and even modern Idealism, yet a *fact* to the Sage and esoteric Pantheist.

Nevertheless, the root idea that evil is born and generated by the ever increasing complications of the homogeneous material, which enters into form and differentiates more and more as that form becomes physically more perfect, has an esoteric side to it which seems to have never occurred to the modern pessimist. Its dead-letter aspect, however, became the subject of speculation with every ancient thinking nation. Even in India the primitive thought, underlying the formula already cited, has been disfigured by Sectarianism, and has led to the ritualistic, purely dogmatic observances of the *Hatha Yogis*, in contradistinction to the philosophical Vedantic *Raja Yoga*. Pagan and Christian exoteric speculation, and even mediæval monastic asceticism, have extracted all they could from the originally noble idea, and made it subservient to their narrow-minded sectarian views. Their false conceptions of matter have led the Christians from the earliest day to identify woman with Evil and matter—notwithstanding the worship paid by the Roman Catholic Church to the Virgin.

But the latest application of the misunderstood Indian formula by the Pessimists in Germany is quite original, and rather unexpected, as we shall see. To draw any analogy between a highly metaphysical teaching, and Darwin's theory of physical evolution would, in itself, seem rather a hopeless task. The more so as the theory of natural selection does not preach any conceivable extermination of *being*, but, on the contrary, a continuous and ever increasing development of *life*. Nevertheless, German ingenuity has contrived, by means of

scientific paradoxes and much sophistry, to give it a semblance of philosophical truth. The old Indian tenet itself has not escaped litigation at the hands of modern pessimism. The happy discoverer of the theory, that the origin of evil dates from the protoplasmic *Amoeba*, which divided itself for procreation, and thus lost its immaculate homogeneity, has laid claim to the Aryan archaic formula in his new volume. While extolling its philosophy and the depth of ancient conceptions, he declares that it ought to be viewed “as the most profound truth *precogitated* and *robbed* by the ancient sages from modern thought”!

It thus follows that the deeply religious Pantheism of the Hindu and Buddhist philosopher, and the occasional vagaries of the pessimistic materialist, are placed on the same level and identified by “modern thought.” The impassable chasm between the two is ignored. It matters little, it seems, that the Pantheist, recognizing no reality in the manifested Kosmos, and regarding it as a simple illusion of his senses, has to view his own existence also as only a bundle of illusions. When, therefore, he speaks of the means of escaping from the sufferings of objective life, his view of those sufferings, and his motive for putting an end to existence are entirely different from those of the pessimistic materialist. For him, pain as well as sorrow are illusions, due to attachment to this life, and ignorance. Therefore he strives after eternal, changeless life, and absolute consciousness in the state of Nirvana; whereas the European pessimist, taking the “evils” of life as *realities*, aspires when he has the time to aspire after anything except those said mundane *realities*, to annihilation of “being,” as he expresses it.

For the philosopher there is but one real life, *Nirvanic bliss*, which is a state differing in kind, not in degree only, from that of any of the planes of consciousness in the manifested universe. The Pessimist calls “Nirvana” superstition, and explains it as “cessation of life,” life for him beginning and ending on earth. The former ignores in his spiritual aspirations even the integral homogeneous unit, of which the German Pessimist now makes such capital. He knows of, and believes in only the direct cause of that unit, eternal and *ever living*, *because the ONE uncreated*, or rather not evolved. Hence all his efforts are directed toward the speediest reunion possible with, and return to his *pre-primordial* condition, after his pilgrimage through this illusive series of visionary lives, with their unreal phantasmagoria of sensuous perceptions.

Such pantheism can be qualified as “pessimistic” only by a believer in a personal Providence; by one who contrasts its negation of the reality of anything “created”—*i.e.*, conditioned and limited—with his own blind unphilosophical faith. The Oriental mind does not busy itself with extracting evil from every radical law and manifestation of life, and multiplying every phenomenal quantity by the units of very often imaginary evils: the Eastern Pantheist simply submits to the inevitable, and tries to blot out from his path in life as many “descents into rebirth” as he can, by avoiding the creation of new *Karmic* causes. The Buddhist philosopher knows that the duration of the series of lives of every human being—unless he reaches Nirvana “artificially” (“takes the kingdom of God by violence,” in Kabalistic parlance)—is given, allegorically, in the *forty-nine* days passed by Gautama the Buddha under the Bo-tree. And the Hindu sage is aware, in his turn, that he has to light the *first*, and extinguish the *forty-ninth fire*¹ before he reaches his final deliverance. Knowing this, both sage and philosopher wait patiently for the natural hour of deliverance; whereas their unlucky copyist, the European Pessimist, is ever ready to commit, as to preach, suicide. Ignorant of the numberless heads of the hydra of existence, he is incapable of feeling the same philosophical scorn for life as he does for death, and of, thereby, following the wise example given him by his Oriental brother.

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

The seeds of evil and sorrow were indeed the earliest result and consequence of the heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist were it not for the light they mutually throw on each

¹ This is an esoteric tenet, and the general reader will not make much out of it. But the Theosophist who has read *Esoteric Buddhism* may compute the 7 by 7 of the *forty-nine* “days” and the *forty-nine* “fires,” and understand that the allegory refers esoterically to the seven human consecutive root-races with their seven subdivisions. Every monad is born in the first and obtains deliverance in the last seventh race. Only a “Buddha” is shown reaching it during the course of one life.

other. *Being*, under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to Ego-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (*psüche*), was henceforth regarded as the scapegoat and victim of *unconscious* OVER-SOUL. But it is not to Pessimism, but to Wisdom that it gave birth.

Ignorance alone is the willing martyr, but knowledge is the master, of natural Pessimism. Gradually, and by the process of heredity or *atavism*, the latter became innate in man. It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse *life* of it; to feel *life* a burden, and often curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance.

As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and riveted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centered his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual, inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told*, viz:—that there is

another and a better life, once that the curse of earth-lives is lived through.

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

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

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

But so it is, and it is our duty to examine and combat the new pernicious theory. Hitherto, pessimism was kept in the regions of philosophy and metaphysics, and showed no pretensions to intrude into the domain of purely physical science, such as Darwinism. The theory of evolution has become almost universal now, and there is no school (save the Sunday and missionary schools) where it is not taught, with more or less modifications from the original programme. On the other hand, there is no other teaching more abused and taken advantage of than evolution, especially by the application of its fundamental laws to the solution of the most compound and abstract problems of man's many-sided existence. There, where

psychology and even philosophy “fear to tread,” materialistic biology applies its sledgehammer of superficial analogies and prejudiced conclusions. Worse than all, claiming man to be only a higher animal, it maintains this right as undeniably pertaining to the domain of the science of evolution. Paradoxes in those “domains” do not rain now, they pour. As “man is the measure of all things,” therefore is man measured and analysed by the animal. One German materialist claims spiritual and psychic evolution as the lawful property of physiology and biology; the mysteries of embryology and zoology alone, it is said, being capable of solving those of consciousness in man and the origin of his soul.² Another finds justification for suicide in the example of animals, who, when tired of living, put an end to existence by starvation.³

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

²Haeckel.

³Leo Back.

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

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

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

and fatally the all-embracing law of “the breaking asunder of unity into plurality, and the passage of the homogeneous into multi-formity.”

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

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

plicated combination of tissues and organs which forms and completes the perfect animal and plant.”

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

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

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

In this case material nature repeats the law that acts in the evolution of the psychic and the spiritual: both descend but to reascend and merge at the starting-point. *The homogeneous formative mass or element differentiated in its parts, is gradually transformed into the heterogeneous; then, merging those parts into a harmonious whole, it recommences a converse process, or reinvolution, and returns as gradually into its primitive or primordial state.*

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

The fact that the conclusions of pessimism have been at last assimilated by a certain class of atheistic writers, is a striking feature of the day, and another sign of the times. It illustrates the truism that the void created by modern scientific negation cannot and never can be filled by the cold prospects offered as a *solatium* to optimists. The Comtean “enthusiasm of Humanity” is a poor thing enough with annihilation of the Race to ensue “as the solar fires die slowly out”—if, indeed, *they do die* at all—to please physical science at the computed time. If all present sorrow and suffering, the fierce struggle for existence and all its attendant horrors, go for nothing in the long run, if MAN is a mere ephemeron, the sport of blind forces, why assist in the perpetuation of the farce? The “ceaseless grind of matter, force and law,” will but hurry the swarming human millions into eternal oblivion, and ultimately leave no trace or memory of the past, when things return to the nebulosity of the fire-mist, whence they emerged. Terrestrial life is no object in itself. It is overcast with gloom and misery. It does not seem strange, then, that the Soul-blind negationist should prefer the pessimism of Schopenhauer to the baseless optimism of Strauss and his followers, which, in the face of their teachings, reminds one of the animal spirits of a young donkey, after a good meal of thistles.

One thing is, however, clear: the absolute necessity for some solution, which embraces the facts of existence on an optimistic basis. Modern Society is permeated with an increasing cynicism

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

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

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

Lucifer, October, 1887

H.P.B.

THE FALL OF IDEALS

ALAS, whether we turn East, West, North or South, it is but a contrast of externals; whether one observes life among Christians or Pagans, worldly or religious men, everywhere one finds oneself dealing with man, masked man—only MAN. Though centuries lapse and decades of ages drop out of the lap of time, great reforms take place, empires rise and fall and rise again, and even whole races disappear before the triumphant march of civilization, in his terrific selfishness the “man” that *was* is the “man” that *is*—judged by its representative element the public, and especially society. But have we the right to judge man by the utterly artificial standard of the latter? A century ago we would have answered in the negative. Today, owing to the rapid strides of mankind toward civilization, generating selfishness and making it (mankind) keep pace with it, we answer decidedly, yes. Today everyone, especially in England and America, is that public and that society, and exceptions but prove and reinforce the rule. The progress of mankind cannot be summed up by counting units especially on the basis of internal and not external growth. Therefore, we have the right to judge of that progress by the public standard of morality in the majority; leaving the minority to bewail the fall of its ideals. And what do we find? First of all Society—Church, State and Law—in conventional conspiracy, leagued against the public exposure of the results of the application of such a test. They wish the said minority to take Society and the rest *en bloc*, in its fine clothes, and not pry into the social rottenness beneath. By common consent they pretend to worship an IDEAL, one at any rate, the Founder of their State Christianity; but they also combine to put down and martyrise any unit belonging to the minority who has the audacity, in this time of social abasement and corruption, to live up to it.

* * * * *

Do we not all know such self-devoting men and women in our midst? Have we not all of us followed the career of certain individuals, Christ-like in aspirations and practical charity, though, perhaps, Christ-denying and Church-defying in intellect and words, who

were tabooed for years by bigoted society, insolent clergy, and persecuted by both to the last limits of law? How many of such victims have found justice and the recognition they merit? After doing the noblest work among the poor for years, embellishing our cold and conventional age by their altruistic charity, making themselves blessed by old and young, beloved by all who suffer, the reward they found was to hear themselves traduced and denounced, slandered and secretly defamed by those unworthy to unloosen the latches of their shoes—the Church-going hypocrites and Pharisees, *the Sanhedrim of the World of Cant!* . . .

Thus, out of the many noble ideals trampled practically in the mud by modern society, the one held by the Western World as the highest and grandest of all, is, after all, the most ill-treated. The life preached in the Sermon on the Mount, and the commandments left to the Church by her MASTER, are precisely those ideals that have fallen the lowest in our day. All these are trampled under the heel of the caitiffs of the canting caste *de facto*—though *sub rosa* of course, *cant* preventing that they should do so *de jure*—and *shams* are substituted in their place. . . .

The great scandal of modern religion as a rule of life is, that taking modern Society all around in a broad way, it does not command any attention at all. It has failed not so much to show what ought to be done and left undone—for of course even the maxims of the church as far as words go, cover a great deal of ground—as it has failed to show with any adequate force *why* this or that should be a guiding principle. The modern church, in fact, has broken down as a practical agency governing the acts of its followers—*i.e.*, of the millions who are content to be called its followers, but who never dream of listening to a word it says.

Fully conscious that a great deal it says is *very good*, its exponents (blandly ignorant how bad is a great deal of the rest) think it is owing to the perversity of mankind that people at large are not better than they are. They never realize that they themselves—the Dry Monopole of social wines—are primarily to blame for having divorced the good codes of morals bequeathed to them from the religions of all time, from the fundamental sanctions which a correct appreciation of true spiritual science would attach to them. They have converted the divine teaching which is the Theosophy of all ages into a barbarous caricature, and they expect to find their parrot echoes of preposterous creeds a cry that will draw the worldlings

to their fold, an appeal which will stir them up to the sublime task of spiritualizing their own natures. They fail to see that the command to love one another must be ineffective in the case of people whose whole conceptions of futurity turn upon their chances of drawing a lucky number in the lottery of the elect, or of dodging the punishment that would naturally be their due, at a happy moment when the divine mind may be thrown off its balance by reflecting on the beauty of the Christian sacrifice. The teachers of modern religion, in fact, have lost touch with the wisdom underlying their own perverted doctrines, and the blind followers of these blind leaders have lost touch even with the elementary principles of physical morality which the churches still continue to repeat, without understanding their purpose, and from mere force of habit. The ministers of religion, in short, of the Nineteenth Century, have eaten the sour grapes of ignorance, and the teeth of their unfortunate children are set on edge. . . .

Of all the beautiful ideals of the Past, the true religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those that have been the most roughly handled in this age of obligatory dissembling. We are surrounded on all sides by Hypocrisy, and those of its followers of whom Pollock has said that they were men:

Who stole the livery of the court of heaven,
To serve the devil in.

Oh, the unspeakable hypocrisy of our age! The age when everything under the Sun and Moon is for sale and bought. The age when all that is honest, just, noble-minded, is held up to the derision of the public, sneered at, and deprecated; when every truth-loving and fearlessly truth-speaking man is hooted out of polite Society, as a transgressor of cultured traditions which demand that every member of it should accept that in which he does not believe, say what he does not think, and lie to his own soul! The age, when the open pursuit of any of the grand ideals of the Past is treated as almost insane eccentricity or fraud; and the rejection of empty form—the dead letter that killeth—and preference for the Spirit “that giveth life”—is called *infidelity*, and forthwith the cry is started, “Stone him to death!” No sooner is the sacrifice of empty conventionalities, that yield reward and benefit but to self, made for the sake of practically working out some grand humanitarian idea that will help the masses, than a howl of indignation and pious horror is raised: the

doors of fashionable Society are shut on the transgressor, and the mouths of slanderous gossips opened to dishonour his very name.

Yet, we are daily served with sanctimonious discourses upon the blessings conferred by *Christian civilization* and the advantages offered by both, as contrasted with the curses of “heathenism” and the superstitions and horrors of say—the Middle Ages. The Inquisition with its burning of heretics and witches, its tortures at the stake and on the rack, is contrasted with the great *freedom of modern thought*, on one hand, and the security of human life and property *now*, as compared with their insecurity in days of old. “Is it not civilization that abolished the Inquisition and now affords the beggar the same protection of law as the wealthy duke?” we are asked. “We do not know,” we say. History would make us rather think that it was Napoleon the First, the Attila whose iniquitous wars stripped France and Europe of their lustiest manhood, who abolished the Inquisition, and this not at all for the sake of civilization, but rather because he was not prepared to allow the Church to burn and torture those who could serve him as *chair à canon*. As to the second proposition with regard to the beggar and the duke, we have to qualify it before accepting it as true. The beggar, however right, will hardly find as full justice as the duke will; and if he happens to be unpopular, or an heretic, ten to one he will find the reverse of justice. And this proves that if Church and State *were unchristian* then, they are still *un-christian*, if not more so now.

True Christianity and true civilization both ought to be opposed to murder, however legal. And yet we find, in the last half of our departing century more human lives sacrificed—because of the improved system and weapons of warfare, *thanks to the progress of science and civilization*—than there were in its first half. “Christian civilization,” indeed! Civilization, perhaps; but why “Christian”? Did Pope Leo XIII personify it when in an agony of despair he shut himself up on the day when Bruno’s monument was unveiled, and marked it as a *dies iræ* in Church History? But may we not turn to civilization, pure and simple? “Our manners, our civilization,” says Burke, “and all the good things connected with manners . . . have in this European world of ours, depended for ages upon two principles. . . . I mean the spirit of a gentleman and the spirit of religion.” We are quite willing to test the character of the age by these ideals. Only, it has always been hard to say just what definition to give to the term “gentleman”; while as to religion, ninety-

nine out of every hundred people one meets would, if asked, reply in such a fashion as to make it plain that they had confounded religion with theology.

* * * *

But perhaps we have to look for true Christianity and true civilization and culture in the modern higher courts of Law? Alas, there are modern judges of whom their Lord (our Karma) would say, "Hear what the unjust judge sayeth." For, in our day, the decree of justice is sometimes uttered in the voice of the bigots who sit in Solomon's seat and judge as the Inquisitors of old did. In our century of Christian civilization, judges emulating their predecessors of the tribunal of the sons of Loyola, employ the more exquisite instruments of *moral* torture, to insult and goad to desperation a helpless plaintiff or defendant. In this they are aided by advocates, often the type of the ancient headsman, who, metaphorically, break the bones of the wretch seeking justice; or worse yet, defile his good name and stab him to the heart with the vilest innuendoes, false suppositions concocted for the occasion but which the victim knows will henceforth become *actual truths* in the mouth of foul gossip and slander. Between the defunct brutal tortures of the unchristian Inquisition of old, and the more refined mental tortures of its as unchristian but more civilized copy—our Court and truculent cross-examiners, the palm of "gentleness" and charity might almost be given to the former.

Thus we find every ideal of old, moral and spiritual, abased to correspond with the present low moral and unspiritual conceptions of the public. Brutalized by a psychical famine which has lasted through generations, they are ready to give every ideal spiritual Regenerator as food for the dogs, while like their debauched prototypes, the Roman populace under Nero, Caligula, and Heliogabalus, they crowd to see bull-fights in Paris, where the wretched horses drag their bleeding bowels around the arena, imported *Almehs* dancing their loathsome *danse du ventre*, black and white pugilists bruising each other's features into bloody pulp, and "raise the roof" with their cheers when the Samsons and Sandows burst chains and snap wires by expanding their preter-natural muscles. Why keep up the old farce any longer? Why not change the Christmas carol thus:

Gladiator natus hodie.

Or change the well-known anthem after this fashion:

“GLORY TO GOLD IN THE HIGHEST
AND ON EARTH STRIFE, ILL-WILL TOWARD MEN.”

* * * *

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN—as a unit of total, or mankind—should be forever shifting. A part of the Nature around him, that Protean, ever-changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher, is—“ever becoming”; but on the ultimate plane of the spiritual essence all Is, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy, and called by the Occultists—the *central Spiritual Sun*.

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that,

had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods*.

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—*e.g.* by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward*.

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem "Satan"—the progeny issued respectively from Light and Darkness—the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "man is born in sin," and John (1st Epist.iii.,8) adds that "He that committeth sin is of the devil, for the devil sinneth from the beginning." Those who still believe in the rib-and-apple fable and in the rebellious angel "Satan," believe, as a matter of course, in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being, in truth, *the very man himself*, who is, as a physical being, the devil, the true vehicle of *evil*, and as a spiritual entity—god, or *good*. Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet, as—to paraphrase a Pauline text—"there be devils many . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and

recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great “I,” *self* being for each the one mighty center around which the whole Universe is made to revolve and turn.

When the Emperor Julian—called the *Apostate* because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof—saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These “gods” are now regarded by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Anti-Christ and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the “mind-born Son” of the blind poet. Bereft of his theological and dogmatic attributes Satan is simply an *adversary*;—not necessarily an “arch fiend” or a “persecutor of men,” but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the “great Disinherited” and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that time, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realize the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing *human* in them. Milton’s Satan wars with angels who are a

sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the awfullest agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron's "Manfred"—a too supernatural character, and even Manfred has little akin to the human element, great as was the genius of his creator. All these images pale before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society"—those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Self, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda—Universal Light—Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awe-struck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals*. Byron never thought of vivifying his Archangel with that undying spark of love which forms—nay, *must* form the essence of the "First-Born" out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring—Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him: with it he becomes a thinkable Entity, the *Asuras* of the Puranic myths, the first *breaths* of Brahma, who, after fighting the gods and defeating them are finally themselves defeated and then hurled

on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light—as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying at the close of each “Divine Age.” As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo’s Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel. That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan’s salvation. In his *Fall*, a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan’s daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and “sublime paternity” that unites them. It is Satan’s daughter who saves him. At the acme of despair at feeling himself hated by LIGHT, Satan hears the divine words “No; I hate thee not.” Saith the Voice, “An angel is between

us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered.”

O Satan, tu peux dire á present: je vivrai!
 Viens; l'Ange Liberté c'est ta fille et la mienne
 Cette paternité sublime nous unit! . . .

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the “Angel Liberty” has to be born simultaneously and by common love and consent of the “higher” wealthy caste, and the “lower” classes—the poor; in other words, to become the progeny of “God” and “Satan,” thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the Future have declared before the whole World in the words of *their* “God”—

Et j’efface la nuit sinistre, et rien n’en reste,
Satan est mort, renais O LUCIFER CELESTE!

H.P.B.

Lucifer, December, 1889

CIVILIZATION, THE DEATH OF ART AND BEAUTY

IN an interview with the celebrated Hungarian violinist, M. Remenyi, the *Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. "I was the first European artist who ever played before the Mikado of Japan," he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added:

On August 8th, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm.

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable personage:

The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict, my accompanist was not permitted into His Majesty's drawing room, and this was told me beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin, of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portuguese possession of Macao, visiting the cave where Camoëns wrote his *Lusiad*. It was very interesting to see outside the Chinese town of Macao a European Portuguese town which to this very day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts

in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, "Sole Emperor of the World." I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses.

Where are the *Æsthetes* of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility, but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led

to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature, to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. “Soul-saving” is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it has infected with the spirit of imitation the higher classes of the “pagans”—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion*—save the mark—even on the dirty, starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavor to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the “ape theory” by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, be-

come every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (*a*) the artists will very soon remain with no better models than *nature morte* (or “still life”) to inspire themselves with; and (*b*) that the chief concern is not the creation of artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of “Pears’ Soap” and “Beecham’s Pills.” The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

“No man ever did or ever will work well, but either from actual sight or sight of faith,” says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society *belles*. It is not from such models that a picture deserving of the definition of Horace—“a poem without words”—is produced. Artificially draped *Parisiennes* and London Cockneys sitting for Italian *contadini* or Arab Bed-

ouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to "civilization," fast becoming things of the past. Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the Negro tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages: for such objects of art will be reproduced no more. Civilization has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas, had he had, instead of Fornarina and the once Juno-like women of the Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl—one of the latest victims to fashion—holding under the shadow of a gigantic hat *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties," with their straw-colored, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the Athena Limnia of Phidias—that ideal of beauty *in face and form*—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face"

with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michael Angelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Cæsars, in their present *whitewashed* and *repaired* state! Whither, then, shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony, and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its *lazzaroni* and *barcarolos*, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see nowadays but the caricatured specimens of modern civilization and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling sailor's *trattorias*. Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now cast-away European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondoliere*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of *Canal Grande* bear no longer their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare," the British M.P. on his

holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of love-sick Romeos are gone out of fashion; and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no*. A Don Juan *outside* a house is less dangerous than one *inside*. Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even "Harper's Guide Book" quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (*Spain*, "Madrid," page 678.) In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé*; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the *Andalouse au teint bruni* having taken to cosmetics and face-enamel, "la Marquesa d' Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics, by drunken orgies. This superb relic

of the Moors had already suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that “palace of petrified flowers dyed with the hues of the wings of angels”—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of “cocktails” spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancon pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of *culture* among the middle and the lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of “the benefits of *Christian* civilization,” of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, “upon two principles . . . the spirit of a gentleman and the spirit of religion.” And how many true *gentlemen* have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, “has destroyed brigandage, established public security, elevated morality and built railways which now honeycomb the face of the globe.” Indeed? Let us analyze seriously and impartially all these “benefits” and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized cen-

ters of Europe—near Rome, in the Bois de Boulogne or on Hampstead Heath—*banditti* and highway-men, it is also as true that it has, thereby, destroyed robbery only as a specialty, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of trade-laws and police-regulations. As to open day-light brigandage, the *Mafia* of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organized bands of murderers, thieves, and tyrants¹ in the full glare of European “culture,” show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those “monsters of depravity” of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between “the shameless and beastly debauchery” of an Emperor Commodus, and as beastly a depravity of more than one “Honourable,” high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette “La Belle Hélène,” but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and “the annihilation of space and time,” it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than the brigands of all Europe used to murder in

¹ Read the “Cut Throat’s Paradise” in the *Edinburgh Review* for April, 1877, and the digest of it in the *Pall Mall Gazette* of April 15th, 1891, “Murder as a Profession.”

a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are “burned to death in the blazing wreckage,” “mangled and crushed out of recognition” and killed by dozens and scores.² This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals; of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age. Witness the love of the Anglo-Indians for the “mild Hindu,” the Mussulman, and the Buddhist. See “how these Christians love each other” in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet

² To take one instance. A Reuter's telegram from America, where such accidents are almost of daily occurrence, gives the following details of a wrecked train: “One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the center of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families.”

of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and lovable—can hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle*; when according to *Manjunâtha Sutra*, “Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness.” Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotto Azzurra, at Capri, and what city park or Champs Elysées, rival Sorrento, “the wild garden of the world,” the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Pæstum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century xxth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes of

climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very *Genius of Destruction*; and as such, what better words can be addressed to it than this definition of Burke:

“A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.”

Lucifer, May, 1891

H.P.B.

ON PSEUDO-THEOSOPHY

The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion.

—LAVATER

The most difficult thing in life is to know yourself.

—THALES

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

THE presiding genius in the *Daily News* Office runs amuck at LUCIFER in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, “The Talking Image of Urur”—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society. Thereupon, the witty editor quizzes “Madame Blavatsky” for observing that she “does not agree with the view” taken by some pessimists; and ends by expressing fear that “the misgivings that have been awakened will not easily be laid to rest.”

Ride, si sapiis. It is precisely because it is our desire that the “misgivings” awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the “Talking Image,” that we publish the “satirical” novel.

This proceeding of ours—rather unusual, to be sure, for editors—to publish a satire, which *seems* to the short-sighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast-table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:

The editor of LUCIFER has done a bold thing. She is publishing a story called “The Talking Image of Urur,” which is designed to satirise the false prophets of Theosophy in order that

the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited talk but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in LUCIFER that "the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,¹ but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they will be bewildered and indignant. I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T.S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky"—presumably "the Talking Image"—does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: "If evil be said of thee, *and if it be true*, correct thyself; if it be a lie, *laugh at it*." We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body*, remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post*, the "high priestess" acknowledges the benevolent objections by answering and giving her reasons, which are these: The chosen motto of the Theosophical Society has been for years—"There is no religion *higher than truth*"; the object of LUCIFER is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of LUCIFER and the Theosophists would not belie

¹ The "obvious reasons" so delicately worded are these: "the high priestess of the cult" is almost universally supposed, outside of the T.S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief *of her own invention*. So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.—[ED.]

these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the “weak-minded theosophists”—if any—they can take care of themselves in the way they please. If the “false prophets of Theosophy” are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false. It is nigh time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (*e.g.*, the “H.B. of L.,” exposed in Yorkshire by Theosophists two years ago, and the “G.N.K.R.” just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent on destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even “a false element in the faith” is *ridiculed*, the latter “is apt to shake the confidence” in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the “Second Advent”—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The *Kalki Avatar*, or last (not “second”) Advent, to wit, the appearance of the “Saviour of Humanity” or the “Faithful” *light of Truth*, on the White Horse of Death—death to falsehood, illusion, and idol, or *self-worship*—is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain “Second Adventists” (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *decolleté*, on the top of their houses, trees, and high places, there to await the “advent”? No doubt those who hope by stealing a march on their slower Brethren to find themselves hooked up the first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration*; a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of—whether a daily, a weekly, a monthly, or a quarterly—we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs—LUCIFER pre-eminently—are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that—since men must learn *to love the truth* before they thoroughly believe it—the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only LUCIFER—a very humble organ of Theosophy—but the Theosophical Society itself, would soon lose all its *raison d'être* and become an anomaly.

But "who shall sit in the seat of the scorner?" Is it the timid in heart, who tremble at every opinion too boldly expressed in LUCIFER lest it should displease this faction of readers or give offense to that other class of subscribers? Is it the "self-admirers," who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

. . . I am Sir Oracle
And when I ope my lips, let no dog bark!

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as the “Fallen Idol,” and such chelas as Nebelsen, have done more good to our Society, and certain of its members, than any “theosophical” novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self abnegation is possible only to those who have learnt to know themselves; to such as will never mistake the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their MASTER. Nor is *chelaship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T.S. But after the publication of the “Fallen Idol” more than one such exhibition was stopped. “The Talking Image of Urur” may then render the same, if not better, service. If some traits in its various *dramatis personæ* fit in some particulars certain members who still belong to the Society, other characters—and the most successful of them—resemble rather certain EX-members; fanatics, in the past, bitter enemies now—conceited fools at all times. Furthermore “Puffer” is a compound and very vivid photograph. It *may* be that of several members of the T.S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the “Solar adepts” spoken of in our January editorial, the *âmes damnées* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these *pseudo-adepts*, those “Sages of the Ages” who bethought themselves of trading upon the public hunger for the marvellous *ad absurdum*. We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation—the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society—namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publi-

cations filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them—the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with “Theosophic Knaves,” and “Pantognomostic Theosophs,” etc., etc. This is pure fiction. The editor of the “Esoteric” had never been at any time a member of our society, or of any of its numerous Branches. “ADHY-APAKA, *alias* the Hellenic ETHNOMEDON and ENPHORON, *alias* the Greco-Tibetan, *Ens-movens* OM *mane padmi* AUM” (*sic*) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his “many virtues”! Nor has the Sage “bent under the weight of centuries,” the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T.S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston Members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the “Boston Globe,” this is the—

WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT

“If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music.”

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut avenue, uttered the foregoing sentiment to a GLOBE reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale—a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe.

These are the *heroes* whom certain timid Theosophists—those who raised their voices against the publication of the “Talking

Image of Urur—” advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to “attack” or “expose” even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body—already so maligned, opposed, and persecuted—was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo* esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the “Wisdom of the Ages” which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof—is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to wit: Adhy-Apaka and Vidya Nyaika—traced by the American press to one Hiram E. Butler and Eli Ohmart—passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that it was a mere repetition—more enlarged and barefaced, and with a wider, bolder programme, still a repetition —of the now defunct “H.B. of L.” with its mysterious appeals of four years ago to the “Dissatisfied” with “the Theosophical Mahatmas.” The two hundred pages of the wildest balderdash constitute their “Appeal from the Unseen and the Unknown” and the “Interior of the Inmost” (?) to “the Awakened.” *Pantognomos* and *Ekphoron* offer to teach the unwary “the laws of ENS, MOVENS, and OM,” and appeal for money. *Vidya Nyaika* and *Ethnomedon* propose to initiate the ignorant into the “*à priori* Sambudhistic (?) philosophy of Kapila” and—beg for hard cash. The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE
CLUTCHED THE SHADOW

For fourteen years our Theosophical Society has been before the public. Born with the three-fold object of infusing a little more mutual brotherly feeling in mankind; of investigating the mysteries of nature from the Spiritual and Psychic aspect; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-

Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T.S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society, which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Nevertheless, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts*, it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T.S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the Americans spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with *heathen* Masters of Wisdom. The latter were, they maintained, "*invented* by the Theosophists": it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked

to do so himself, on whose behalf *no supernatural claim was ever made*, unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave* to, and often *helped* with money, poor Theosophists, but never asked anything of the rich—these MASTERS *were too much like real men*. They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for: a bonâ fide ideal of an adept and magician. A creature several thousand years old. A *true-blue* "Buddhist-Brahmin" who appeals to Jehovah, or *Jahveh*, speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANE PADMI HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him . . . *Wullahy!* Allah is great and—"Vidya Nyaika" is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers*, bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and *logical* loop-hole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member—"on despotism bent," forthwith the latter comes out with the favourite solution: "Oh, they are psychologized!" The *magic* WORD springs out on the arena of discussion like a Jack-in-a-box, and forthwith

the attitude of the “rebels” is explained and plausibly accounted for.

Of course the alleged “psychology” has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal—nay, *magical*—interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with “Avitchi” yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the “night side of Nature,” no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from

birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, “not only of the present, but of every subsequent age of humanity,” as shown so ably by Elihu Burritt, who says:

There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others? Both—and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity² with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life.

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irresponsible—what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avitchis*; in that interminable æon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people’s Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as “frauds, cranks, and infidels,” by the outsiders, without being identified with *wizards* and *witches* by our own members!

² *Devachan*, rather; the *entr’acte* between two incarnations.

THE GENUS “INFIDEL” AND ITS VARIETIES

It is true to say that the varieties of infidels are many, and that one “infidel” differs from another infidel as a Danish boar-hound differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that heterodoxy—when even going to the length of saying that “revealed religion is an imposture”—will be regarded by some as simply “of that exalted kind which rises above all human forms.”³

A “Christian” of such a kind may—as the late Laurence Oliphant has—give vent to a still more startling theory. He may affirm that he considers that “from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Sakya-mouni was such; Christ was such; and such I consider Mr. (Lake) Harris to be—in fact, he is a new avatar,”⁴ and still remain a Christian of an “*exalted kind*” in the sight of the “Upper Ten.” But let an “infidel” of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

DO NOT START TWO HARES AT ONCE

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty for coquetting too openly with Theosophy, and

³ *Vide* Lady Grant Duff’s article “Laurence Oliphant” in the *Contemporary Review* for February: pages 185 and 188.

⁴ *Ibid.* Quoted from Sir Thomas Wade’s notes, by Lady Grant Duff—page 186.

attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honorary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Lotus* a year ago — has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the *cranium* of Macroprosopus, with the *Zohar* in his right pocket, *Chochmah*, the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a “Lamb” stuffed with dynamite, in the paternal Popish embrace. The “Wise Men” of the East were even now, he said, crossing the Himalayas, and, “led by the Star” of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream—alas, still but a dream. But he persisted in calling us the “greatest of Christian-Buddhists.” (*Lotus*, February, 1888.) Unfortunately for himself he also called the Pope of the “Cæsaro-papal Rome” “the Satan of the seven hills,” in the same number. Result: Pope Leo XIII asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the—

exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the Index Expurgatorius. These works bore the titles of “Christ, the Pope, and the Democracy”; “The Fatal Crisis and the Salvation of Europe”; and “The End of the World.” Even in the face of the present papal decision, he is advertising the appearance of a fourth work, entitled “Glorieux Centenaire,” 1889. “Monde Nouveau.” “Nouveaux Cieux, nouvelle Terre.”

According to *Galignani*—(and his own articles and letters in theosophical organs, we may add) the fearless—

Abbé has for some time, (says *Galignani*), been denouncing the Papacy as a creature of Cæsar, and as wholly preoccupied with the question of its temporalities in face of the crying

needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Cæsarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of “liberty, equality, fraternity, toleration, solidarity, and mutuality,” in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from “the mystico-sentimental phase to the organico-social phase,” thanks to the progress of science, which will illumine everything. (*The Globe*.)

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe*, wherein the news is wound up in the following words:

He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is therefore left out in the cold.

This is not so. What “Mdme. Blavatsky” replied in the *Lotus* (December 1887) to the Abbé’s assertions that the said *fusion* between his Church and Theosophy would surely come, was this:

... “We are not as optimistic as he (the Abbé Roca) is. His church sees in vain her greatest ‘mysteries’ unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true theosophist will accept any more a *carnalised* Christ according to the Latin dogma than an anthropomorphic God, and still less a ‘Pastor’ in the person of a Pope, it is not the adepts who will ever go toward ‘the Mount of Salvation,’ (as invited by the Abbé). They will rather wait that the Mahomet of Rome should go to the trouble of taking the path which leads to Mount Meru.” . . .

This is not rejecting “the authority of Christ” if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.* as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the “one” Divine influence. What most of us will never accept is the anthropomorphized “*charmant*

docteur” of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

Lucifer, March, 1889

THE MOTE AND THE BEAM

Ye blind guides, which strain at a gnat and swallow a camel. . . .
Why beholdest thou the mote that is in thy brother's eye,
But considerest not the beam that is in thine own eye?

—MATTHEW VII

OH the virtuous indignation, the roaring tempest raised in the tender souls of American and British philanthropists at the rumor that Russian authorities in Siberia are not as tender as they should be towards their political prisoners! What a hullabaloo of loud protests of “indignation meetings,” of gigantic gatherings to denounce their neighbors, while they keep prudently silent about the same misdeeds at home.

A monster meeting of some 250,000 men protested the other day at Hyde Park “in the name of civilization and humanity” against the brutal behavior of some unknown Russian officials and jailors. Now, one can readily understand and entirely appreciate the feelings of the masses, of the oppressed, the suffering poor and the *hoi polloi* in general. These being “sat upon” from birth to death by the high and the wealthy of their own land, and having all, to a man, many a sore place in their hearts, must feel them vibrating with pain and sympathy with their brothers in sorrow of other countries. True, the energy expended at the said meeting might have been more usefully directed, perhaps, against local and colonial “Siberias” and “Dead Houses”; but such as it was, the impulse being genuine, every Theosophist regarded it with respect. But that to which every member of the Theosophical Society ought to refuse that feeling of sympathy is the hypocritical cant in this matter of sundry editors who remain dumb in face of misdeeds at home, pouring all their wrath on the abuse of power and the brutality of Russian officers. This is enough to make an owl laugh in full daylight. That charges of cruelty should be brought forward, and leprous spots singled out on the body of Russia by England and America is a sufficiently curious piece of moral audacity; but that this attitude should be supported, and even en-

forced, by certain editors, instead of being passed over in prudent silence, makes one think of the wise adage “whom the Gods would destroy they first make mad.” To the student of human nature a world of instruction is contained therein, and he feels thankful for this additional experience.

Bearing in mind that LUCIFER has nought to do with the political situation in all this affair, let the reader remember, that it has, on the other hand everything to do with its moral aspect. Having its mission at heart, to wit: to bring “to light the hidden things of darkness,” it has naturally a good deal to say about drunken John and drunken Jonathan nodding so frowningly at drunken Peter, and so gravely moralising at him as though they were themselves sinless. Here the writer speaks first of all as a Theosophist, and only secondly as a Russian; neither excusing Russia, nor accusing England and America, but simply throwing the full glare of the torch of truth on *facts* which no one can deny. And once this position established, the writer says: “How consoling and hopeful might have been for our growing society—that of the ‘Universal Brotherhood of Man’—such exhibition of the noblest and most human feelings, had it not been marred by a few antecedent facts,” of which presently. Even as the “protest” against Russian cruelty stands now, all such show of pious regard for Christ’s command “love your enemies,” is spoiled by a disregard of that other injunction “thou shalt not be as the hypocrites are.” Indeed, Europe might be asking now as of George Dandin in the comedy of Molière, “*Qui de nous deux trompe-t-on ici?*” Could even a child be really deceived by such *protests* on the Continent? If all this display of indignation is likely to impress anyone eventually, it will be only those “inferior races” under the paternal sway and benevolent rule of their respective white rulers. Hindus and Mussulmen, Burmese and Singhalese, upon listening to the reverberating echoes of pious horror from the West, are as likely as not to contrast the ferociousness of Russian jailors and prison-houses with that of their own rulers, with the Calcutta “Black Hole” of famous memory, and the Andaman Islands; while the hapless and ever-kicked Negroes of the United States, the Red Indians dying of exposure and starvation in their frozen wilderness, and even some Chinamen who seek hospitality on the Pacific coast, may yet come to envy the lot of the “political prisoners of Siberia.” . . .

But what imposing pictures! On the other side of the “pond”

the pathetic eloquence of Mr. George Kennan the Siberian traveller, “who has just seen all this for himself, you see!”—drawing tears from the street-flags and forcing lamp-posts to use their pocket-handkerchiefs—without speaking of the colored citizens, Red Indians and Chinamen. On this side of the Atlantic, Mr. Quilter, the editor of the *Universal Review*, showing like fervor on behalf of the “oppressed.” Mr. Adolphe Smith’s “Exile by administrative order,” adorned by what Mr. Stead calls “a fancy sketch of the flogging of *Madame Sihida*’(?)¹ gracing one of the last numbers of the *Universal Review* produces likewise its effect. Moved by a spirit of lofty chivalry, its editor issued, as all know, a circular to M.P.’s, peers, judges, heads of Colleges and so on, to ask them “whether (a) the present system of Siberian exile by administrative order” was not “a disgrace to a civilized nation”; and (b), whether the above mentioned authorities do not “consider that steps should be taken to call the attention of her Majesty’s Government to those outrages, in order that a diplomatic remonstrance should be addressed to the Czar”!

As this pertains to the domain of politics, and we do not care to trespass upon forbidden ground, those anxious to learn something of the replies are recommended to read the excellent summary of this curious incident on page 489 of the June *Review of Reviews*; but we must quote a few lines from it, in which the reader will learn (1) that some of the authorities appealed to are of opinion that “exile in Siberia is ... a just and beneficent punishment . . . much better for criminals than our own (British) convict system”; (2) that the outrage on *Madame Sihida* “does not rest upon unimpeachable evidence,” the sketch recalling to the writer’s memory “an equally dramatic picture of a Polish prince chained in a convict gang to a murderer, a story which this prince’s brother subsequently declared was false.”

But that which cannot be disproved by any means is that other and far more legitimate agitation going on in England for long years, and now at its acme in this country, that for the enfranchisement of women, and *the causes which made it arise*.
Most

¹ Were this “flogging” even proven—which it is not—still brutal and sickening as the fact would undeniably be, is it really any worse than the kicking by the police of women already knocked down by them; than the clubbing until mangled to death of men and crippled boys? And if one is reminded that the alleged “flogging” took place (if it ever did) in the wilds of Siberia, probably hundreds of miles away from any civilized centre, to speak of, and the well-proven “kicking and clubbing” right in the midst of the most civilized city in the world, namely, in Trafalgar Square, it does seem as if it were a case of merely “six of one and half-a-dozen of the other.”

Theosophists have read Mrs. F. Fenwick Miller's admirable address on the programme of the Women's Franchise League²; and many of our Theosophists belong to this League. And there are such as have declared that many women in England—even now, when many of the women's "disabilities" so-called, have been happily removed after centuries of *penal servitude* to their husbands—would gladly have consented to exchange places with "Madame Sihida," whoever she is—not as a political prisoner perhaps, *but as a flogged woman*. What is the horror of being flogged (where brutal force is used, *there is no dishonor but martyrdom*), when compared with a long life of moral and physical slavery? Which of the female "serfs of sex"³ in *free* England would not gladly exchange her position as a wife and mother, for that of a wife and mother in *despotic* Russia? Why, ladies and gentlemen, who have fought in the "Married Women's Property" agitation, for the "Custody of Infants' Bill," and the right of woman as an independent individual and a citizen, instead of the *thing* and her husband's chattel that she was and still is—are you aware that in *despotic* "half civilised" Russia, the rights of women before the law are on a par with those of men, and in some cases their privileges far greater? That a rich woman marrying a man is, and has been, since the days of Catharine II, sole mistress of her property, the husband having no right to one penny without the wife's legal signature. That a poor girl, marrying a rich man, having on the other hand a legal right to his property during his life and to a certain portion after his death whether he wills it or not, and also a right to the maintenance of herself and children *whatever she does*?⁴ Have you not heard that a woman holding property and paying taxes *is obliged to give her vote*, whether personally or by proxy? And that so greatly is she protected by law *that even a child born between nine and ten months after the husband's death is considered legitimate by law*: simply because abnormally prolonged gestation does casually happen, and that the law states that it is *more consonant with the law of Christ to forgive nine guilty women, rather than wrong the tenth who may be innocent*? Compare this with the laws of *free* England with regard to woman, who until about eight or nine years ago was

² The National Liberal Club, February 25th, 1890.

³ "Woman's Rights as preached by Women," by a "Looker on."

⁴ If separated (not divorced), and the husband is a public official, a certain portion is deducted from his salary and paid over to the wife.

simply a slave, with less rights than a plantation negro. Read again Mrs. Fenwick Miller's paper (*Loc. cit. supra*) and judge. Everything went against her receiving a higher education, inasmuch as she was to remain all her life "under the tutelage of some man." She had no right to her husband's property, and lost every right to hers, *even to every penny she earned by her own labor*, having, in short, no right to hold any property, whether inherited or acquired. A man deserting his wife for another woman, and leaving her and his children to starve, was not forced to support them, but had a legal right to every penny earned by his abandoned wife, as "the skill of her brain was not hers, it was her husband's." No matter what he did, or whatever crime he committed against her, she had no redress against him, could neither sue him, nor had even the right of lodging a complaint against him. More: she had no rights as a mother, English law recognizing only the father and the child. Her children could be taken away from her, separated from their mother for ever, and there was no redress for her. Says Mrs. Fenwick Miller:

The wife had in the eyes of the law simply no existence. . . .

Even "within the last two years, seven judges in conclave have declared the law to be to-day that a married woman is in this respect *still absolutely a slave, with no rights of free will in herself*. . . . Was this not slavery? . . . The woes and flight of the mulatto mother invented by Mrs. Stowe's genius set all England weeping; but English and Scotch mothers too—refined women, adoring mothers. . . .—have seen their children torn from their embrace or have fled secretly and lived in desolate concealment with their little ones, as the only way to keep . . . near their breaking hearts the darlings of their souls. . . ."

Herbert Spencer seems to have said the same long ago, in these words:

Wives in England were bought from the fifth to the eleventh century, and as late as the seventeenth century husbands of decent station were not ashamed to beat their wives. Gentlemen(!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England.

Between 1817 and 1890 there are but a few years. But how many centuries old is English civilization as compared to that of Russia, whose era of barbarism closed only with Peter the Great?

Who, then, except men capable of taking such undue if legal advantage of their mothers, wives, and children, would not confess that there is far less cruelty even in the *casual flogging* of a woman,

than in such a systematic oppression, the life-long torture of millions of *innocent* women and mothers throughout past centuries and to the present day? And for what reasons? Simply to protect the animal passions and lust, the depravity of men—the masters and the legislators. And it is the men of England who have refused, till forced in their last retrenchments, to abrogate such fiendish laws, and who still refuse to make away with many more as iniquitous, who call this solitary case of flogging “a disgrace to civilization”! And so it would be, if once proved, as are the heartless laws of England against her women. No doubt that of drunken, and therefore cruel, brutes among Russian jailors and prison officials there are plenty. But we trow no more than there are in other countries and probably less. And we would advise the editors who would agitate in favor of sending “remonstrances” to Russia, to first extract the beam from the eye of their own country and then only to turn their attention to the mote in the eye of their neighbor. For that “neighbor” is a country which protects at any rate her mothers and wives, while England lets her laws treat them simply as the goods and chattels of her men, and treats them as the dumb brutes of creation. If there ever was a real “disgrace to a civilized nation” it was the formation of numberless Societies for the prevention of cruelty to animals, before any one even thought of establishing a like Society for the protection of women and children, and the punishment of “wife-kickers” and wife-robbing rascally bipeds, such as are found in every class of Society. And why not rather turn the public attention to more than one “disgrace to a civilized nation,” taking place on British soil and in American lands, *e.g.*, to the revolting treatment by the Anglo-Indians of the millions of natives, from the highest Brahman to the lowest pariah, and the no less revolting attitude of the white Americans towards their black co-citizens, or the hapless Red-Indians? Cannibals inflict less torture on their prisoners of war than do the two cultured Christian nations in question on their colored Brethren of the “inferior” races. The former kill and devour their victims, after which these are at rest; while the whites of England and America act worse than Cains towards their black subjects and citizens: they torture them mentally, when not physically, from their cradle to their tomb; refusing them every privilege they have a right to, and then turning round and spitting on them as if they were so many toads. Look at the unfortunate Red

Skin! Deprived of every inch of his ancestral land, crowded off into the sea, robbed of his supply of blankets and provisions, the Indian is left to freeze and starve by hundreds and thousands, which he proceeds to do amidst catacombs of Bibles, a prey unfit even for the prairie-buzzard. . . .

But why go so far as to the colonies for our instances and proofs, when cases of repeated flogging of women, aye of young girls not out of their teens, necessitate “Royal Commissions” at home? “Ruby, or How Girls Are Trained for Circus Life,” by Amye Reade, a *shocker* founded on *facts* as the author claims, has brought forth the following in the *Saturday Review* (July 26th, 1890):

“ROYAL COMMISSION.”—Mr. Gainsford Bruce, Q.C., M.P., has promised that as soon as sufficient evidence can be obtained to justify such a step, he will call attention to the matter in the House of Commons, with a view of inducing the Government to advise Her Majesty to appoint a Royal Commission to enquire into and report upon the treatment of children whilst being trained to the business of circus riders, acrobats, and contortionists.

“MANCHESTER GUARDIAN” says:—“ ‘Ruby,’ by Amye Reade. This book is notable on account of the charges brought by the authoress against a manager or managers in general of circuses. It is an indictment so tremendous that, if it can be proved, the authoress should not be content with representing a picture to harrow novel-readers. She should collect her proofs and lay them before the Public Prosecutor. *Miss Reade asserts that in cases of contumacy girls of seventeen are stripped naked by the circus-master and flogged by him till they are sick and faint and bleeding.*”

Among the members of Parliament who have “allowed their names to be used as indication of their desire to assist the author in her . . . efforts to bring before the public the horrible cruelties,” are Messrs. Gainsford Bruce, Jacob Bright, Sir Richard Temple, etc., etc. Now, “Madame Sihida,” whatever she was else, was a murderess (political or not does not matter); but these unfortunate girls of seventeen are perfectly innocent victims.

Ah, gentlemen editors, of the two cultured champion nations of Christendom, you may play as much as you like at Sir Charles Grandison—that union of the perfect gentleman and good Christian—but who will believe you? Your protests are only suggestive of the Christian ethics of today, and are an insult to the ethics of Christ. They are no better than a glaring instance of modern cant

and a gigantic apotheosis of hypocrisy. In the words of Lermontoff, the Russian poet, all this comedy—

. would be too grotesque, in truth,
If it were not so heartrending!

Read rather Bertillon's *Les Races Sauvages* and Charles Lüholtz's *Au Pays des Cannibales*—a French translation from the Swedish—if you would know what your friends accuse you of, while Russia is charged with her misdeeds only by her enemies, and those jealous of her growing power. Having just come across some reviews of these works, it is but right that our friends should have an idea of the charges published against England, or rather her colonies, and thus be given the means of comparing the Russian “mote” with the British “beam.” We were just preparing to blush for the alleged misdeeds of the former, which misdeeds, *if true*, would not be excused by any Theosophist on the ground that the Anglo-Indians and the Americans do far worse at home as well as in their colonies—when we saw a Russian review of these works which made us long to read the works themselves. We had known for years—that which the whole world knows—in what a civilized and Christian way the English and the Americans treated—not their prisoners, political or others, but simply their most loyal subjects and citizens, harmless Hindus and other “black heathens,” hard-working, honest negroes, and the much-wronged Red Indians. But we were not prepared to believe that which is published in the *Races Sauvages* of Bertillon and *Au Pays des Cannibales* by the well-known Swedish traveller in Australia, Charles Lüholtz.

Let us glance at the older work. Bertillon speaks of Tasmania, and shows that in 1803 there were still about 6,000 natives left, while just sixty-nine years later there remained of them but a legend, and a ghastly tale. In 1872 died the last of the Tasmanians. The country was swept out of its last *nigger*. How did it come to pass? This is Bertillon's tale:

To achieve such a brilliant result, the English did not stop before any kind of cruelty. They premised by offering £5 for the head of every adult, and £2 for that of every baby Tasmanian. To succeed in this chase after the miserable native the better, the English brought with them aborigines of Australia, the great enemies of the Tasmanians, and used them as blood hounds. But this method was found to work too slowly. Then a *cordon* was organised, or rather a band, selected from Colonists, and among the scum of the garrison . . . and Arthur, the

then governor of the island, was appointed as its chief. After this commenced a regular chase after the Tasmanian, as one finds in hunts after wild boars. . . . The natives were driven into deep water, shot, as if by accident, and those who escaped were poisoned with arsenic . . . some Colonists going so far as to make a fine collection of their victims' skulls, and boasting of it. . . .

Now this may, or may not, be true; it may, or may not, be exaggerated, just as in the case of "Siberian flogging" and cruelty to political prisoners. As the latter charge comes to us from Russia's enemies and sensation-loving travellers, so the tale of Tasmania is told by the same kind of traveller, and, moreover, one of a nation not generally friendly to England. But here comes something more modern and trustworthy, a charge from a decided friend of England and the Australians, and one who says what he has seen with his own eyes, heard with his own ears—namely, Charles Lümholtz, in his work called in the French translation, *Au Pays des Cannibales*. We quote from an ample Russian review of the work, in the *Novoyé Vremya*, May 2 (14), 1890, No. 5,080. According to the latter, the "enlightenment" of the inferior races and the savage-islanders by the civilization-spreading Englishmen did not stop at the Tasmanians. This is from Lümholtz's revelation, and it is ghastly!

There is a chapter in this work treating specially of the relations of the English colonists with the natives, and what deadly terrible relations! The life of a black man is worth nothing, it seems, and his rights to existence are on a par with those of a wild beast. "To kill a native of Australia is the same as killing a dog in the eyes of a British colonist," says Lümholtz. More than this: no dog will be so cruelly treated in Europe. Its life, unless dangerous to men, will not be taken away without any cause. Not so for the native of Australia, according to the evidence of the Swedish author, who shows that there are young men who make a point of hunting the blacks every Sunday in the neighborhood of their cities, systematically passing the whole day in that *sport*, simply *for pleasure's sake*. . . . A party of four or five horsemen prepares traps, or, driving the savages into a narrow pass, forces them to seek refuge on precipitous cliffs, and while the unfortunate wretches are climbing at their life's peril on almost perpendicular bare rocks, one ball after another is fired at them, making even those slightly wounded to lose their hold, and falling down, break and tear themselves into shreds on the sharp rocky projections below. . . . A squatter in Long Lagoon has become famous for the immense number of blacks he has poisoned with strychnine.

And this is no single instance. A farmer from Lower Herbert confessed to the Swedish traveller that he was in the habit of burning the dead bodies of the natives—to get rid of them, in order to destroy a too palpable piece of evidence. But this was only an extra precaution. For, although local law (on paper) punishes murder, it is in reality only *the killing of white men* which is called murder. English colonists have repeatedly offered to Lümholtz to shoot a few blacks, to get for him the native skulls he was in need of. . . . Before law a black savage is entirely helpless. “Were I a native, I would kill every English colonist I met,” said an exasperated Englishman, an eye-witness like himself, to our author. Another traveller, in his letter to Lümholtz, speaks of these British colonists as of “the most disgusting caricatures of Christians,” and adds: “The English constantly throw stones at other nations for their behavior to conquered races, while no words can express the horror and the indignity of their own acts towards the natives of Australia.”

Thus, having swept off the face of the earth the unfortunate Tasmanians, the British colonists—

. . . “with a cruelty a tiger might envy, destroy to this day the Australian savages. When the first colony of the province of Victoria was founded, there were about 10,000 natives in that district. In 1871, their number fell to 3,000; and in 1880 there were only about 800 left, in all. How many remain alive now we do not know; at any rate, the above cited figures show very eloquently that the civilizing influence of the enlightened mariners has born fruit and their handiwork is nearing its end.” “A few more years,” says Lümholtz, “and the Australian aboriginal race will have disappeared from the face of the earth. The English province of Victoria, raised on the black man’s lands, soaked through and through with his savage blood and fertilized with his bones, will blossom the more luxuriously for that. . . .”

The Russian Reviewer ends with a paragraph which may be taken as a tit-for-tat to the English editor of the *Universal Review* and his colleagues. We give a *verbatim* translation of it:

Such is the soil on seem so proud of finds its vent. And it is this soil, furrowed in length and which that colonizing activity the English breadth by the brutal cruelty of the soulless English colonist, which proclaims loudly to the whole world that, to have right of throwing stones at other nations, it is not sufficient yet to be covered with an English skin. It is also necessary that the British soul should not be as black as are the bodies of, and the soil wrenched from, the poor natives; and that the hapless savages should not be viewed by their con-

querors as no better than the Egyptian mummies of cats; to wit: good only to serve as land-fertilizers for their masters' flourishing colonies.

And now we have done, leaving the detractors and self-constituted judges of Russia to their own reflections. We have lived in India and throughout Asiatic countries; and, as a Theosophist, we feel bound to say that nowhere have we found such a potentiality of cruelty and cant under the brown and black skins as under the white epiderm of the refined European, save perhaps, in the class of the gariwalas, the bullock cart drivers. If the reader would learn the characteristics of this class he will be told for his edification what is that personage. The gariwala belongs to that specimen of humanity to which speech was given to conceal its thought, and which professes its religion only because it serves its ends. While offering divine honors and worship to the cow and the bull, and never letting any opportunity of denouncing his brother gariwala to the village Brahman for disrespect to the (sacred) animals, he himself twists the tails of his team of oxen until these appendages of his Gods hang only by a few hairs and clotted blood. The gariwala, it is, then, who ought to feel a legitimate pride in finding himself acting on the same lines of whining cant as his masters—the *barasaabs*. And coming so near, in his own humble way, to the policy of the two most civilized and cultured nations of Christendom, the gariwala ought perhaps to be promoted from the ranks of the *inferior* to those of the *superior* race.

We have but one word more to say. When Russia has as much said of her by her friends, as Lümholtz says of Australia, and others of India and America, then will every honest man and woman of Europe join in the indignation meetings and righteous protests against Russian atrocities. Until then the best advice one can give to the English and the Americans is very, very old: "JUDGE NOT THAT YE BE NOT JUDGED. For how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own?"

H.P.B.

Lucifer, August, 1890

A PARADOXICAL WORLD

Open your ears . . . when loud rumour speaks!
I, from the Orient to the drooping West,
Making the wind my post horse, still unfold
The acts commenced on this ball of earth:
Upon my tongue continual slanders ride,
The which in every language I pronounce;
Stuffing the ears of men with false reports.
I speak of peace, while covert enmity,
Under the smile of safety, wounds the world:
And who but Rumour, who but only I . . .

—SHAKESPEARE

Why, I can smile, and murder while I smile;
And cry content, to that which grieves my heart;
And wet my cheeks with artificial tears,
And frame my face to all occasions . . .

—IBID.

WE live in an age of prejudice, dissimulation and paradox, wherein, like dry leaves caught in a whirlpool some of us are tossed helpless, hither and thither, ever struggling between our honest convictions and fear of that cruellest of tyrants—PUBLIC OPINION. Yea, we move on in life as in a Maelstrom formed of two conflicting currents, one rushing onward, the other repelling us downward; one making us cling desperately to what we believe to be right and true, and that we would fain carry out on the surface; the other knocking us off our feet, overpowering, and finally drowning us under the fierce, despotic wave of social propriety and that idiotic, arbitrary and ever woolgathering public opinion, based on slander and idle rumour. No person need in our modern day be honest, sincere, and righteous in order to curry favour or receive recognition as a man of worth. He need only be a successful hypocrite, or have become for no mortal reason he himself knows of—popular. In our age, in the words of Mrs. Montague, “while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy . . . and the suspicion is looked upon as wisdom.” Thus, no one seeming to know what to

believe, and what to reject, the best means of becoming a paragon of every virtue on blind faith, is—to acquire, *popularity*.

But how is popularity to be acquired? Very easily indeed. Howl with the wolves. Pay homage to the favourite vices of the day, and reverence to mediocrities in public favour. Shut your eyes tight before any truth, *if* unpalatable to the chief leaders of the social herd, and sit with them upon the dissenting minority. Bow low before vulgarity in power; and bray loud applause to the rising donkey who kicks a dying lion, now a fallen idol. Respect public prejudice and pander to its cant and hobbies, and soon you will yourself become popular. Behold, now is your time. No matter if you be a plunderer and murderer combined: you will be glorified all the same, furnished with an aureole of virtues, and allowed even a broader margin for impunity than contained in the truism of that Turkish proverb, which states that “a thief not found out is *honester* than a Bey.” But now let a Socrates and Epictetus rolled into one suddenly become *unpopular*. That which will alone remain of him in the hazy mind of Dame Rumour is a pug nose and the body of a slave lacerated by the plying whip of his Master. The twin sisters, Public Opinion and Mrs. Grundy, will soon forget their classics. Their female aspect, siding with Xantippe, will charitably endeavour to unearth various good reasons for her outbreaks of passion in the shape of slops poured over the poor bald head; and will search as diligently for some hitherto unknown secret vices in the Greek Sage. Their male aspect will see but a lashed body before its mental eye, and will soon end by joining the harmonious concert of Society slander directed against the ghosts of the two philosophers. *Result*: Socrates-Epictetus will emerge out of the ordeal as black as pitch, a dangerous object for any finger to approach. Henceforth, and for æons to come, the said object will have become *unpopular*.

The same, in art, in politics, and even literature. “A damnèd saint, an honourable villain,” are in the present social order of things. Truth and fact have become unpalatable, and are ostracised; he who ventures to defend an unpopular character or an unpopular subject, risks to become himself *anathema maranatha*. The ways of Society have contaminated all those who approach the threshold of civilized communities; and if we take the word and severe verdict of Lavater for it, there is no room in the world

for one who is not prepared to become a full-blown hypocrite. For, "He who by kindness and smooth attention can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain-dealers," writes the eminent physiognomist. This would seem to settle the line of demarcation and to preclude Society, for ever, from becoming a "Palace of Truth."

Owing to this, the world is perishing from spiritual starvation. Thousands and millions have turned their faces away from anthropomorphic ritualism. They believe no longer in a *personal* governor and Ruler; yet this prevents them in no wise from attending every Sunday "divine service," and professing during the week adherence to their respective Churches. Other millions have plunged headlong into Spiritualism, Christian and mental science or kindred mystic occupations; yet how few will confess their true opinions before a gathering of unbelievers! Most of the cultured men and women—save rabid materialists—are dying with the desire to fathom the mysteries of nature and even—whether they be true or imaginary—the mysteries of the magicians of old. Even our Weeklies and Dailies confess to the past existence of a knowledge which has now become a closed book save for the very few. Which of them, however, is brave enough to speak civilly of the unpopular phenomena called "spiritualistic," or dispassionately about Theosophy, or even to abstain from mocking remarks and insulting epithets? They will talk with every outward reverence of Elijah's chariot of fire, of the board and bed found by Jonah within the whale; and open their columns for large subscriptions to fit out scientifico-religious expeditions, for the purpose of fishing out from the Red Sea the drowned Pharaoh's golden tooth-pick, or in the Desert, a fragment of the broken tables of stone. But they would not touch with a pair of tongs any fact—no matter how well proven—if vouchsafed to them by the most reliable man living who is connected with Theosophy or Spiritualism. Why? Because Elijah flying away to heaven in his chariot is a Biblical orthodox *miracle*, hence *popular* and a relevant subject; while a medium levitated to the ceiling is an unpopular *fact*; not even a miracle, but simply a phenomenon due to intermagnetic and psycho-physiological and even physical causes. On one hand gigantic pretensions to civilization and science, professions of holding but to what is demonstrated on strictly inductive methods of observation and experiment; a blind trust in physical science—that

science which pooh-poohs and throws slur on metaphysics, and is yet honeycombed with “working hypotheses” all based upon speculations far beyond the region of sense, and often even of speculative thought itself: on the other hand, just as servile and apparently as blind an acceptance of that which orthodox science rejects with great scorn, namely, Pharaoh’s tooth-pick, Elijah’s chariot and the ichthyographic explorations of Jonah. No thought of the unfitness of things, of the absurdity, ever strikes any editor of a daily paper. He will place unhesitatingly, and side by side, the newest ape-theory of a materialistic F.R.S., and the latest discourse upon the quality of the apple which caused the fall of Adam. And he will add flattering editorial comments upon both lectures, as having an equal right to his respectful attention. Because, both are popular in their respective spheres.

Yet, are all editors natural-born sceptics and do not many of them show a decided leaning towards the Mysteries of the archaic Past, that which is the chief study of the Theosophical Society? The “Secrets of the Pyramids,” the “rites of Isis” and “the dread traditions of the temple of Vulcan with their theories for transcendental speculation” seem to have a decided attraction for the *Evening Standard*. Speaking some time since on the “Egyptian Mysteries” it said:

We know little even now of the beginnings of the ancient religions of Thebes and Memphis. . . . All these idolatrous mysteries, it should also be remembered, were always kept profoundly secret; for the hieroglyphic writings were understood only by the initiated through all these ages. Plato, it is true, came to study from the Egyptian priests; Herodotus visited the Pyramids; Pausanias and Strabo admired the characters which were sculptured so large upon their outer casing that he who ran could read them; but not one of these took the trouble to learn their meaning. They were one and all content to give currency, if not credence, to the marvellous tales which the Egyptian priests and people recounted and invented for the benefit of strangers.

Herodotus and Plato, who were both Initiates into the Egyptian mysteries, accused of believing in and giving currency to marvellous tales invented by the Egyptian priests, is a novel accusation. Herodotus and Plato refusing “to take the trouble” of learning the meaning of the hieroglyphs, is another. Of course if both “gave currency” to tales, which neither an orthodox Christian, nor an

orthodox Materialist and Scientist will endorse, how can an editor of a Daily accept them as true? Nevertheless the information given and the remarks indulged in, are wonderfully broad and in the main free from the usual prejudice. We transcribe a few paragraphs, to let the reader judge.

It is an immemorial tradition that the pyramid of Cheops communicated by subterranean passages with the great Temple of Isis. The hints of the ancient writers as to the subterranean world which was actually excavated for the mysteries of Egyptian superstition, curiously agree. . . . Like the source of the Nile itself, there is hardly any line of inquiry in Egyptian lore which does not end in mystery. The whole country seems to share with the Sphinx an air of inscrutable silence. Some of its secrets, the researches of Wilkinson, Rawlinson, Brugsch, and Petrie have more or less fully revealed to us; but we shall never know much which lies concealed behind the veil of time.¹ We can hardly hope even to realize the glories of Thebes in its prime, when it spread over a circuit of thirty miles, with the noble river flowing through it, and each quarter filled with palaces and temples. And the tyranny of the Ethiopian priests, at whose command kings laid down and died, will always remain one of the strangest enigmas in the whole problem of primitive priestcraft.²

It was a tradition of the ancient world that the secret of immortality was to be found in Egypt, and that there, amongst the dark secrets of the antediluvian world which remained undeciphered, was the "Elixir of Life." Deep, it was said, under the Pyramids had for ages lain concealed the Table of Emerald, on which, as the legend ran, Hermes had engraved before the Flood, the secret of alchemy; and their weird associations justified the belief that still mightier wonders here remained hid. In the City of the Dead to the north of Memphis, for instance, pyramid after pyramid rose for centuries towering above each other; and in the interior passages and chambers of the rock-cut tombs were pictured the mystic wisdom of the Egyptians in quaint symbols. . . . A vast subterranean world, according to tradition, extended from the Catacombs of Alexandria to Thebes' Valley of Kings, and this is surrounded with a whole wealth of marvellous story. These, perhaps, culminate in the ceremony of initiation into the religious mysteries of the Pyramids. The identity of the legend has been curiously preserved through all ages, for it is only in minor details that the versions differ. The ceremonies were undoubtedly very terrible.

¹ The more so since the literature of theosophy, which is alone able to throw light on those mysteries, is boycotted, and being "unpopular" can never hope to be appreciated.

² Because these priests were real Initiates having occult powers, while the "Kings" mentioned *died* but for the world. They were the "dead in life." The writer seems ignorant of the metaphorical ways of expression.

The candidates were subjected to ordeals so frightful that many of them succumbed, and those who survived, not only shared the honours of the priesthood, but were looked upon as having risen from the dead. It was commonly believed, we are told, that they had descended into Hell itself. . . . They were, moreover, given draughts of the cups of Isis and Osiris, the waters of life and death, and clothed in the sacred robes of pure white linen, and on their heads the mystic symbol of initiation—the golden grasshopper. Instructed in the esoteric doctrines of the sacred college of Memphis, it was only the candidates and priests who knew those galleries and shrines that extended under the site upon which the city stood and formed a subterranean counterpart to its mighty temples, and those lower crypts in which were preserved the “seven tables of stone,” *on which was written all the “knowledge of the antediluvian race, decrees of the stars from the beginning of time, the annals of a still earlier world, and all the marvellous secrets both of heaven and earth.”*³ And here, too, according to mythological tradition, were the Isiac serpents which possessed mystic meanings at which we can now only vainly guess. When the monuments are silent, certainty is impossible in Egyptology; and in thirty centuries vestiges have been ruthlessly swept away which can never be replaced.

Does not this read like a page from “Isis Unveiled,” or one of our theosophical writings—minus their explanations? But why speak of thirty centuries, when the Egyptian Zodiac on the ceiling of the Dendera temple shows three tropical years, or 75,000 solar years? But listen further:

We can, in a sense, understand the awful grandeur of the Theban necropolis, and of the sepulchral chambers of Beni Hassan. . . . The cost and toil devoted to the “everlasting palaces” of departed monarchs; the wonders of the Pyramids themselves, as of the other royal tombs; the decoration of their walls; the embalmed bodies all point to the conclusion that this huge subterranean world was made a complete ante-type of the real world above. *But whether or no it was a verity in this primitive cult that there was an actual renovation of life at the end of some vast cycle is lost in learned conjecture.*

“Learned conjecture” does not go far nowadays, being of a pre-eminently materialistic character, and limited somehow to the sun. But if the unpopularity of the Theosophical Society prevents

³ Much of which knowledge and the mysteries of the same “earlier races” have been explained in the “Secret Doctrine,” a work, however, untouched by the English dailies as unorthodox and unscientific—a jumble, truly.

the statements of its members from being heard; if we ignore "Isis Unveiled" and the "Secret Doctrine," the *Theosophist*, etc., full of facts, most of which are as well authenticated by references to classical writers and the contemporaries of the MYSTERIES in Egypt and Greece, as any statement made by modern Egyptologists—why should not the writer on the "Egyptian Mysteries" turn to Origen and even to the *Æneid* for a positive answer to this particular question? This dogma of the return of the Soul or the *Ego* after a period of 1,000 or 1,500 years into a new body (a theosophical teaching now) was professed as a religious truth from the highest antiquity. Voltaire wrote on the subject of these thousand years of *post mortem* duration as follows:

This opinion about resurrection (*rather "reincarnation"*) after ten centuries, passed to the Greeks, the disciples of the Egyptians, and to the Romans (*their Initiates only*), disciples of the Greeks. One finds it in the VIth Book of the *Æneid*, which is but a description of the mysteries of Isis and of Ceres Eleusina;

*Has omnis ubi mille rotam volvere per annos,
Lethæum ad fluvium deus evocat agmine magno;
Scilicet immemores, supera ut convexa revisant.*

This "opinion" passed from the Pagan Greeks and Romans to Christians, even in our century, though disfigured by sectarianism; for it is the origin of the *millennium*. No pagan, even of the lower classes, believed that the Soul would return into its *old* body: cultured Christians *do*, since the day of the Resurrection of all flesh is a universal dogma, and since the Millenarians wait for the second advent of Christ on earth when he will reign for a *thousand* years.

All such articles as the above quoted are the paradoxes of the age, and show ingrained prejudices and preconceptions. Neither the very conservative and orthodox editor of the *Standard*, nor yet the very radical and infidel editors of many a London paper, will give fair or even dispassionate hearing to any Theosophical writer. "Can any good come out of Nazareth?" the Pharisees and Sadducees of old are credited with asking. "Can anything but *twaddle* come from Theosophical quarters?" repeat the modern followers of *cant* and materialism.

Of course not. We are so very *unpopular!* Besides which, theos-

ophists who have written the most upon those subjects at which, in the words of the *Evening Standard*, “we can now only vainly guess” are regarded by Mrs. Grundy’s herds as the black sheep of Christian cultured centres. Having had access to Eastern secret works, hitherto concealed from the world of the profane, the said theosophists had means of studying and of ascertaining the value and real meaning of the “marvellous secrets both of heaven and earth,” and thus of disinterring many of the vestiges now seemingly lost to the world of students. But what matters that? How can one so little in odour of sanctity with the majorities, a living embodiment of every vice and sin, according to most charitable souls, be credited with knowing anything? Nor does the possibility of such charges being merely the fruit of malice and slander, and therefore entitled to lie *sub judice*, nor simple logic, ever trouble their dreams or have any voice in the question. Oh no! But has the idea ever crossed their minds that on that principle the works of him who was proclaimed:

“The greatest, wisest, meanest of mankind”

ought also to become unpopular, and Baconian philosophy be at once shunned and boycotted? In our paradoxical age, as we now learn, the worth of a literary production has to be judged, not on its own intrinsic merits, but according to the private character, the shape of the nose, and the popularity or unpopularity of the writer thereof. Let us give an example, by quoting a favourite remark made by some bitter opponent of “The Secret Doctrine.” It is the reply given the other day to a theosophist who urged a would-be Scientist and supposed Assyriologist to read the said work. “Well,” he said, “I grant you there may be in it a few facts valuable to students of antiquity and to scientific speculation. But *who can have the patience to read 1,500 pages of dreary metaphysical twaddle* for the sake of discovering in it a few facts, however valuable?”

O imitatores servum pecus! And yet how joyfully you would set to work, sparing neither time, labour nor money, to extract two or three ounces of gold from tons of quartz and useless alluvial soil. . . .

Thus, we find the civilized world and its humanities ever unfair, ever enforcing one law for the wealthy and the mighty, and another law for the poor and the uninfluential. Society, politics, com-

merce, literature, art and sciences, religion and ethics, all are full of paradoxes, contradictions, injustice, selfishness and unreliability. Might has become right, elsewhere than in colonies and for the detriment of "black men." Wealth leads to impunity, poverty to condemnation even by the law, for the impecunious having no means of paying lawyers are debarred from their natural right to appeal to the courts for redress. Hint, even privately, that a person, notorious for having acquired his wealth by plunder and oppression, or unfair play on the Stock Exchange, is a thief, and the law to which he will appeal will ruin you with damages and court expenses and imprison you into the bargain for libel, for "the greater the truth, the greater the libel." But let that wealthy thief slander your character publicly, accuse you falsely of breaking all the ten commandments, and if you are in the slightest degree unpopular, an infidel, or too radical in your views, no matter how honourable and honest you may be, yet you will have to swallow the defamation, and let it get root in the minds of people; or, go to law and risk many hundreds or even thousands out of your pocket and get—*one farthing damages!* What chance has an "infidel" in the sight of a bigoted, ignorant jury? Behold those rich speculators who arrange bogus quotations on the Stock Exchange for shares which they wish to foist upon an innocent public that makes for everything whose price is rising. And look at that poor clerk, whose passion for gambling—which the example of those same wealthy capitalists has fired—if caught in some small embezzlement, the righteous indignation of the rich capitalists knows no bounds. They ostracise even one of their own *confreres* because he has been so indiscreet as to be found out in dealings with the unhappy wretch! Again, what country boasts more of Christian charity, and its code of honour, than old England? Yea, you have soldiers and champions of freedom, and they take out the deadly machine-guns of your latest purveyor of death and blow to fragments a stockade in Solymah, with its defending mob of half-armed savages, of poor "niggers," because you *hear* that they *perchance* may molest your camps. Yet it is to that self-same continent you send your almighty fleets, into which you pour your soldiers, putting on the hypocritical mask of saving from slavery these very black men whom you have just blown into the air! What country, the world over, has so many philanthropic societies, charitable institutions, and generous donors as England has? And

where, on the face of the earth, is the city which contains more misery, vice and starvation, than London—the queen of wealthy metropolises. Hideous poverty, filth and rags glare from behind every corner, and Carlyle was right in saying that the Poor Law was an anodyne—not a remedy. “Blessed are the poor,” said your Man-God. “Avaunt the ragged, starving beggar from our West End streets!” you shout, helped by your Police Force; and yet you call yourselves His “humble” followers. It is the indifference and contempt of the higher for the *lower* classes which has generated and bred in the latter that virus which has now grown in them into self-contempt, brutal indifference and cynicism, thus transforming a human species into the wild and soulless animals which fill the Whitechapel dens. Mighty are thy powers, most evidently, O, Christian civilization!

But has not our Theosophical “Fraternity” escaped the infection of this paradoxical age? Alas, no. How often the cry against the “entrance fee” was heard among the wealthiest Theosophists. Many of these were Freemasons, who belonged to both institutions—their Lodges and Theosophy. They had paid fees upon entering the former, surpassing ten times the modest £1, paid for their diploma on becoming Theosophists. They had to pay as “Widow’s Sons,” a large price for every paltry jewel conferred upon them as a distinction, and had always to keep their hands in their pockets ready to spend large sums for paraphernalia, gorgeous banquets with rich viands and costly wines. This diminished in no way their reverence for Freemasonry. But that which is good for the masonic goose is not fit sauce for the theosophical gander. How often was the hapless President Founder of our Society, Col. H. S. Olcott taunted with *selling theosophy* for £1 per head! He, who worked and toiled from January 1st to December 31st for ten years under the broiling sun of India, and managed out of that wretched pound of the entrance fee and a few donations to keep up the Headquarters, to establish free schools and finally to build and open a library at Adyar of rare Sanskrit works—how often was he condemned, criticised, misjudged, and his best motives misinterpreted. Well, our critics must now be satisfied. Not only the payment of the entrance fee but even that of two shillings yearly, expected from our Fellows to help in paying the expenses of the anniversary meetings, at the Headquarters at Madras (this large

sum of two shillings, by-the-bye, having never been sent in but by a very limited number of theosophists), all this is now abolished. On December 27th last “the Rules were completely recast, the entrance fee and annual dues were abolished,” writes a theosophist-stoic from Adyar. “We are on a purely voluntary contribution footing. Now if our members don’t give, we *starve and shut up*—that’s all.”

A brave and praiseworthy reform but rather a dangerous experiment. The “B. Lodge of the T.S.” in London never had an entrance fee from its beginning, eighteen months ago; and the results are that the whole burden of its expenses has fallen upon half a dozen of devoted and determined Theosophists. This last Anniversary Financial Report, at Adyar, has moreover brought to light some curious facts and paradoxical incongruities in the bosom of the Theosophical Society at large. For years our Christian and kind friends, the Anglo-Indian missionaries, had set on foot and kept rolling the fantastic legend about the personal greediness and venality of the “Founders.” The disproportionately large number of members, who, on account of their poverty had been exonerated from any entrance fees, was ignored, and never taken into account. Our devotion to the cause, it was urged, was a *sham*; we were wolves in sheep’s clothing; bent on making money by psychologizing and deceiving those “poor benighted heathen” and the “*credulous* infidels” of Europe and America; figures are there, it was added; and the 100,000 theosophists (with which we were credited) represented £100,000, etc., etc.

Well, the day of reckoning has come, and as it is printed in the General Report of the *Theosophist* we may just mention it as a paradox in the region of theosophy. The Financial Report includes a summary of all our receipts *from donations and Initiation fees, since the beginning of our arrival in India*, i.e. February 1879, or *just ten years*. The total is 89,140 rupees, or about £6,600. Of the Rs 54,000 of donations, what are the large sums received by the Theosophical (Parent) Society in the respective countries? Here they are:

IN INDIA	.	.	.	.	.	Rupees 40,000
IN EUROPE	.	.	.	.	”	7,000
IN AMERICA	.	.	.	.	”	700!!

Total 47,700 rupees or £3,600

Vide infra “Theosophical Activities”: “The President Founder’s Address.”

The two “greedy Founders” having given out of their own pockets during these years almost as much, in the result there remain two impecunious beggars, practically two *pauper*-Theosophists. But we are all proud of our poverty and do not regret either our labour or any sacrifices made to further the noble cause we have pledged ourselves to serve. The figures are simply published as one more proof in our defence and a superb evidence of the PARADOXES to be entered to the credit of our traducers and slanderers.

Lucifer, February, 1889

IS DENUNCIATION A DUTY?

Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusûli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain.

—BUDDHIST PRECEPT

Judge not that ye be not judged.

—CHRISTIAN APHORISM

NOT a few of our most earnest Theosophists feel themselves, we are sorry to hear, between the horns of a dilemma. Small causes will at times produce great results. There are those who would jest under the cruellest operation, and remain cool while having a leg amputated, who would yet raise a storm and renounce their rightful place in the kingdom of Heaven if, to preserve it, they had to keep silent when somebody treads on their corns.

In the 13th number of LUCIFER (September, page 63), a paper on “The Meaning of a Pledge” was published. Out of the seven articles (six only were given out) which constitute the entire Pledge, the 1st, 4th, 5th, and especially the 6th, require great moral strength of character, an iron will added to much unselfishness, quick readiness for renunciation and even self-sacrifice, to carry out such a covenant. Yet scores of Theosophists have cheerfully signed this solemn “Promise” to work for the good of Humanity forgetful of Self, without one word of protest—save on one point. Strange to say, it is rule the third which in almost every case makes the applicant hesitate and show the white feather. *Ante tubam trepidat*: the best and kindest of them feels alarmed; and he is as overawed before the blast of the trumpet of that third clause, as though he dreaded for himself the fate of the walls of Jericho!

What is then this *terrible* pledge, to carry out which seems to be above the strength of the average mortal? Simply this:

I PLEDGE MYSELF NEVER TO LISTEN WITHOUT PROTEST TO ANY EVIL THING SPOKEN OF A BROTHER THEOSOPHIST, AND TO ABSTAIN FROM CONDEMNING OTHERS.

To practise this golden rule seems quite easy. To listen without protest to evil said of *any one* is an action which has been despised ever since the remotest days of Paganism.

To hear an open slander is a curse,
But not to find an answer is a worse, . . .

says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because:

Slander, that worst of poisons, ever finds
An easy entrance to *ignoble minds* . . .

—and because *in antiquity*, few liked to pass for such—minds. But now! . . .

In fact, the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, “from condemning others” is the very life and soul of practical theosophy, for such action is the handmaiden who conducts one into the narrow Path of the “higher life,” that life which leads to the goal we all crave to attain. Mercy, Charity and Hope are the three goddesses who preside over that “life.” To “abstain” from condemning our fellow beings is the tacit assertion of the presence in us of the three divine Sisters; to condemn on “hearsay” shows their absence. “Listen not to a tale bearer or slanderer,” says Socrates. “For, as he discovereth of the secrets of others, so he will thine in turn.” Nor is it difficult to avoid slandermongers. Where there is no demand, supply will very soon cease. “When people refrain from *evil-hearing*, then evil speakers will refrain from evil-talking,” says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it since the evolution of intolerant religions. Shall we do as they?

We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding. That our theosophical periodicals are full of “denunciations,” and LUCIFER lowers his torch to throw light on every evil, to the best of his ability. We reply—this is quite another thing. We denounce indignantly systems and organisations, evils, social and religious—*cant* above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age. To con-

demn and dishonour a man instead of pitying and trying to help him, because, being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom. “Ill deeds are doubled with an evil word”; nor can a general evil be avoided or removed by doing evil oneself and choosing a scape-goat for the atonement of the sins of a whole community. Hence, we denounce these communities not their units; we point out the rottenness of our boasted civilisation, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses. Nor are we more partial to ourselves. Ready to lay down our life any day for THEOSOPHY—that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield, if need be, every theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers. We bear our Karma for our lack of humility during the early days of the Theosophical Society; for our favourite aphorism: “See, how these Christians love each other” has now to be paraphrased daily, and almost hourly, into: “Behold, how our Theosophists love each other.” And we tremble at the thought that, unless many of our ways and customs, in the Theosophical Society at large, are amended or done away with, LUCIFER will one day have to expose many a blot on our own scutcheon—*e.g.*, worship of Self, uncharitableness, and sacrificing to one’s personal vanity the welfare of other Theosophists—more “fiercely” than it has ever denounced the various shams and abuses of power in state Churches and Modern Society.

Nevertheless, there are theosophists, who forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbour. Thus, one of our most estimable, hard-working, and noble-minded members writes, with regard to the said 3rd clause:

The “Pledge” binds the taker never to speak evil of anyone. But I believe that there are occasions when severe denunciation is a duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them: and there are cases in public life of venality and debasement which good citizens are bound to

lash unsparingly. Theosophic culture would not be a boon to the world if it enforced unmanliness, weakness, flabbiness of moral texture. . . .

We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that theosophic culture which fails to transform simply a “good citizen” of his own native country into a “good citizen” of the world. A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partizan. To mete one measure for all, is holier and more divine than to help one’s country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and SELFISHNESS. “Severe denunciation is a duty to truth.” It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one’s fury by knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of the poisonous weeds. If a theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to “denounce severely” every case of “treachery, falsehood and rascality” *even* in private life; but—*nota bene*—only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither “speaking evil” nor “condemning,” but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But even then the theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare’s severe judge: “I show it most of all when I show justice.”

But what has a “working” member of the Theosophical Society independent of any public function or office, and who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbours? If a member of the T.S. is found guilty of one of the above enumerated or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice

of the Council of his Branch. Our Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as “evil speaking” or as a condemnation of one’s brother. Between this, however, and deliberate backbiting there is a wide chasm. Clause 3 concerns only those who being in no way responsible for their neighbour’s actions or walk in life, will yet judge and condemn them on every opportunity. And in such case it becomes—“slander” and “evil speaking.”

This is how we understand the clause in question; nor do we believe that by enforcing it “theosophic culture” enforces “unmanliness, weakness or flabbiness of moral texture,” but the reverse. True courage has naught to do, we trust, with denunciation; and there is little manliness in criticizing and condemning one’s fellow men behind their backs, whether for wrongs done to others or injury to ourselves. Shall we regard the unparalleled virtues inculcated by Gautama the Buddha, or the Jesus of the Gospels as “unmanliness”? Then the ethics preached by the former, that *moral code* which Professor Max Müller, Burnouf and even Barthelémy St. Hilaire have unanimously pronounced *the most perfect which the world has ever known*, must be no better than meaningless words, and the Sermon on the Mount had better never have been written at all. Does our correspondent regard the teaching of non-resistance to evil, kindness to all creatures, and the sacrifice of one’s own self for the good of others as weakness or unmanliness? Are the commands, “Judge not that ye be not judged,” and, “Put back thy sword, for they who take the sword shall perish with the sword,” to be viewed as “flabbiness of moral texture” or as *the voice of Karma*?

But our correspondent is not alone in his way of thinking. Many are the men and women, good, charitable, self-sacrificing and trustworthy in every other respect, and who accept unhesitatingly every other clause of the “Pledge,” who feel uneasy and almost tremble before this special article. But why? The answer is easy: simply *because they fear an unconscious* (to them), *almost unavoidable PERJURY*.

The moral of the fable and its conclusion are suggestive. It is a direct blow in the face of Christian education and our civilized modern society in all its circles and in every *Christian* land. So deep has this moral cancer—the habit of speaking uncharitably of

our neighbour and brother at every opportunity—eaten into the heart of all the classes of Society, from the lowest to the very highest, that it has led the best of its members to feel diffident of their tongues! They *dare not trust themselves* to abstain from condemning others—from mere force of habit. This is quite an ominous “sign of the times.”

Indeed, most of us, of whatever nationality, are born and brought up in a thick atmosphere of gossip, uncharitable criticism and wholesale condemnation. Our education in this direction begins in the nursery, where the head nurse hates the governess, the latter hates the mistress, and the servants, regardless of the presence of “baby” and the children, grumble incessantly against the masters, find fault with each other, and pass impudent remarks on every visitor. The same training follows us in the class room, whether at home or at a public school. It reaches its apex of ethical development during the years of our education and practical religious instruction. We are soaked through and through with the conviction that, though ourselves “born in sin and total depravity,” *our* religion is the only one to save us from eternal damnation, while the rest of mankind is predestined from the depths of eternity to inextinguishable hell-fires. We are taught that slander of every other people’s Gods and religion is a sign of reverence for our own idols, and is a meritorious action. The “Lord God,” himself, the “*personal* Absolute,” is impressed upon our young plastic minds as ever backbiting and condemning those he created, as cursing the stiff-necked Jew and *tempting* the Gentile.

For years the minds of young Protestants are periodically enriched with the choicest curses from the *Commination* service in their prayer-books, or the “denouncing of God’s anger and judgments against sinners,” besides eternal condemnation for most creatures; and from his birth the young Roman Catholic constantly hears threats of curse and excommunication by his Church. It is in the Bible and Church of England prayer-books that boys and girls of all classes learn of the existence of vices, the mention of which, in the works of Zola, falls under the ban of law as immoral and depraving, but to the enumeration and the *cursing* of which in the Churches, young and old are made to say “Amen,” after the minister of the meek and humble Jesus. The latter says, Swear *not*, curse *not*, condemn *not*, but “love your enemies, bless them that

curse you, do good to them that hate and persecute you.” But the canon of the church and the clergymen tell them: Not at all. There are crimes and vices “for which ye affirm with your own mouths the curse of God to be due.” (*Vide* “Commination Service.”) What wonder that later in life, Christians piously try to emulate “God” and the priest, since their ears are still ringing with, “*Cursed be he* that removeth his neighbour’s landmark,” and, “Cursed be he” who does this, that or the other, even “he that putteth his trust in man” (!), and with “God’s” judgment and condemnations. They judge and condemn right and left, indulging in wholesale slander and “comminating” on their own account. Do they forget that in the last curse—the *anathema* against adulterers and drunkards, idolaters and extortionists—“the UNMERCIFUL and SLANDERERS” are included? And that by having joined in the solemn “amen” after this last *Christian* thunderbolt, *they have affirmed* “with their own mouths the curse of God to be due” on their own sinful heads?

But this seems to trouble our society slanderers very little. For no sooner are the religiously brought up children of church-going people off their school benches, than they are taken in hand by those who preceded them. Coached for their final examination in that school for scandal, called the world, by older and more experienced tongues, to pass Master of Arts in the science of cant and commination, a respectable member of society has but to join a religious congregation: to become a churchwarden or lady patroness.

Who shall dare deny that in our age, modern society in its general aspect has become a vast arena for such moral murders, performed between two cups of five o’clock tea and amid merry jests and laughter? Society is now more than ever a kind of international shambles wherein, under the waving banners of drawing-room and church Christianity and the cultured tittle-tattle of the world, each becomes in turn as soon as his back is turned, the sacrificial victim, the sin-offering for atonement, whose singed flesh smells savoury in the nostrils of Mrs. Grundy. Let us pray, brethren, and render thanks to the God of Abraham and of Isaac that we no longer live in the days of cruel Nero. And, oh! let us feel grateful that we no longer live in danger of being ushered into the arena of the Colosseum, to die there a comparatively quick death under the claws of the hungry wild beasts! It is the boast of

Christianity that our ways and customs have been wonderfully softened under the beneficent shadow of the Cross. Yet we have but to step into a modern drawing-room to find a symbolical representation, true to life, of the same wild beasts feasting on, and gloating over, the mangled carcasses of their best friends. Look at those graceful and as ferocious great cats, who with sweet smiles and an innocent eye sharpen their rose-coloured claws preparatory to playing at mouse and cat. Woe to the poor mouse fastened upon by those proud Society *felidae!* The mouse will be made to bleed for years before being permitted to bleed to death. The victims will have to undergo unheard-of moral martyrdom, to learn through papers and *friends* that they have been guilty at one or another time of life of each and all the vices and crimes enumerated in the Commination Service, until, to avoid further persecution, the said mice themselves turn into ferocious society cats, and make other mice tremble in their turn. Which of the two arenas is preferable, my brethren—that of the old pagan or that of Christian lands?

Addison had not words of contempt sufficiently strong to rebuke this Society gossip of the worldly Cains of both sexes.

“How frequently,” he exclaims, “is the honesty and integrity of a man disposed of by a smile or a shrug? How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look . . . how large a portion of chastity is sent out of the world by distant hints—nodded away, and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report—which the party who is at the pains to propagate it beholds with much pity and fellow-feeling—that she is heartily sorry for it—hopes in God it is not true!”

From Addison we pass to Sterne’s treatment of the same subject. He seems to continue this picture by saying:

So fruitful is slander in variety of expedients to satiate as well as to disguise itself, that if those smoother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one like an arrow shot in the dark, does, nevertheless, so much secret mischief, this, like pestilence, which rages at noonday, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so

unmercifully butchered, as sometimes never to recover [from] either the wounds or the anguish of heart which they have occasioned.

Such are the results of slander, and from the standpoint of Karma, many such cases amount to more than murder in hot blood. Therefore, those who want to lead the “higher life” among the “working Fellows,” of the Theosophical Society, must bind themselves by this solemn pledge, or, remain *droning* members. It is not to the latter that these pages are addressed, nor would they feel interested in that question, nor is it an advice offered to the F.’s T.S. at large. For the “Pledge” under discussion is taken only by those Fellows who begin to be referred in our circles of “Lodges” as the “working” members of the T.S. All others, that is to say those Fellows who prefer to remain ornamental, and belong to the “mutual admiration” groups; or those who, having joined out of mere curiosity, have, without severing their connexion with the Society, quietly dropped off; or those, again, who have preserved only a skin deep interest (if any), a luke-warm sympathy for the movement—and such constitute the majority in England—need burden themselves with no such pledge. Having been for years the “Greek Chorus” in the busy drama enacted, now known as the Theosophical Society, they prefer remaining as they are. The “chorus,” considering its numbers, has only, as in the past, to look on at what takes place in the action of the *dramatis personæ* and it is only required to express occasionally its sentiments by repeating the closing gems from the monologues of the actors, or remain silent—at their option. “Philosophers of a day,” as Carlyle calls them, they neither desire, nor are they desired “to apply.” Therefore, even were these lines to meet their eye, they are respectfully begged to remember that what is said does not refer to either of the above enumerated classes of Fellows. Most of them have joined the Society as they would have bought a guinea book. Attracted by the novelty of the binding, they opened it; and, after glancing over contents and title, motto and dedication, they have put it away on a back shelf, and thought of it no more. They have a right to the volume, by virtue of their purchase, but would refer to it no more than they would to an antiquated piece of furniture relegated to the lumber-room, because the seat of it is not comfortable enough, or is out of proportion with their moral and intellectual size. A hundred to one these members will not even see LUCIFER, for it has now become a matter of theosophical

statistics, that *more than two thirds* of its subscribers are non-theosophists. Nor are the elder brothers of LUCIFER—the Madras “Theosophist,” The New York “Path,” the French “Lotus,” nor even the marvellously cheap and international “T.P.S.” (of 7, Duke Street, Adelphi), any luckier than we are. Like all prophets, they are not without honour, save in their own countries, and their voices in the fields of Theosophy are truly “the voice of one crying in the wilderness.” This is no exaggeration. Among the respective subscribers of those various Theosophical periodicals, the members of the T.S., *whose organs they are*, and for whose sole benefit they were started (their editors, managers, and the whole staff of constant contributors working *gratis*, and paying furthermore out of their own generally meagre pockets, printers, publishers and occasional contributors), are on the average 15 *per cent*. This is also a sign of the times, and shows the difference between the “working” and the “resting” theosophists.

We must not close without once more addressing the former. Who of these will undertake to maintain that clause 3 is not a fundamental principle of the code of ethics which ought to guide every theosophist aspiring to *become one in reality*? For such a large body of men and women, composed of the most heterogeneous nationalities, characters, creeds and ways of thinking, furnishing for this very reason such easy pretexts for disputes and strife, ought not this clause to become part and parcel of the obligation of each member—working or ornamental—who joins the Theosophical movement? We think so, and leave it to the future consideration of the representatives of the General Council, who meet at the next anniversary at Adyar. In a Society with pretensions to an exalted system of ethics—the essence of all previous ethical codes—which confesses openly its aspirations to emulate and put to shame by its practical example and ways of living the followers of every religion, such a pledge constitutes the *sine quâ non* of the success of that Society. In a gathering where “near the noisome nettle blooms the rose,” and where fierce thorns are more plentiful than sweet blossoms, a pledge of such a nature is *the sole salvation*. No Ethics as a science of mutual duties—whether social, religious or philosophical—*from man to man*, can be called complete or consistent unless such a rule is enforced. Not only this, but if we would not have our Society become *de facto* and *de jure* a gigantic sham parading under its banner of

“Universal Brotherhood”—we ought to follow every time the breaking of this *law of laws*, by the expulsion of the slanderer. No honest man, still less a theosophist, can disregard these lines of Horace:

He that shall rail against his absent friends,
Or hears them scandalised, and not defends;
Tells tales, and brings his friends in disesteem;
That man’s a KNAVE—be sure beware of him.

Lucifer, December, 1888

A YEAR OF THEOSOPHY

THE dial of Time marks off another of the world's Hours. . . . And, as the Old Year passes into Eternity, like a rain-drop falling into the ocean, its vacant place on the calendar is occupied by a successor which—if one may credit the ancient prophetic warnings of Mother Shipton and other seers—is to bring woe and disaster to some portions of the world. Let it go, with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Wise is he who lets “the dead Past bury its dead.” and turns with courage to meet the fresher duties of the New Year; only the weak and foolish bemoan the irrevocable. It will be well to take a brief retrospect of those incidents of the year 1880 (A.D.) which possess an interest for members of the Theosophical Society. The more so since, in consequence of the absence from Bombay of the President and Corresponding Secretary, the anniversary day of the Society was not publicly celebrated.

It will not be necessary to enter minutely into those details of administration which, however important in themselves as links, weak or strong, in the general chain of progress, and however they may have taxed the patience, nerve, or other resources of the chief officers, do not at all interest the public. It is not so much explanation as *results* that are demanded, and these, in our case, abound. Even our worst enemy would be forced to admit, were he to look closely into our transactions, that the Society is immeasurably stronger morally, numerically, and as regards a capacity for future usefulness, than it was a year ago. Its name has become most widely known; its fellowship has been enriched by the accession of some very distinguished men; it has planted new branch societies in India, Ceylon and elsewhere; applications are now pending for the organization of still other branches, in New South Wales, Sydney, California, India, Australia; its magazine has successfully entered the second volume; its local issues with the government of India have been finally and creditably settled; a mischievous attempt by a handful of malcontents at Bombay to

disrupt it has miserably failed.¹ It has made official alliances with the Sanskrit Samaj of Benares, that is to say, with the most distinguished body of orthodox Sanskrit pandits in the world, with the other Sabha of which Pandit Rama Misra Shastri is Manager, and with the Hindu Sabha, of Cochin State; while, at the same time, strengthening its fraternal relations with the Arya Samajas of the Punjab and North-Western Provinces. Besides all this, we can point with joy and pride to the results of the late mission to Ceylon, where, within the space of fifty-seven days, seven branch societies of Buddhist laymen, one Ecclesiastical Council of Buddhist priests, and one scientific society were organized, and some hundreds of new fellows were added to our list.

All this work could not be accomplished without great labour, mental anxiety and physical discomfort. If to this be added the burden of a correspondence with many different countries, and the time required for making two journeys to Northern India and one to Ceylon, our friends at a distance will see that whatever other blame may properly attach to the Founders, who have never claimed infallibility of any sort, that of laziness is assuredly not to be cast in their teeth. Nor, when they learn that the work done since leaving America, the travelling expenses and the fitting and maintenance of the Headquarters establishment has cost some twenty thousand rupees, while the cash receipts of the Treasurer (exclusive of those from Ceylon, Rs. 2,440, which sum is set aside as a special fund to be used in the interest of Buddhism) have been only *one thousand two hundred and forty rupees*, all told, including one donation of two hundred rupees from the universally respected Maharanee Surnomoyee, and another of twenty rupees from a well-wisher in Bengal, will those who direct the Society's affairs be regarded by them as making money out of their offices. And these figures, which may most readily be verified, are our only answer to the calumnies which have been maliciously circulated by some who did not, and others who *did*, know the truth.

The trip to Ceylon occupied seventy-seven days in all, the second one to Northern India one hundred and twenty-five days. Thus the Founders have been absent from Bombay on duty twenty-nine

¹ Secret letters by former members denouncing its Founders, sent to Paris and other Theosophists and pretending that the Bombay Society was virtually extinct (its *best* members having resigned), were sent back to us with new protestations of friendship and loyalty and expressions of scorn for the conspirators.—(Ed. *Theos.*)

weeks out of the fifty-two; their travels extending through twenty-five degrees of latitude, from Lahore at the extreme north of India, to Matara, the southernmost point of ancient Lanka. Each of the Indian Presidencies has contributed a quota of new members; and at the former capital of the late lion-hearted Runjeet Singh, a branch was recently organized by Sikhs and Punjabis, under the title of the "Punjab Theosophical Society." During the twelvemonth, President Olcott delivered seventy-nine lectures and addresses, a majority of which were interpreted in the Hindi, Urdu, Guzerati and Sinhalese languages.

Many misconceptions prevail as to the nature and objects of the Theosophical Society. Some—Sir Richard Temple in the number—fancy it is a religious sect; many believe it is composed of atheists; a third party are convinced that its sole object is the study of occult science and the initiation of green hands into the Sacred Mysteries. If we have had one we certainly have had a hundred intimations from strangers that they were ready to join at once if they could be sure that they would shortly be endowed with *siddhis*, or the power to work occult phenomena. The beginning of a new year is a suitable time to make one more attempt—we wish it could be the last—to set these errors right. So then, let us say again: (1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and, distinctly and emphatically, is *not a sect*, nor ever was one. It admits worthy people of any religion to membership, on the condition of mutual tolerance and mutual help to discover truth. The Founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally fraternal terms with each and all. (3) Not a majority, nor even a respectable minority, numerically speaking, of its fellows are students of occult science or ever expect to become adepts. All who cared for the information have been told what sacrifices are necessary in order to gain the higher knowledge, and few are in a position to make one tenth of them. He who joins our Society gains no *siddhis* by that act, nor is there any certainty that he will even see the phenomena, let alone meet with an adept. Some have enjoyed both these opportunities, and so the possibility of the phenomena and

the existence of “Siddhas” do not rest upon our unverified assertions. Those who have seen things have perhaps been allowed to do so on account of some personal merit detected by those who showed them the siddhis, or for other reasons known to themselves and over which we have no control.

For thousands of years these things have, whether rightly or wrongly, been guarded as sacred mysteries, and Asiatics at least need not be reminded that often even after months or years of the most faithful and assiduous personal service, the disciples of a Yogi have not been shown “miracles” or endowed with powers. What folly, therefore, to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guide-post that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after truth. And it is much.

Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of Rules mentions a relationship between our Society and certain proficient in Occult Science, or “Mahatmas,” many persons fancy that these great men are personally engaged in the practical direction of its affairs; and that, in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, or so far-seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas themselves, at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Many may doubtless have been made, and our management may be very faulty, but the wonder is that no more have occurred, if the multiplicity of duties necessarily imposed upon the two chief officers and the world-wide range of activity be taken into account. Colonel Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practise it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish, sensuality-loving world puts in the way. What either of them has heretofore been,

or either or both may in the future become, is quite a different affair. At present they only claim to be trying honestly and earnestly, so far as their natural infirmities of character permit, to enforce by example and precept the ideas which are embodied in the platform and Rules of the Theosophical Society. Once or twice ill-wishers have publicly taunted us with not having given practical proofs of our alleged affection for India. Our final vindication must be left to posterity, which always renders that justice that the present too often denies. But even now—if we may judge by the tone of our correspondence, as well as by the enthusiasm which has everywhere greeted us in the course of our journeyings—a palpably good effect has been produced by our appeals to the educated Indian public. The moral regeneration of India and the revival of her ancient spiritual glories *must exclusively be the work of her own sons*. All we can do is to apply the match to the train, to fan the smouldering embers into a genial warmth. And this we are trying to do. One step in the right direction, it will doubtless be conceded, is the alliance effected with the Benares pandits and attested in the subjoined document:

[Here are printed the Articles of the Union formed by the T. S. and the Sanskrit Sabha of Benares, agreeing to cooperation and brotherly union between the two societies, in the interests of the promotion of Sanskrit Literature and Vedic Philosophy and Science; the agreement being signed by the officers and members of the Benares *Samaj*, and by Col. Olcott as President of the Theosophical Society. H.P.B.'s concluding comment follows:]

These custodians of Sanskrit learning have promised to put in writing the precious treasures of Aryan philosophy, and to cooperate with us to give the facts a worldwide circulation.

The London *Spiritualist* remarked, the other day, that we were doing much for Spiritualism in India. It might rather be said we are doing much to make known the importance of mesmeric science, for wherever we have been we have spared no pains to show the close and intimate relationship that exists between our modern discoveries in mesmerism, psychometry, and odic force, and the ancient Indian science of Yoga Vidya. We look forward with confidence to a day when the thorough demonstration of this connection will give to both Asia and Europe the basis for a perfect, because experimentally demonstrable, science of Psychology.

Theosophist, January, 1881

1888

PEOPLE usually wish that their friends shall have a happy new year, and sometimes “prosperous” is added to “happy.” It is not likely that much happiness or prosperity can come to those who are living for the truth under such a dark number as 1888; but still the year is heralded by the glorious star Venus-Lucifer, shining so resplendently that it has been mistaken for that still rarer visitor, the star of Bethlehem. This too, is at hand; and surely something of the Christos spirit must be born upon earth under such conditions. Even if happiness and prosperity are absent, it is possible to find something greater than either in this coming year. Venus-Lucifer is the sponsor of our magazine, and as we chose to come to light under its auspices so do we desire to touch on its nobility. This is possible for us all personally, and instead of wishing our readers a happy or prosperous New Year, we feel more in the vein to pray them to make it one worthy of its brilliant herald. This can be effected by those who are courageous and resolute. Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to colour the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death; we see the black magician at work. And no one can be quite inactive. Although many bad books and pictures are produced, still not everyone who is incapable of writing or painting well insists on doing so badly. Imagine the result if they were to! Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have any sympathy with LUCIFER endeavoured to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then

1888, however unlucky a year, would have been fitly ushered in by the gleaming star. Neither happiness nor prosperity are always the best of bedfellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will however generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul waits contentedly in expectation of the pleasures of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of. The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course this had been discovered many times before, and Emerson only took up again the cry raised by Epictetus. But every man has to discover this fact freshly for himself, and when once he realised it he knows that he would be a wretch if he did not endeavour to make the possibility a reality in his own life. The stoic became sublime because he recognised his own absolute responsibility and did not try to evade it; the Transcendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. The occultist fully recognises the responsibility and claims his title by having both tried and acquired knowledge of his own possibilities.

The Theosophist who is at all in earnest, sees his responsibility and endeavours to find knowledge, living, in the meantime, up to the highest standard of which he is aware. To all such, *Lucifer* gives greeting! Man's life is in his own hands, his fate is ordered by himself. Why then should not 1888 be a year of greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns towards the light. Why not so with us?

And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfill them consistently.

—H. P. BLAVATSKY

Lucifer, January, 1888

A PUZZLE FROM ADYAR

WHEN the cat is abroad the mice dance in the house it seems. Since Colonel Olcott sailed for Japan, the *Theosophist* has never ceased to surprise its European readers, and especially the Fellows of our Society, with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Œdipuses of the Society.

Now what may be the meaning of this extraordinary, and *most tactless* “*sortie*” of the esteemed *acting* editor of our *Theosophist*? Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. LUCIFER, the PATH and the THEOSOPHIST are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of the *Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than LUCIFER. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honourable men, he may realise them better, when he reads the present. Already his enigmatical letter to *Light* has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs “Colenso” has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious philippic called “Koot-hoomi Dethroned” he seeks to show that Mr. Harte’s letter announces that the “Masters” are thrown overboard by the T. S. and “Mme. Blavatsky dethroned.” Is it this that “Richard Harte, acting editor of the *Theosophist*,” sought to convey to the Spiritualists in his letter in *Light* of July 6th?

Without further enquiry as to the real meaning of the *Light* letter, what does he try to insinuate by the following in the July number of the *Theosophist*?

A DISCLAIMER

The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the “Esoteric Section” of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the “Head of the Esoteric Section,” answer:

1. Mr. Bertram Keightley’s letter, though containing the truth, and *nothing but the truth*, was never intended for publication, as a sentence in it proves. Therefore the acting Editor *had no right* to publish it.

2. Fellows of the E. S. having to be first of all Fellows of the Theosophical Society, what does the sentence “Fellows known to be members of the E. S.”—who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of “*arbitrary and underhand proceedings*”—mean? Is not such a sentence a gross insult thrown into the face of honourable men—far better Theosophists than any of their accusers—and of myself?

3. What were the silly reports? That the “British or the American Section,” and even the “Blavatsky Lodge” of the Theosophical Society wanted to “boss Adyar.” For this is what is said in the *Theosophist* in the alleged “disclaimer”:

Mr. Keightley tells this Commissioner that he must not believe “*that the Esoteric Section has any, even the slightest, pretension to ‘boss’ the Theosophical Society or anything of the kind.*” Again he says: “*We are all, H.P.B., first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be.*” And yet again he says: “*I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to ‘boss’ any other part or Section of the T. S.*”

Amen! But before I reproduce the acting editor’s further marvellous comments thereon, I claim the right to say a few words on the subject. Since, as said, the letter was never meant to be paraded in print—chiefly, perhaps, because *qui s’excuse s’accuse*—it is no criticism to show that it contains that which I would describe as a meaningless *flap-doodle*, or, rather, a pair of them, something

quite pardonable in a private and hastily-written letter, but quite unpardonable and grotesque when appearing as a published *document*.

1st. That the E. S. had never any pretensions to “boss the T. S.” stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, *H.P.B., alone being responsible for its members*, as shown in the official announcement over the signature of the President Founder himself. It follows, therefore, that the E. S., as a body, owes no allegiance whatever to the Theosophical Society, *as a Society*, least of all to Adyar.

2nd. It is pure nonsense to say that “H.P.B. . . . is loyal to the Theosophical Society and to Adyar” (!?). H.P.B., *is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood*. Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was and is meant to represent that CAUSE*; and if she is so loyal to H. S. Olcott, it is not at all because of his being its “President,” but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker. Therefore the degree of her sympathies with the “Theosophical Society and Adyar” depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B., calling the T. S. *disloyal*, will shake it off like dust from her feet.

And what does “loyalty to Adyar” mean, in the name of all wonders? What *is* Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar? Adyar is the present Headquarters of the Society, because these “Headquarters are wherever the President is,” as stated in the rules. To be logical, the Fellows of the T. S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a “Parent Society”; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America, and all under one Head President, who, to-

gether with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting Editor, who follows Mr. Keightley's letter with these profoundly wise remarks:

It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it"; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal*, will cease to appear.

The "private circulars" of the E.S. have nothing to do with the acting editor of the *Theosophist* nor has he any right to meddle with them.

Whenever "Madame Blavatsky does not approve" of "an action of the General Council,"¹ she will say so openly and to their faces. Because (a) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases*; and (b) for the simple reason that she recognizes but one person in the T. S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account of a *sacred pledge*, neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

And now I have said over my own signature what I had to say

¹ Or "Commissioners" of whom Mr. R. Harte is one. [Ed.]

and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and real dissensions in the Society. Let every one know the truth at last, in which there is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting editor of the *Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now being a most devoted fellow of the T. S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in the *Theosophist* to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up and sensational report from the N. Y. *Times* and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had been "abandoned or been read out of the fold," he gravely adds in a foot-note that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years"; it is time some one should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autonomous* have not expelled, or had no right to expel, any one. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society?" Is not the Blavatsky Lodge, like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist*?

But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

Owing to such undignified quibbles, Adyar and especially the *Theosophist* are fast becoming the laughing stock of Theosophists themselves as well as of their enemies; the bushels of letters received by me to that effect, being a good proof of it.

I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for “disloyalty,” if again, Colonel Olcott should be so blind as to fail to see where the “true friend” and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who will follow me.

H. P. BLAVATSKY

Lucifer, August, 1889

THE ORGANISATION OF THE THEOSOPHICAL SOCIETY

[In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

- (1) Universal Brotherhood;
- (2) No distinction to be made by the members between]* races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;
- (3) To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;
- (4) To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to Science, in Nature, and the presence of psychic and spiritual powers in Man; trying, at the same time, to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the “Spirits” of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning the outward organisation—all this being left entirely with themselves. Thus,

* These opening words enclosed in brackets were presumably on the first manuscript page by H.P.B., which was lost, but they were later restored from a typed copy at Adyar and included in the August 1931 reprinting of the article in the Theosophist.—Eds.

as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members—*President for life*. But if the two Founders were not told *what they had to do*, they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become. Church organisations, Christian and Spiritual sects were shown as the future contrasts to our Society.¹

To make it clearer:

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind*, by insisting upon sincere, fraternal feelings among the Members—at least outwardly; working for it to bring

¹ A liberal Christian member of the T.S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him; after which he denied no longer the advisability of such a Society as the professed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told . . .

“You have no right to such a title. You are only a *philo*-theosophist; as one who has reached to the full comprehension of *the name and nature* of a theosophist will sit in judgment on no man or action. . . . You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that, as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests. . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilisation and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—does not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life. . . . Hence, before you invite other nations ‘to the King’s festival table’ from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you. . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of the theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves. . . . *It is esoteric philosophy alone*, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering. . . .” (See next to last page for continuation. [See p. 35.])

about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even in daily life.

(2) They had to oppose in the strongest manner anything approaching *dogmatic faith and fanaticism*—belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body, who representing every class in Society as every creed and belief—Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists—lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting*. The rules, however imperfect in their tentative character, were strictly enforced and respected by the members. The original \$5 initiation fee was soon abolished as *inconsistent with the spirit of the Association*: members had enthusiastically promised to support the Parent Society and defray the *expenses of machines for experiments, books*, the fees of the *Recording Secretary*,² etc., etc. This was *Reform* No. 1. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone*. He went on for a short time longer, then—*he resigned as Treasurer*. It was the President-Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The “fee” was re-established, before the Founders left for India with the two English delegates—now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the President Founder who paid the enormous travel-

² Mr. Cobb.

ling expenses from America to India, and those of installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corr. Secretary either—a resolution was passed that the “initiation fee” sums should go towards supporting the Head Quarters.

Owing to the rapid increase of the Society in India, the present *Rules and Statutes* grew out. They are not the outcome of the deliberate thought and whim of the President Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G. C. have framed them so as to give a wider authority to the Pres. Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all—as *implied* in “A Few Words”—a proof of *his love for power and authority*. Of this, however, later on.

It was never denied that the Organisation of the T.S. was *very* imperfect. *Errare humanum est*. But, if it can be shown that the President has done what he could under the circumstances and in the best way he knew how—no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men—not gods. This was always claimed by its leaders. “He who feels *without sin*, let him cast the first stone.” It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the *plaintiffs* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered—and thus, having no excuse to give that his just representations were not listened to, he, by bringing out publicly what he had to state first privately—sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President-Founder has brought upon himself the present penalty.³ It is his

³ For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of *no* importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President’s *Karma*—and it is just.

too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years the Founder has toiled *almost alone* in the interests of the Society and the general good—hence, not his own, and, the only complaint he was heard to utter was, that *he was left no time for self-development and study*. The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for inst. of having applied the word “Jivanmukta” to a Hindu chela, on one occasion! The crime is a terrible one, indeed. . . . We know of “chelas” who being Hindus, are sure never to confuse such well known terms in *their* religion; but who, on the other hand, pursue Jivanmuktaship and the highest Theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as “*Mahatma*”-*Dugpas*. . . . It would be desirable for the cause of Theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said “Vicars of Bray” have developed a hatred for the Founders—for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their “Few Words on the Theosophical Organisation.” That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere “*querelle*⁴ *d’Allemand*”) and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of Theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction of precisely such “selfish personalities,” that it is certainly wise to try to smother the sparks in time, by pointing out their true nature.

Demands, and a feeling of necessity for reforms have not origin-

⁴ This may be a reference to the legal term, *querela*, for “bill of complaint”; Gebhard being in Germany, the “Allemand” is clear.—Eds. THEOSOPHY.

ated with the two complainants. They date from several years, and there has never been a question of *avoiding* reforms, but rather a failure of finding such means as would satisfy *all* the theosophists. To the present day, we have yet to find that “wise man” from the East or from the West, who could not only *diagnosicate* the disease in the T. Society, but offer advice and a remedy likewise to cure it. It is easy to write: “It would be out of place to suggest any *specific measures*” (for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at)—“for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,”—concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit of their discovery would be most *unbrotherly*. So far, however, we have received only most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like “fowls in the air and lilies of the field,” which neither sow nor reap, toil not, nor spin and “take no thought for the morrow.” This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth —each less practicable than the preceding—were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading “A Few Words, etc.,” no very acute intellect is needed to perceive that, although no “specific measures” are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: “Destroy the bad *results* pointed out by destroying the *causes* that generate them.” Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an “untheosophically” organized Society—and, its *worse than useless* General Council—“make away with all these *Causes* and the results will disappear”; *i.e.*, the Society will have

ceased to exist. Is this the heart-desire of the two *true* and *sincere Theosophists*?

The complaints—“submitted to *those interested in the progress of true Theosophy*”—which seems to mean “theosophy *divorced from the Society*”—may now be noticed in order and answered. They specify the following objections:

I. To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council “shall consist in *advising* the P.F. *in regard to all matters referred to them by him*” may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

II. It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention; that they are, very likely, not even interested in the Society “under their special care”; a body they had joined at one time, then probably *forgotten* its existence in the meanwhile to withdraw themselves from the Association. The argument implied is very valid. Why not point it out *officially* to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or carelessness, interfere with, or *impede* “the progress of *true Theosophy*.”⁵

III. “The members are appointed by the President-Founder. . . .” it is complained; “the Gen. Council only *advises* on what is submitted to it” . . . and “in the meantime” that P.F. is empowered to *issue* “*special orders*” and “provisional rules,” on behalf of that (“dummy”) Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary *by the President*, decide upon any question of vital importance, etc., etc., etc.

Such an “untheosophical” *display* of authority, is objected to by Messrs. M. M. Chatterji and A. Gebhard on the ground that it

⁵ Furthermore the writer of the complaints in “A Few Words, etc.,” is himself a member on the General Council for over two years (see Rules 1885). Why has he not spoken earlier?

leads the Society to Caesarism, to “tyranny” and “papal infallibility,” etc., etc. However right the two complainants may be *in principle* it is impossible to fail seeing the absurd exaggerations of the epithets used; for, having just been accused on one page of “tyrannical authority,” of “centralization of power” and a “papal institution” (p. 9)—on page 11, the President-Founder is shown “issuing *special orders*” from that “centre of Caesarism”—*which no one is bound to obey, unless he so wishes!* “It is well known” remarks the principal writer—“that not only individuals but even Branches have refused to pay this (annual) subscription . . . of . . . two shillings” (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for.

The policy of issuing “special orders” with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Caesarism*, but simply because it becomes *highly ridiculous*. The undersigned for one, has many a time objected to it, moved however, more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and *non-theosophists* might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* Theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at the worst a *harmless*, even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society *for which he is ready to die any day*. One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his “special orders.” Only the latter, remaining as kindly disposed and brotherly to the “individual Theosophist and even a Branch”—that snub *him* and his “order,” by refusing to pay what others do—shows himself *ten-fold more Theosophical and true to the principle of Brotherhood*, than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they

raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes*.

The Society is bitterly criticized for asking every well-to-do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as “untheosophical,” “unbrotherly,” and the “admission fee” of £1, is declared no better than “a sale of Brotherhood.” In this our “Brotherhood” may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness*, the primitive Brotherhood of Jesus and his Apostles,⁶ and that “Organisation,” besides *asking* and being occasionally refused, helped itself *without asking*, and as a matter of fact in a *real* community of Brothers. Nevertheless, such actions, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other’s property and expect to be honoured for it—do not seem to have been an obstacle in the way of deification and sanctification of the said early “Brotherly” group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches—as originally ordered to by our MASTERS. And if we do no worse than the Gospel Brotherhood did, and far better than any Church, which would expel any member refusing too long to pay his Church rates, it is really hard to see why our “Organisation” should be ostracized by its own members. At any rate, the pens of the latter ought to show themselves less *acerb*, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President-Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

IV. “There is no such institution in existence as the Parent Society”—we are told (pp. 2 and 3). “It has disappeared from the Rules and . . . has no *legal* existence” . . . The Society being unchartered, *it has not*—legally; but no more has any Theosophist

⁶ Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *shekels* of silver!

a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate—as a *theosophist*? Why then do the gentlemen “complainants” call themselves “theosophists” if the latter qualification has no better legal standing than the said “Parent Society” of the Head Quarters itself? But the Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophist *Founders* is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S., as established under the direction and orders of those, whom they recognise—and will, to their last breath—as the real originators of the Movement, their *living*, Holy MASTERS AND TEACHERS.⁷

V. The complaints then, that the T.S. “has Laws without sanction,” a “legislative body without legality,” a “Parent Society without existence,” and, worse than all—“a President *above all rules*”—are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T.S. by our eloquent Demosthenes. After six pages (out of twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—“The above” we learn (rather late) “was written under *misapprehension* that the ‘Rules’ bearing date 1885—were the latest. It has since been found that there is a later version of the Rules dated 1886 which *have modified the older rules on a great many points.*” So much the better.—Why recall, in such case, mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that

⁷The members of the T.S. know, and those who do not should be told, that the term “Mahatma,” now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the “Adept-Brothers,” the “Masters,” etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition on the fitness or unfitness of the qualification, in the case in hand. As a *state Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

nevertheless “it is *necessary* to examine the earlier rules to ascertain *the underlying principle*, which rules through the present ones as well.” This reminds of the fable of “the Wolf and the Lamb.” But—you see—“the chief point is, that the Convention *has no power to make any rules*, as such a power *is opposed to the spirit of Theosophy*,” . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this; no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary* to examine *his earlier life*, “to ascertain the *underlying principle*” which rules through the nature of the present man—ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical* advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be “out of place to suggest any specific measures, as no one who has any faith in Brotherhood—and in the power of Truth *will fail* to perceive what is necessary.” The President-Founder has *no faith* in either “Brotherhood,” or “the power of Truth”—apparently. This is made evident by his having *failed* to perceive (a) that the Head Quarters—opened to *all* Theosophists of any race or social position, board and lodging free of charge the whole year round—was an *unbrotherly* Organisation; (b) that “the central office at Adyar for keeping records and concentrating information” with its European and Hindu inmates working *gratuitously* and some helping it with their own money whenever they have it—ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous households and staff of officers at Adyar headed by the Pres.-Founder ought to kneel every morning in prayer for their bread and milk, appealing for their meals to “miracle”; and that finally, and (c) all the good the Society is doing, is no good whatever but “a spiritual wrong,” because it presumes to call a *limited* line of good work—(theosophy) Divine Wisdom.”

The undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholas-

ticism and tortured casuistry but would find like the Rosetta stone its Champollion—some day. The most acute among theosophists are now invited to make out in “A Few Words”—what the writers or writer—is driving at—unless in plain and unvarnished language, it be—“Down with the Theosophical Society, President-Founder and its Head-Quarters!” This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements:

(a) The President Founder having been shown throughout as a “tyrant,” a “*would be* Caesar,” “aiming at *papal* power” and a “Venetian Council of Three,” and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath that the “London Lodge” of the Theosophical Society has *completely ignored* the *Rules* (of the Pope Caesar) published at Adyar! (p. 4) And yet, the “L.L. of the T.S.” still lives and breathes and one has heard of no *anathema* pronounced against it, so far. . . .

(b) Rule XIV stating that the Society has “to deal *only* with scientific and philosophical subjects,” hence, “it is quite *evident* [?] that the power and position claimed in the *Rules* for the P’t Founder and the Gen. Council and Convention are opposed to the spirit of the declared Objects.”

It might have been as well perhaps to quote the entire paragraph in which these words appear⁸ once that hairs are split about the possibly faulty reaction of the *Rules*? Is it not self-evident, that the words brought forward “only with scientific and philosophical subjects” are inserted as a necessary caution to *true* theosophists, who by dealing with politics *within* any Branch Society might bring disgrace and ruin on the whole body—in India to be-

⁸ XIV “The Society having to deal only with scientific and philosophical subjects, and having Branches in divergent parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favor of or against any political party or measure. Violation of this rule will meet with expulsion.”

This rather alters the complexion put on the charge, which seems to conveniently forget that “scientific and philosophical subjects” are not the *only* declared objects of the Society. Let us not leave room for a doubt that there is more *animus* underlying the charges than would be strictly *theosophical*.

gin with? Has the Society or has it not over 140 Societies scattered through four parts of the world to take care of? As in the case of “Mahatmas” and “Mahatmaship”—active work of the Theosophical Society is confused—willingly or otherwise, it is not for the writer to decide—with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself.

“Theosophy teaches *self-culture* . . . and not control,” we are told. Theosophy teaches *mutual-culture* before *self-culture* to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. “Self-culture” is for isolated *Hatha Yogis*, independent of any Society and having to avoid association with human beings; and this is a *triple distilled* SELFISHNESS. For real moral advancement—there “where two or three are gathered” in the name of the SPIRIT OF TRUTH—there that Spirit or Theosophy *will be in the midst of them*.

To say that theosophy has no need of a Society—a vehicle and centre thereof—is like affirming that the Wisdom of the Ages collected in thousands of volumes, at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Gov’t on its lack of discrimination and its *worldliness* in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom? The Directors of such Museums may or may not be very perfect men, and some of their assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserve it for future generations who are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the “admission fee.” The latter is a “taxation,” and therefore “*inconsistent* with the principle of Brotherhood”. . . . A “forced gift is *unbroth-*

erly,” etc., etc. It would be curious to see where the T.S. would be led to, were the P’t. F. to religiously follow the proffered advices. “Initiation” on admission, has been made away with already in Europe, and has *led to that* which will very soon become known; no use mentioning it at present. Now the “Charters” and Diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call himself a theosophist, or deny he is one. The “admission fee”? Indeed, it has to be regarded as a terrible and *unbrotherly* “extortion,” and a “forced gift,” in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the “Salvation Army.” The former, extort yearly *fortunes* from their Members; the latter—throttle in the name of Jesus the masses and appealing to *voluntary* contributions make the converts pay, and pay in their turn every one of their “officers,” none of whom will serve the “Army” for nothing.

Yet it would be well, perchance, were our members to follow the example of the Masons in their solidarity of thought and action and at least *outward* Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to “*self-culture*”—is also to cease and has to follow diplomas, Charters and the rest? Then, truly, the Head Quarters and Office had better be closed. A simple *Query*—however: Have the 1£—the yearly contribution to the L.L. of the T.S., and the further sum of 2/6d. to the Oriental Group been abolished as “acts of unbrotherly extortion,” and how long, if so, have they begun to be regarded as “a *sale* of Brotherhood”?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. “Is the T.S. a Brotherhood, or not?” queries the plaintiff—“If the former, is it possible to have any *centre of arbitrary power*?”⁹ To hold that there is

⁹It is the *first time* since the T.S. exists that such an accusation of “*arbitrary power*,” is brought forward. Not many will be found of this way of thinking.

necessity for such a centre is only a roundabout way of saying that no Brotherhood is possible,¹⁰ but in point of fact *that necessity itself is by no means* proved [!?!]. There have been no doubt Brotherhoods under high Masters. . . .” [there “have been” and *still are*. H.P.B.] “but in such cases the Masters were never elected for *geographical* or other considerations [?]. The natural leader of men was always recognised by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the service. Let us pause before finally tying the millstone of worldliness around the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst *by force and control* but by *sunshine of brotherliness* and the *dew of self-oblivion*. If we do not believe in Brotherhood and Truth let us put ashes on our head and *weep in sack-cloth* and not rejoice in the purple of authority and in the festive garments of pride and worldliness. It is by far better that the name of Theosophy should never be heard, than that it should be used as the Motto of *a papal authority*.” . . .

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Pres’t Founder—would not have in his “mind’s eye”—an Alexander Borgia, a Caligula, or to say the least—General Booth in his latest metamorphosis! When, how, or by doing what, has our good-natured, unselfish, ever kind President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organisation, Conventions, Councils, Rules, etc., etc., at Bombay, and at Adyar. This virulent *sortie* is no doubt due to “SELF-CULTURE”? The critic has outgrown the Movement and turned his face from the original programme; hence his severity. But where is the *true theosophical charity*, the tolerance and the “*sunshine of brotherliness*” just spoken of, and so insisted upon?

Verily—it is easy to preach the “dew of self-oblivion” when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even comforts, his board, lodging and all, attended to by a wealthier theosophist; and were the same “sunshine of brotherli-

¹⁰ No need taking a *roundabout* way. to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

ness” to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble-minded members, then—would there be little need for the President Founder to call upon and humble himself before our theosophists. For, if he has to *beg* for 2 annual shillings—it is, in order that those—Europeans and Hindus—who work night and day at Adyar, giving their services free and receiving little thanks or honour for it, should have at least *one meal a day*. The fresh “dew of *self-oblivion*” must not be permitted to chill one’s heart, and turn into the lethal *mold of forgetfulness* to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from President down to the youngest brother in the office, have lived on 5d. a day each, having reduced their meals to the *minimum*. And it is *this mite*, the proceeds of the “2 shill. contribution,” conscientiously paid by some, that is now called *extortion*, a desire to live “in the purple of authority and the festive garments of pride and worldliness”!

Our “Brother” is right. Let us “weep in sack cloth and ashes on our head” if the T.S. has many more such *unbrotherly* criticisms to bear. Truly “it would be far better that the name of Theosophy should never be heard than that it should be used as a motto”—not of *papal authority* which exists nowhere at Adyar outside the critic’s imagination—but as a motto of a “self-developed fanaticism.” All the great services otherwise rendered to the Society, all the noble work done by the complainant will pale and vanish before such an appearance of cold-heartedness. Surely he cannot desire the *annihilation* of the Society? And if he did it would be useless: the T.S. *cannot be destroyed as a body*. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of its leaders notwithstanding. That which was generated through and founded by the “High Masters” and under their authority if not their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend.

No; “truth does not depend on show of hands”; but in the case of the much abused President-Founder it must depend on the show of *facts*. Thorny and full of pitfalls was the steep path he had to

climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally, perhaps, unwisely. As President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority—not of “show of hands” but *show of hearts*, literally—as few are more beloved than he is even by most of those, who may criticize occasionally his actions. And this is only natural: for, cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical theosophy—than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother’s soul, or of guiding his conscience, is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society: the *right of private judgment*, which, whenever it is found to disagree with Branches or individuals is quietly set aside and *ignored—as shown by the complainants themselves*.

This, then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward

of that kind man? He, who has never refused a service, outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young and old, from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the pinnacle of Sainthood *through their status in that Society*, when otherwise they would have indeed found themselves now in the meshes of “worldliness” and perhaps worse;—he, that true friend of every theosophist, and verily “the readiest to serve and as unconscious of the service”—he is now taken to task for what? —for insignificant blunders, for useless “special orders,” a *childish*, rather than untheosophical love of display, out of pure devotion to his Society.

Is, then, *human nature* to be viewed so uncharitably by us, as to call *untheosophical*, worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India—have no more charity for the smallest human weakness. Yet, the simile is quite correct, since the Society is the child, the beloved creation of the Founder; he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called “worldly,” “ambitious of power” and *untheosophical* for it. Very well; let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was *the most theosophical*, ever since the Society sprang into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of the “Fellows” have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise *activity*, than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.

Nevertheless, it is the members who now seek to sit in Solomon’s seat; and they tell us that the Society is useless, its President positively mischievous, and that the Head-Quarters ought to be done away with, as “the organisation called Theosophical *presents many features seriously obstructive to the progress of Theosophy.*”

Trees, however, have to be judged by their fruits. It was just shown that no “special orders” issuing from the “Centre of Power” called Adyar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on “self culture,” “self-involution” or any kind of *selfness*, is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people’s actions then it is he who becomes the *obstructionist* and not at all the “Organisation called Theosophical.” For, if theosophy is anywhere practised on this globe, it is at Adyar, at the Head-Quarters. Let “those interested in the progress of true theosophy” appealed to by the writers look around them and judge. See the Branch Societies and compare them with the group that works in that “Centre of Power.” Admire the “progress of theosophy” at Paris, London and even America. Behold, in the great “Brotherhood,” a true *Pandemonium* of which the Spirit of Strife and Hatred himself might be proud! Everywhere—quarreling, fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battlefield, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: *true theosophists* and not merely *philosophers* and Sophists. In that *centre* alone are now grouped together the few solitary, practically working Members, who labour and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the *dolce far niente* of the West and criticize them. Is this “true theosophical and brotherly work,” to advise to put down and disestablish the only “centre” where real brotherly, humanitarian work is being accomplished?

“Theosophy first, and organisation after.” Golden words, these. But where would Theosophy be heard of now, had not its Society been organised before its spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the profane world? Nay, kind Brothers and critics, would the Hindu ex-

ponents of that sublime philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the ORDERS received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe—London and Paris?

Verily it is easier *to destroy* than to build. The words “untheosophical” and “unbrotherly” are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a super-abundance among those who use the reproof the oftener. However insignificant, and however *limited the line* of good deeds, the latter will have always more weight than empty and vainglorious talk, and will be *theosophy*, whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science; many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous—in Webster’s Dictionary. There is no reason why our critics should claim the right for themselves alone to *know* what is theosophy and to define it. There were theosophists and Theosophical Schools for the last 2,000 years, from Plato down to the mediæval Alchemists, who knew the value of the term, it may be supposed. Therefore, when we are told that “The question is not whether the T.S. *is doing good*, but whether it is doing *that kind of good which is entitled to the name of Theosophy*”—we turn round and ask: “And who is to be the judge in this mooted question?” We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever *gave a cup of cold water to a little one* in his [Theosophy’s] name, would have a greater reward than all the learned Scribes and Pharisees. “Woe to the world because of offences!”

Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

“Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity

and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw a slur upon his actions or denounce him¹¹ lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbor and centre rather your attention upon your own shortcomings in order to correct them and become wiser. . . . Show not the disparity between claim and action in another man but—whether he be brother or neighbour—rather help him in his arduous walk in life. . . .

“The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feelings in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced. . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbor or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the Free-workers in the Domain of Truth, and as such, must leave no obstructions on the paths leading to it.” . . . [The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation] . . . *“The degrees of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The*

¹¹ It is in consequence of this letter that Art. XII was adopted in *Rules* and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.” . . .

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a Church or a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured. It is only he who changes diametrically his opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered. . . . Meanwhile, peace and fraternal good will to all.

H. P. BLAVATSKY
Corres. Sec’y, T.S.

Ostende, Oct. 3rd, 1886

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THE THEOSOPHICAL SOCIETY: ITS MISSION AND ITS FUTURE

[AS EXPLAINED BY M. EMILE BURNOUF, THE FRENCH ORIENTALIST]

By H. P. BLAVATSKY

It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not. —SENECA.

. . . . The veil is rent
Which blinded me! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save!

THE LIGHT OF ASIA.

IT has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of M. Emile Burnouf, the well-known Sanskritist, in an article in the *Revue des Deux Mondes* (July 15, 1888)—“*Le Bouddhisme en Occident.*”

Such an article proves that the Society has at last taken its rightful place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. M. Burnouf's position in the world of Eastern scholarship entitles his opinions to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late M. Eugène Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study.

His article is devoted to a triple subject: the origins of three religions or associations, whose fundamental doctrines M. Burnouf

regards as identical, whose aim is the same, and which are derived from a common source. These are Buddhism, Christianity, and—the Theosophical Society.

As he writes, page 341:

This source which is oriental, was hitherto contested; today it has been fully brought to light by scientific research, notably by the English scientists and the publication of original texts. Amongst these sagacious scrutinizers it is sufficient to name Sayce, Pool, Beal, Rhys-David, Spencer-Hardy, Bunsen. . . . It is a long time, indeed, since they were struck with resemblances, let us say, rather, identical elements, offered by the Christian religions and that of Buddha. . . . During the last century these analogies were explained by a pretended Nestorian influence; but since then the Oriental chronology has been established, and it was shown that Buddha was anterior by several centuries to Nestorius, and even to Jesus Christ. . . . The problem remained an open one down to the recent day when the paths followed by Buddhism were recognized, and the stages traced on its way to finally reach Jerusalem. . . . And now we see born under our eyes a new association, created for the propagation in the world of the Buddhistic dogmas. It is of this triple subject that we shall treat.

It is on this, to a degree erroneous, conception of the aims and object of the Theosophical Society that M. Burnouf's article, and the remarks and opinions that ensue therefrom, are based. He strikes a false note from the beginning, and proceeds on this line. The T.S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a wide-spread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. M. Burnouf has read in the *Lotus*, the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of LUCIFER and the Abbé Roca. The latter persisting—very unwisely—in connecting theosophy with Papism and the Roman Catholic Church—which, of all the dogmatic world religions, is the one his correspondent loathes the most—the philosophy and ethics of Gautama Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably a Buddhist—*i.e.*, a follower of the esoteric school of the great “Light of Asia,” and so is the President of the Theosophical Society, Colonel H. S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity—a

centre, philosophical and religious, common to all—not as a propaganda for Buddhism merely. Its first steps were directed toward the same great aim that M. Burnouf ascribes to Buddha Sakyamuni, who “opened his church to all men, without distinction of origin, caste, nation, colour, or sex” (*Vide* Art. I. in the *Rules* of the T.S.), adding “My law is a law of Grace for all.” In the same way the Theosophical Society is open to all, without distinction of “origin, caste, nation, colour, or sex,” and what is more—of creed....

The introductory paragraphs of this article show how truly the author has grasped, with this exception, within the compass of a few lines, the idea that all religions have a common basis and spring from a single root. After devoting a few pages to Buddhism, the religion and the association of men founded by the Prince of Kapilavastu; to Manicheism, miscalled a “heresy,” and its relation to both Buddhism and Christianity, he winds up his article with—the Theosophical Society. He leads up to the latter by tracing (*a*) the life of Buddha, too well known to an English speaking public through Sir Edwin Arnold’s magnificent poem to need recapitulation; (*b*) by showing in a few brief words that Nirvana is *not annihilation*,¹ and (*c*) that the Greeks, Romans and even the Brahmans regarded the *priest* as the intermediary between men and God, an idea which involves the conception of a *personal God*, distributing his favours according to his own good pleasure—a sovereign of the universe, in short.

The few lines about Nirvana must find place here before the last proposition is discussed. Says the author:

It is not my task here to discuss the nature of Nirvana. I will only say that the idea of annihilation is absolutely foreign to India, that the Buddha’s object was to deliver humanity from the miseries of earth life and its successive reincarnations; that, finally, he passed his long existence in battling against Mâra and his angels, whom he himself called Death and the army of death. The word *Nirvâna* means, it is true, extinction, for instance, that of a lamp blown out but it means also the absence of wind. I think, therefore, that Nirvana is nothing else but that *requies æterna*, that *lux perpetua* which Christians also desire for their dead.

With regard to the conception of the priestly office the author

¹ The fact that Nirvana does *not* mean *annihilation* was repeatedly asserted in *Isis Unveiled*, where its author discussed its etymological meaning as given by Max Müller and others and showed that the “blowing out of a lamp” does not even imply the idea that Nirvana is the “extinction of consciousness.” (See vol. i, p. 290 and vol. ii, pp. 117, 286, 320, 566, etc.)

shows it entirely absent from Buddhism. Buddha is no God, but a *man* who has reached the supreme degree of wisdom and virtue. “Therefore Buddhist metaphysics conceives the absolute Principle of all things which other religions call God, in a totally different manner and does not make of it a being separate from the universe.”

The writer then points out that the equality of all men among themselves is one of the fundamental conceptions of Buddhism.

He adds moreover and demonstrates that it was from Buddhism that the Jews derived their doctrine of a *Messiah*.

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both; as indeed must be the case from the theosophical standpoint, since both are based on the Initiatory cycle. Finally this “legendary” part is contrasted with the corresponding features in other religions, notably with the Vedic story of Visvakarman.² According to his view, it was only at the council of Nicea that Christianity broke officially with the ecclesiastical Buddhism, though he regards the Nicene Creed as simply the development of the formula: “the Buddha, the Law, the Church” (Buddha, Dharma, Sangha).

The Manicheans were originally *Samans* or Sramanas, Buddhist ascetics whose presence at Rome in the third century is recorded by St. Hippolytus. M. Burnouf explains their dualism as referring to the double nature of man—good and evil—the evil principle being the *Mâra* of Buddhist legend. He shows that the Manicheans derived their doctrines more immediately from Buddhism than did Christianity and consequently a life and death struggle arose between the two, when the Christian Church became a body which claimed to be the sole and exclusive possessor of Truth. This idea is in direct contradiction to the most fundamental conceptions of Buddhism and therefore its professors could not but be bitterly opposed to the Manicheans. It was thus the Jewish spirit of exclusiveness which armed against the Manicheans the secular arm of the Christian states.

² This identity between the *Logoi* of various religions and in particular the identity between the legends of Buddha and Jesus Christ, was again proven years ago in *Isis Unveiled*, and the legend of Visvakarman more recently in the *Lotus* and other Theosophical publications. The whole story is analyzed at length in the *Secret Doctrine*, in some chapters which were written more than two years ago.

Having thus traced the evolution of Buddhist thought from India to Palestine and Europe, M. Burnouf points out that the Albigenes on the one hand, and the Pauline school (whose influence is traceable in Protestantism) on the other, are the two latest survivals of this influence. He then continues—

Analysis shows us in contemporary society two essential elements: the idea of a *personal God* among believers and, among the philosophers, the almost complete disappearance of charity. The Jewish element has regained the upper hand, and the Buddhistic element in Christianity has been obscured.

Thus one of the most interesting, if not the most unexpected, phenomena of our day is the attempt which is now being made to revive and create in the world a new society, resting on the same foundations as Buddhism. Although only in its beginnings, its growth is so rapid that our readers will be glad to have their attention called to this subject. This society is still in some measure in the condition of a mission, and its spread is accomplished noiselessly and without violence. It has not even a definite name; its members grouping themselves under eastern names, placed as titles to their publications: *Isis, Lotus, Sphinx, LUCIFER*. The name common to all which predominates among them for the moment is that of *Theosophical Society*.

After giving a very accurate account of the formation and history of the Society—even to the number of its working branches in India, namely, 135—he then continues:

The society is very young, nevertheless it has already its history. . . . It has neither money nor patrons; it acts solely with its own eventual resources. It contains no worldly element. It flatters no private or public interest. It has set itself a moral ideal of great elevation, it combats vice and egoism. It tends toward the unification of religions, which it considers as identical in their philosophical origin; but it recognizes the supremacy of truth only. . . .

With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity. . . .

Having summarized the history of the development of the T.S. and the growth of its organization, the writer asks: "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society, remarking in reference to the second and third of these (the study of literatures, religions and sciences of the Aryan nations and the investigation of latent psychic faculties, &c), that, although these might seem to give the Society a sort of academic colouring, remote from the affairs of actual life, yet in reality

this is not the case; and he quotes the following passage from the close of the Editorial in LUCIFER for November, 1887:

He who does not practice altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would undertake his own—is no Theosophist.—(LUCIFER NO. 3.)

This declaration [continues M. Burnouf] is not Christian because it takes no account of belief, because it does not proselytise for any communion, and because, in fact, the Christians have usually made use of calumny against their adversaries, for example, the Manicheans, Protestants and Jews.³ It is even less Mussulman or Brahminical. It is purely Buddhistic: the practical publications of the Society are either translations of Buddhist books, or original works inspired by the teaching of Buddha. Therefore the Society has a Buddhist character.

Against this it protests a little, fearing to take on an exclusive and sectarian character. It is mistaken: the true and original Buddhism is not a sect, it is hardly a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what is done by the Theosophical Society.

We have given our reasons for protesting. We are pinned to no faith.

In stating that the T.S. is “Buddhist,” M. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion, or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief. Hence the close connexion between the two. But on the other hand the T.S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of today is none the less a rather dogmatic religion, split into many and heterogeneous sects. We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect to Buddhism?—once this

³ And—the author forgets to add—“the Theosophists.” No Society has ever been more ferociously calumniated and persecuted by the *odium theologicum* since the Christian Churches are reduced to use their tongues as their sole weapon—than the Theosophical Association and its Founders.—[Ed.]

is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? Such a half and half reform was tried when Protestantism broke away from the elder Church, and are the results satisfactory?

Such then is the simple and very natural reason why the T.S. does not raise the standard of exoteric Buddhism and proclaim itself a follower of the *Church* of the Lord Buddha. It desires too sincerely to remain with that *unadulterated* "light" to allow itself to be absorbed by its distorted shadow. This is well understood by M. Burnouf, since he expresses as much in the following passage:

From the doctrinal point of creed, Buddhism has no mysteries; Buddha preached in parables; but a parable is a developed simile, and has nothing symbolical in it. The Theosophists have seen very clearly that, in religions, there have always been two teachings; the one very simple in appearance and full of images or fables which are put forward as realities; this is the public teaching, called exoteric. The other, esoteric or inner, reserved for the more educated and discreet adepts, the initiates of the second degree. There is, finally, a sort of science, which may formerly have been cultivated in the secrecy of the sanctuaries, a science called *hermetism*, which gives the final explanation of the symbols. When this science is applied to various religions, we see that their symbolisms, though in appearance different, yet rest upon the same rock of ideas, and are traceable to one single manner of interpreting nature.

The characteristic feature of Buddhism is precisely the absence of this hermetism, the exiguity of its symbolism, and the fact that it presents to men, in their ordinary language, the truth without a veil. This it is which the Theosophical Society is repeating. . . .

And no better model could the Society follow: but this is not all. It is true that no *mysteries* or esotericism exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddârtha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There *is* an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (Mahavansa's *Sattapani*) cave, known to

Ta-hian as the *Chetu* cave near the Mount Baibhâr (in Pali Web-hâra), in Rajagriha, the ancient capital of Maghada, by the Lord Buddha himself, between the hours of *Dhyana* (or mystic contemplation). It is from this cave—called in the days of Sakyamuni, Saraswati or “Bamboo-cave”—that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon “heaped into piles as high as the top of the cocoanut trees” the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

Having fallen into the common error, M. Burnouf continues:

Many will say: It is a chimerical enterprise; it has no more a future before it than has the New Jerusalem of the Rue Thouin, and no more *raison d'être* than the Salvation Army. This may be so; it is to be observed, however, that these two groups of people are *Biblical Societies*, retaining all the paraphernalia of the expiring religions. The Theosophical Society is the direct opposite; it does away with figures, it neglects or relegates them to the background, putting in the foreground Science, as we understand it today, and the moral reformation, of which our old world stands in such need. What, then, are today the social elements which may be for or against it? I shall state them in all frankness.

In brief, M. Burnouf sees in the public *indifference* the first obstacle in the Society's way. “Indifference born from weariness; weariness of the inability of religions to improve social life, and the ceaseless spectacle of rites and ceremonies which the priest never explains.” Men demand today “scientific formulæ stating laws of nature, whether physical or moral. . . .” And this indifference the Society must encounter; “its name, also, adding to its difficulties: for the word *Theosophy* has no meaning for the people, and, at best, a very vague one for the learned.” “It seems to imply a personal god,” M. Burnouf thinks, adding: “Whoever says personal god, says creation and miracle,” and he concludes that “the Society would do better to become frankly Buddhist or to cease to exist.”

With this advice of our friendly critic it is rather difficult to agree. He has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T.S. But he has not yet learned the lesson of its history, nor per-

ceived that to graft a young and healthy shoot on to a branch which has lost—less than any other, yet much of—its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T.S. is that it asserts and maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs. But though Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It is *not* “the wisdom of God,” but *divine* wisdom. The Theosophists of the Alexandrian Neo-Platonic school believed in “gods” and “demons” and in one *impersonal* ABSOLUTE DEITY. To continue:

Our contemporary habits of life [says M. Burnouf] are not severe; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of today is very feeble; the ideas of good and evil are not, perhaps, obscured, but the *will* to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. Try to preach the sacrifice of one’s possessions and of oneself to men who have entered on this path of selfishness! You will not convert many. Do we not see the doctrine of the “struggle for life” applied to every function of human life? This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. One may say to them, but in vain, that one must share one’s last morsel of bread with the hungry; they will smile and reply by the formula: “the struggle for life.” They will go further: they will say that in advancing a contrary theory, you are yourself struggling for your existence and are not disinterested. How can one escape from this sophism, of which all men are full today? . . .

This doctrine is certainly the worst adversary of Theosophy, for it is the most perfect formula of egoism. It seems to be based on scientific observation, and it sums up the moral tendencies of our day. . . . Those who accept it and invoke justice are in contradiction with themselves; those who practice it and who put God on their side are blasphemers. But those who disregard it and preach charity are considered wanting in intelligence, their kindness of heart leading them into folly. If the T.S. succeeds in refuting this pretended law of the “struggle for life” and in extirpating it from men’s minds, it will have done in our day a miracle greater than those of Sakyamuni and of Jesus.

And this miracle the Theosophical Society *will* perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this *pseudo* law is a “pretended” law indeed, as far as the

human family is concerned, and a fiction of the most dangerous kind. “Self-preservation,” on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the “struggle of life” is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation.

It is just because the real founders of the Society have ever recognized the wisdom of truth embodied in one of the concluding paragraphs of M. Burnouf’s excellent article, that they have provided against that terrible emergency in their fundamental teachings. The “struggle for existence” applies only to the physical, never to the moral plane of being. Therefore when the author warns us in these awfully truthful words: “Universal charity will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane. . . .”

The Theosophical Society replies: “*It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane.*” It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social “hurricane” to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and “food for all,” to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men’s inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the “Universal Brotherhood of Man,” with-

out distinction of *race, colour or creed*.

When men will begin to realize that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egoism and vanity which stirs up the States and rich individuals to bury enormous capitals in the unproductive erecting of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

This is little understood by M. Burnouf, it seems, since while striking the true keynote of the situation elsewhere he ends by saying:

The Society will find allies, if it knows how to take its place in the civilized world today. Since it will have against it all the positive cults, with the exception perhaps of a few dissenters and bold priests, the only other course open to it is to place itself in accord with the men of science. If its dogma of charity is a complementary doctrine which it furnishes to science, the society will be obliged to establish it on scientific data, under pain of remaining in the regions of sentimentality. The oft-repeated formula of the struggle for life is true, but not universal; it is true for the plants; it is less true for the animals in proportion as we climb the steps of the ladder, for the law of sacrifice is seen to appear and to grow in importance; in man, these two laws counter-balance one another, and the law of sacrifice, which is that of charity, tends to assume the upper hand, through the empire of the reason. It is reason which, in our societies, is the source of right, of justice, and of charity; through it we escape the inevitableness of the struggle for life, moral slavery, egoism and barbarism, in one word, that we escape from what Sakya-muni poetically called the power and the army of Mâra.

And yet our critic does not seem satisfied with this state of things but advises us by adding as follows:

If the Theosophical Society [he says] enters into this order of ideas and knows how to make them its fulcrum, it will quit the limbus of inchoate thought and will find its place in the modern world; remaining none the less faithful to its Indian origin and to its principles. It may find allies; for if men are weary of the symbolical cults, unintelligible to their own teachers, yet men of heart (and they are many) are weary also and terrified at the egoism and the corruption, which tend to engulf our civilization

and to replace it by a learned barbarism. Pure Buddhism possesses all the breadth that can be claimed from a doctrine at once religious and scientific. Its tolerance is the cause why it can excite the jealousy of none. At bottom, it is but the proclamation of the supremacy of reason and of its empire over the animal instincts, of which it is the regulator and the restrainer. Finally it has itself summed up its character in two words which admirably formulate the law of humanity, science and virtue.

And this formula the society has expanded by adopting that still more admirable axiom: "*There is no religion higher than truth.*"

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by M. Burnouf? How many of its individual members, how many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of LUCIFER? "He who does not practice" this and the other "*is no Theosophist,*" says the quotation. Nevertheless, those who have never shared even their superfluous—let alone their last morsel—with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips—call and regard themselves as *Theosophists!*

It is certainly not the fault of the minority of *true* Theosophists, who do try to follow the *path* and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontentment and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed, these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too often recalled to the minds of our members.⁴ The Spirit of these aims is

⁴ *Vide* Rules in the 1st vol. of the "Theosophist," pp. 179 and 180.

clearly embodied in a letter from one of the Masters quoted in the “Occult World,” on pages 71 and 73. Those Theosophists then,—who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges.*

“But we have always worked on the lines originally traced to us” —some of them proudly assert.

“You have not” comes the reply from those who know more of the true Founders of the T.S. *behind the scenes* than they do—or ever will if they go on working in this mood of Self-illusion and self-sufficiency.

What are the lines traced by the “Masters”? Listen to the authentic words written by one of them in 1880 to the author of the “Occult World”: “. . . To our minds these motives sincere and worthy of every serious consideration *from the worldly standpoint,* appear *selfish.* . . . They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men* . . . and in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire *for self-benefit, or a tendency to do injustice even there where these exist unconsciously to himself.* Yet, you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism. . . .”—(*Occult World*, p. 72.)

But another letter was written, also in 1880, which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M. Emile Burnouf’s chief argument. Here are a few extracts from it. It was addressed again to those who sought to make away with the “sentimental title,” and make of the Society but an arena for “cup-growing and astral bell-ringing”:

“. . . In view of the ever-increasing triumph and, at the same time, misuse of free thought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice, if not through the soothing influence of a Brotherhood, and of the practical application of Buddha’s esoteric doctrines? . . . Buddhism is the surest

path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, since that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that curse known as 'the struggle for life,' which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that 'struggle for life' raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in pagan lands, and is nearly unknown among Buddhist populations. . . . Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives—and the great struggle for life will soon lose its intensity. . . . The world in general and Christendom especially left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If Theosophists say: 'We have nothing to do with all this, the lower classes and inferior races [those of India for instance, in the conception of the British] cannot concern us and must manage as they can,' what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? and, if a mockery, can ours be the true path? . . . Should we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leave the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society . . . than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Bud-

dha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea. . . . And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. . . .

“To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies —those of the civilized races less than any other—have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but. . . .

“To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess, that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH. . . .”

And this TRUTH is not Buddhism, but esoteric BUDHISM. “He that hath ears to hear, let him hear. . . .”

Lucifer, August, 1888

A SOCIETY WITHOUT A DOGMA

TIMES have greatly changed since the winter of 1875-6, when the establishment of the Theosophical Society caused the grand army of American Spiritualists to wave banners, clang steel, and set up a great shouting. How well we all remember the putting forth of “Danger Signals,” the oracular warnings and denunciations of numberless mediums! How fresh in memory the threats of “angel-friends” to Dr. Gardiner, of Boston, that they would kill Colonel Olcott if he dared call them “Elementaries” in the lectures he was about delivering! The worst of the storm has passed. The hail of imprecations no longer batters around our devoted heads; it is raining now, and we can almost see the rainbow of promised peace spanning the sky.

Beyond doubt, much of this subsidence of the disturbed elements is due to our armed neutrality. But still I judge that the gradual spread of a desire to learn something more as to the cause of the phenomena must be taken into account. And yet the time has not quite come when the lion (Spiritualism) and the lamb (Theosophy) are ready to lie down together—unless the lamb is willing to lie inside the lion. While we held our tongues we were asked to speak, and when we spoke—or rather our President spoke—the hue and cry was raised once more. Though the pop-gun fusillade and the dropping shots of musketry have mostly ceased, the defiles of your spiritual Balkans are defended by your heaviest Krupp guns. If the fire were directed only against Colonel Olcott there would be no occasion for me to bring up the reserves. But fragments from both of the bombs which your able gunner and our mutual friend, “M. A. Oxon,” has exploded, in his two letters of January 4th and 11th, have given me contusions. Under the velvet paw of his rhetoric I have felt the scratch of challenge.

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be unequivocally defined. In the last of the above two communications, it is stated that Colonel Olcott transmits “the teaching of the learned author of *Isis Unveiled*”—the “master key to all problems.” (?)

Who has ever claimed that the book was that, or anything like it? Not the author, certainly. The title? A misnomer for which the publisher is unpremeditatedly responsible, and, if I am not mistaken, "M. A. Oxon" knows it. My title was *The Veil of Isis*, and that headline runs through the entire first volume. Not until that volume was stereotyped did anyone recollect that a book of the same name was before the public. Then, as a *dernière ressource*, the publisher selected the present title.

"If he [Olcott] be not the rose, at any rate he has lived near it," says your learned correspondent. Had I seen this sentence apart from the context, I would never have imagined that the unattractive old party, superficially known as H. P. Blavatsky, was designated under this poetical Persian simile. If he had compared me to a bramble-bush, I might have complimented him upon his artistic realism. He says:

Colonel Olcott of himself would command attention; he commands it still more on account of the store of knowledge to which he has had access.

True, he has had such access, but by no means is it confined to my humble self. Though I may have taught him a few of the things that I had learned in other countries (and corroborated the theory in every case by practical illustration), yet a far abler teacher than I could not in three brief years have given him more than the alphabet of what there is to learn, before a man can become wise in spiritual and psychophysiological things. The very limitations of modern languages prevent any rapid communication of ideas about Eastern Philosophy. I defy the great Max Müller himself to translate Kapila's Sutras so as to give their real meaning. We have seen what the best European authorities can do with the Hindu metaphysics; and what a mess they have made of it, to be sure! The Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself.

Our friend, "M. A. Oxon," says that Colonel Olcott "comes forward to enlighten us"—than which scarce anything could be more inaccurate. He neither comes forward, nor pretends to enlighten anyone. The public wanted to know the views of the Theosophists, and our President attempted to give, as succinctly as possible in the limits of a single article, some little glimpse of so much of the truth as he had learned. That the result would not be

wholly satisfactory was inevitable. Volumes would not suffice to answer all the questions naturally presenting themselves to an enquiring mind; a library of quartos would barely obliterate the prejudices of those who ride at the anchor of centuries of metaphysical and theological misconceptions—perhaps even errors. But, though our President is not guilty of the conceit of “pretending to enlighten” Spiritualists, I think he has certainly thrown out some hints worthy of the thoughtful consideration of the unprejudiced.

I am sorry that “M. A. Oxon” is not content with mere suggestions. Nothing but the whole naked truth will satisfy him. We must “square” our theories with his facts, we must lay our theory down “on exact lines of demonstration.” We are asked:

Where are the seers? What are their records? And, far more important, how do they verify them to us?

I answer: Seers are where “Schools of the Prophets” are still extant, and they have their records with them. Though Spiritualists are not able to go in search of them, yet the Philosophy they teach commends itself to logic, and its principles are mathematically demonstrable. If this be not so, let it be shown.

But, in their turn, Theosophists may ask, and do ask: Where are the proofs that the medial phenomena are exclusively attributable to the agency of departed “Spirits”? Who are the “Seers” among mediums blessed with an infallible lucidity? What “tests” are given that admit of no alternative explanation? Though Swedenborg was one of the greatest of Seers, and churches are erected in his name, yet except to his adherents what proof is there that the “Spirits” objective to his vision—including Paul—promenading in hats, were anything but the creatures of his imagination? Are the spiritual potentialities of the living man so well comprehended that mediums can tell when their own agency ceases, and that of outside influence begins? No; but for all answer to our suggestions that the subject is open to debate, “M. A. Oxon” shudderingly charges us with attempting to upset what he designates as “a cardinal dogma of our faith,” *i.e.*, the faith of the Spiritualists.

Dogma? Faith? These are the right and left pillars of every soul-crushing Theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse, and can

satisfy, but unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eye of true Philosophy it seems an insult to common sense, that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch up those of a church of Spiritualism. Spiritualism must either be a true Philosophy, amenable to the test of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most “pious hope,” the strongest “master passion,” they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth. That they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of “dogma.”

With great rhetorical elaboration “M. A. Oxon” paints the result of the supersedure of spiritualistic by Theosophic ideas. In brief, he shows Spiritualism a lifeless corpse:

A body from which the soul has been wrenched, and for which most men will care nothing.

We submit that the reverse is true. Spiritualists wrench the soul from true Spiritualism by their degradation of Spirit. Of the infinite they make the finite; of the divine subjective they make the human and limited objective. Are Theosophists Materialists? Do not their hearts warm with the same “pure and holy love” for their “loved ones” as those of Spiritualists? Have not many of us sought long years “through the gate of mediumship to have access to the world of Spirit”—and vainly sought? The comfort and assurance modern Spiritualism could not give us we found in Theosophy. As a result we believe far more firmly than many Spiritualists—for our belief is based on knowledge—in the communion of our beloved ones with us; but not as materialized Spirits with beating hearts and sweating brows.

Holding such views as we do as to logic and fact, you perceive that when a Spiritualist pronounces to us the words dogma and fact, debate is impossible, for there is no common ground upon

which we can meet. We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the *method* of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

As to our producing our “Seers” and “their records”—one word. In *The Spiritualist* of Jan. 11th, I find Dr. Peebles saying that in due time he—

will publish such facts about the Dravida Brahmans as I am [he is] permitted. I say permitted, because some of these occurred under the promise and seal of secrecy.

If even the casual wayfarer is put under an obligation of secrecy before he is shown some of the less important psycho-physiological phenomena, is it not barely possible that the Brotherhood to which some Theosophists belong has also doctrines, records, and phenomena, that cannot be revealed to the profane and the indifferent, without any imputation lying against their reality and authoritative-ness? This, at least, I believe, “M. A. Oxon” knows. As we do not offensively obtrude ourselves upon an unwilling public, but only answer under compulsion, we can hardly be denounced as contumacious if we produce to a promiscuous public neither our “Seers” nor “their records.” When Mohammed is ready to go to the mountain, it will be found standing in its place.

And that no one who makes this search may suppose that we Theosophists send him to a place where there are no pitfalls for the unwary, I quote from the famous commentary on the *Bhagavad-Gita* of our brother Hurrychund Chintamon, the unqualified admission that,

In Hindustan, as in England, there are doctrines for the learned, and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; esoteric truth for the philosopher, and exoteric fable for the fool.

Like the Philosophy taught by this author in the work in question, the object of the Theosophical Society “is the cleansing of spiritual truth.”

—H. P. BLAVATSKY

New York, Jan. 20th, 1877.

Spiritualist, February 8, 1878

RECENT PROGRESS IN THEOSOPHY

By MADAME BLAVATSKY

WHATEVER else may be thought of theosophy and its movement, time has at least proved that it is not the ephemeron which the American and foreign press called it upon its first appearance. It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that "the grand, and, indeed, the only, character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Unfortunately, theosophy has never yet had a "fair" chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If it had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the employment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the theosophical idea throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labors. The little coterie of thoughtful men and women who met in an Irving-Place parlor one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association.

We are often asked, "What is the general object of the Theosophical Society? *Cui bono* all this outlay of labor, all that energy expended from its beginning to swim against the strong tide of public prejudice, sectarian hatred, and unpopularity? Of the three

well-known objects of the society¹ not one but had, and has its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who have already dissected spiritualism and exploded mesmerism, and now, under the lead of the Society of Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society.”

We note the exception that the *cuckoo* S.P.R. hatched its first eggs in the nests of theosophy and spiritualism;² it evidently has the same relation to the scientific body as to its two foster-mothers, and can enjoy a superior intimacy only as a reward for its treachery to the latter and its sycophancy to materialistic science. In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has been all talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? And has the philosophical acumen of Professor Max Muller, who has been showing us for thirty years past that the same Aryan blood runs in the brown body of the Indian sepoy as under the blanched skin of the English lord and British grocer, prevented the dominant Anglo-Indian from giving the Queen-Empress’s Asiatic subjects cumulative proofs of his supreme disdain?

The Theosophical Society has been called the Royal Asiatic Society *plus* philanthropy; and as the latter body lacks the instinct of brotherliness, and too often shows a disposition to sacrifice truth for theological predilection, its nearly a century of work has shed darkness instead of light upon the Aryan philosophies, religions,

¹ Brotherhood of man; 2. Study of Oriental philosophies; 3. Investigation of the hidden forces in nature and man. *Vide infra*.

² The real originator and founder of the S.P.R. was “M. A. Oxon” (Mr. W. Stainton Moses), now the editor of *Light*. It was he who, being then a member of the T. S., first proposed the formation of a society on the lines of the long-defunct *Dialectical Society* of London, for the investigation of abnormal phenomena. This gentleman must have regretted more than once his idea. The S.P.R., the progeny of spiritualism and theosophy, has proved itself a would-be parricide, though rather an unsuccessful one so far.

and sciences. As to the third object, it must be said of the work of the S.P.R., and the superior labor of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honorable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their obligations have all been offered on the altar of the Moloch of materialism.

Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half-century, it is too evident that the creation of the Theosophical Society at the time when it arose was most timely, and a step toward the defense of *true* science and *true* religion against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the *Salpêtrière* have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the cleverest Western experimentalists that the “impassable chasm” and the “unknowable” of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular curiosity that are shown in every country when a Theosophist or theosophy comes to the fore, and the universal popularity of theosophical and mystical literature, which has enriched many publishers and writers, are indications of the despair and hope of Christendom—despair that science will ever read this puzzle of life; hope that the solution may be found in the secret doctrine.

The theosophical movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious con-

ception of a diviner Self, theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracle and supernaturalism, they endeavor to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science.

The growing inclination of the public mind toward theosophy seems to mark a reaction from the iconoclastic influence of Colonel Ingersoll's and Mr. Bradlaugh's school. Undoubtedly there are thousands of so-called Free-thinkers who sincerely believe in personal annihilation at the death of the body; but it would seem from the fact of the recent conversion of Mrs. Annie Besant from secularism to theosophy, and the discussions to which it has given rise, that there are also many persons enrolled as followers of the two great leaders above mentioned who are so from ignorance of the views included in the term theosophy. We officers and fellows of the Theosophical Society are, therefore, encouraged to hope that, with the wider dissemination of the facts, we shall see very large accessions to our cause from the secularist ranks. Surely this must be considered a gain by the friends of spirituality as opposed to materialism,—those, at any rate, who think that morals, peace, and prosperity will be promoted by the universal belief in a life after death (whether eternal or broken up by a series of reincarnations on the same earth), and in man's possession of a higher, undying SELF, latent spiritual powers, and consciousness.

It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the society appear in such a false light during the past fourteen years. Nor are the clerical organs alone in this undignified and useless work; for the weeklies of the Spiritualists in the United States are just as bitter and as untruthful in their ceaseless denunciation of theosophy. The virulence and vituperations of the intellectual apostles of the "spirit-guides" and "controls" from the "Summer-land" have grown proportionately to the growth of the Theosophical Society. The effects of the

last convention held by the American Theosophists at Chicago, on April 29 and 30 of the present year [1890],³ furnish a brilliant example of this blind and ferocious hatred. Such was the decided and unprecedented success of the last gathering that even the leading papers of Chicago and other cities had to admit the fact, finding almost for the first time naught but words of sympathy for the Theosophists.

Alone the organs of disembodied “angels” poured as unsuccessfully as ever their vials of wrath, mockery, and brutal slander upon us. But we heeded them not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably calculated to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding theosophy as it really is, and making it the guiding rule of their conduct.

If justice be the law of nature, and injustice a transitory evil, direful must indeed be the retribution these misguided people have invoked upon their own heads. The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement.

My present theme being the recent progress of our movement, the situation may best be illustrated by reference to statistics. To avoid prolixity we may begin with the year 1884, when the raid upon us was made by the London Society for Psychological Research. From the official report of that year it appears that on the 31st of December, 1884, there were in existence, in all parts of the world, 104 chartered branches of the Theosophical Society. In the year 1885, as an answer to our calumniators, seventeen new charters were issued; in 1886, fifteen; in 1887, twenty-two; in 1888, twenty-one; and up to the 1st of September, 1889, seventeen. To the 31st of December, 1888, six charters had been rescinded, leaving 173 still valid; and if the new ones of 1889 be added, there would be a gross total of 190 chartered branches, from which have to be de,

³ There are at the present day *thirty-eight* chartered branches of the Theosophical Society in the United States, and the activity on the Pacific Coast in this direction is very remarkable.

ducted any cancellations reported during the last twelve-month. But we have heard of none. On the contrary, up to June, 1890, we find on our books upward of 200 branches.

In England, a country where theosophy has to work up-hill more than in any other place, three years ago there was but one solitary branch—the “London Lodge” of the Theosophical Society, with about 150 members in it. Since the arrival of the present writer in England, and the establishment of the “Blavatsky Lodge,” in June, 1887 (which has now upward of 300 members and associates), twelve branches of the Theosophical Society have been established in various centers of Great Britain, and the number of members is daily increasing. The growth of our society in this conservative country has been more marvellous in comparison than even in the United States of America. The growth since the raid of 1884 has, therefore, been at the rate of about nineteen new charters per annum, and the final computation of 1889 will show as great an increment. Dividing 104—the sum total up to the close of 1884—by 10, the number of years since the society’s foundation, we get an average annual growth of 10.4 branches; whence it appears that, so far from being crushed out of existence, as the organizers of the raid had fondly hoped might be the result, the Theosophical Society has very largely increased its average rate of expansion, geographically and numerically.

It is useless to remind the American reader of the unrelenting, systematic persecution to which the writer of these lines—and through her, theosophy—is, and has been for years, subjected in the American press, by enemies as persevering as they are base. And if no conspiracy, no attack, could ever seriously shake the society or impede its movement, nothing ever will. We can only thankfully repeat, slightly paraphrasing it, the Christian adage now so applicable to our movement, “The blood of the martyrs is the seed of theosophy.” Its society has done too much good work, the good grain is much too evident even in the piles of admitted chaff, not to have built a secure foundation for the temple of truth in the immediate, as in the distant, future.

For, see, the literature of theosophy is growing rapidly. We have seven principal centers of publication—Madras, Bombay, Ceylon (Colombo), Stockholm, London, Paris, and New York. The Stockholm branch, founded hardly a year ago, has far over one hundred members, and our literature in Sweden is spreading rapidly. Little

Ceylon had twenty-one branches three months ago, and may have more now. Madras is the general headquarters of the society, the official residence of the president and executive staff, and the office of *The Theosophist* is there. At Bombay we have a "Theosophical Publication Fund," created and managed by Mr. Tookeram Tatya, a Hindoo Theosophist, which brings out important works in Sanskrit and English; an enterprise spoken of with great praise by Professor Max Müller in a letter published both in *The Theosophist* and *Lucifer*. In London there is a "Theosophical Publishing Society," which brings out the magazine *Lucifer* (edited by Mrs. Annie Besant and myself) and a series of pamphlets called the "T.P.S.," issued fortnightly, and many new theosophical works.

Following the good example set to us by the Aryan Theosophical Society of New York—the headquarters of the theosophical movement in America—a committee was formed in London last May for the wide distribution through the post of leaflets on theosophical doctrines, each member taking charge of a definite district. During the first months of the establishment of the "tract-mailing scheme" at New York, the Aryan Theosophical Society has distributed over 150,000 papers on theosophy and its doctrines. In Paris another monthly was started a year ago, the *Revue Théosophique*, edited by myself, and managed by the Countess d'Adhémar; and now another theosophical magazine has appeared—*Le Lotus Bleu*—since March, also edited by myself, and managed by Arthur Arnould, a well-known journalist in Paris, and the president of the Theosophical Society in Paris, "l'Hermes." In New York we have *The Path*, whose editor, Mr. W. Q. Judge, publishes also a number of books and pamphlets. The existence of these centres shows undeniably that our movement is constantly on the increase, and that all interested and malicious reports to the contrary are without foundation.

But it is our Adyar Library, founded by the loving labor of our president, Colonel H. S. Olcott, which is the crown and glory of the Theosophical Society. Though only three years old, it has already acquired a large collection of Oriental works of the greatest value,—3,046 volumes—besides over 2,000 works in European languages, and a number of rare palm-leaf manuscripts. In the words of our learned librarian, Pundit N. Bhashyacharya⁴:

"In the department of Buddhistic literature it is richer than any

⁴ Unfortunately just dead.

library in India, and probably equal to most in Western countries.⁵ Prominent among these works are: (1) The generous present of Mrs. Dias Ilangakoon, a Buddhist lady Theosophist, of Matara, Ceylon, a ‘complete set of the Pali version of the *Tripitakas* engraved on palm leaves, and comprising sixty volumes, with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa,’ — a collection that cost the donor rupees 3,500. (2) The Jodo sect of Japanese Buddhists presented Colonel Olcott ‘with a complete set of the Chinese versions of the *Tripitakas* in 418 volumes, on silk paper.’ . . . Other ‘Japanese sects presenting him with 1,057 volumes’ in all. (3) Twenty-two scroll paintings on silk and paper, . . . among which are two on silk that are said to be over 800 years old, and a MS. 350 years old, written in fine gold ink upon a scroll of some very smooth black paper, 33 feet in length, and mounted on a roller.”⁶

Such are a few of the unique treasures in books and antiquities of the Adyar Library of the T.S., “got together under the greatest difficulties of total lack of pecuniary endowment and public patronage,” and which “has received from no government as yet so much as a single book or one rupee.” And that noble library will survive the founders and all present members of the Theosophical Society, and go on speaking of the work done when many other things are forgotten.

Having cast a hasty glance at the general aspect of the society as it stands at the present moment, I may be permitted to state very briefly the three broad principles upon which it is building up, and then recapitulate the results actually achieved under each heading.

The three officially-declared objects of our society are:

1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

⁵ For particulars *vide* the learned and interesting article of Pundit N. Bhashyacharya, director of the Oriental Section of the Adyar Library, in *The Theosophist*, August, 1889.

⁶ “There is also,” writes the learned Brahmin librarian, “a large picture upon which, painted in vivid colors, . . . are 137 scenes in the life of the founder of the Jodo sect; . . . and an ancient biography of the Adept-Founder of the Yamabusi, or fraternity of phenomena-workers, and a scroll portrait of himself attended by some fire-elementals whom he seems to have subjugated to his trained will. Doctor Bigelow (late of Boston), now of Tokio, kindly gave a photograph of a bronze group representing Kobo-daishi, the Adept-Founder of Shin-zor sect, attended by two little elementals, who are serving him as messengers and domestics.” All of which shows that the theosophical scapegoat, H. P. Blavatsky, has *invented* neither Adept fraternities nor “elementals,” their existence having been known in Japan, China, and India for long centuries.

2. To promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences.

3. A third object, pursued by a portion of the fellows of the society, is to investigate unexplained laws of nature and the psychic powers of man.

Two general objects, one restricted object, of attention. Every one entering the society is supposed to sympathize with the theory of essential brotherhood: a kinship which exists on the plane of the higher self, not on that of the racial, social, and mental dissimilarities and antipathies. These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory of "Karma" (the universal law of ethical causation) believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this Karmic law. Yet though it may thus clothe and reclothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable, being of a divine nature, superior to all environments on the earthly plane. It is the physical body only which has racial type, color, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over. So we have written down as the first of our declared objects this altruistic asseveration, and have been working practically to bring about a beginning of the better law.

The second of our declared objects speaks so plainly for itself that I need not dwell upon it, save in the most casual way. The founders of the Theosophical Society thought they had the best reason to believe that there existed, locked up in the ancient literatures of India, Ceylon, Tibet, China, Japan, and other Eastern countries, a very large body of truth which would be most important and valuable to the present generation, if it could be got at. The

best agents to employ in this work were the Oriental scholars who knew the ancient languages, especially those—if any could be found—who had learned the concealed meaning of the names, figures, and expressions with which Asiatic writings teem, and which are the despair of our Western Orientalists. These savants are priests of various religions and pandits, or professors, in a number of philosophical Eastern schools of thought. They had never before worked together in the interest of the whole family of mankind, so antagonistic are their personal views and so mutually contradictory their several religions and philosophical books. No scheme of cooperation between them could be carried out save upon the lines defined in our first declared object—that is to say, upon the theory of the universal relationship of all mankind on the plane of the higher self, and the policy of not meddling with what concerns only the mutual relations of the lower self, the physical man. It shall be shown presently how this part of our scheme has worked.

Observe the third declaration, that only a portion of our fellows occupy themselves with the study of the occult properties of matter and the psychical powers of man. The society as a whole, then, is not concerned in this branch of research. And naturally; for out of every ten thousand people one may meet, the chances are that but a very small minority have the time, taste, or ability to take up such delicate and baffling studies. Those who do are born mystics, and, of course, natural Theosophists; a Theosophist being one who seeks after divine wisdom—*i.e.*, the comprehension of the ultimate causes of force, correlation, and psychic development, the method of solving all life's riddles. Persons of this temperament cannot be bigots; they chafe under the sectarian yoke, and their hearts warm with sympathy for all who suffer, who groan under social burdens resulting from ignorance, for all of any race, creed, or color, who aspire after knowledge. These men are true Theosophists, the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. We thought it a good thing to proclaim this line of research and self-discovery as the third of our three objects. For those who are interested in it, and all inquirers whom they can reach and encourage, have the mystical philosophical books of the present and former times been written. To the general public these books are caviare.

Taking the three divisions of our objects in order, let us see

what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1878, at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverence for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervor of patriotism which has culminated in the formation of the Indian National Congress—a political body with which our society has no connection, though it was organized by our fellows, Indian and Anglo-Indian.

Soon after our arrival at Bombay our society began to grow, branches rapidly sprang up, and it became necessary to hold annual conventions of delegates representing the now widely-expanded society. Responsive to the president's call, thirty-odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cawasji Institute the platform was successively occupied by speakers of the above-named religions, who vied with each other in fervent declarations of mutual tolerance and good-will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of universal brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had been only sectarian hatred and selfish class egotism.

This was in 1882. Annually since then the convention has met as a parliamentary body to transact the society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the Na-

tional Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our conventions.

Besides helping to weave this golden web of brotherhood throughout India, our society has extended its filaments from that centre to Ceylon, Burmah, Siam, and Japan, bringing these peoples into fraternal relations with the Hindus though of a different religion, and creating channels for international intercourse upon religious and educational subjects. In those countries also, we have sown the same seed of goodwill, and in Ceylon we are already reaping the harvest. In that evergreen, paradisaical isle of the sea we have revived and begun to purify Buddhism, established high-schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the government to proclaim Buddha's birthday a public holiday, founded two journals, created a printing-office, and brought the Sinhalese Buddhists into direct relations with their Japanese co-religionists.

This is what we have done in India and the far East. As to Europe, as we began to work in earnest here only three years ago, the effects hardly begin to be perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working-Woman's Club wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs: ours is based on *brotherhood* alone, and recognizes no difference in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers, and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping and guiding—not controlling—the evening recreation.

Only those who know the dreary lives of our poor East-End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the Brotherhood of Man.

As regards the revival of Oriental literature, the whole press of India, Ceylon, and Japan unqualifiedly give us the credit of having done more in that direction than any other agency of modern times. We have not only helped to revive in India the ancient *Tols*, or pandit-schools of Sanskrit literature and philosophy, and to reawaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issue of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the Vedas, Bhagavad Gita, the writings of Sankara, Patanjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified most unqualifiedly their gratitude and respect to us for what we have done on the lines of the second of our declared objects. Nor should it be overlooked that the prevalent interest in theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects—as the world thinks them.

Now as to the third object on our list. Properly speaking, the term “psychical research” should include the whole of the great movement known as modern spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much has been done to weaken the sentimental, but unphilosophical, superstition which made the “Spirits” of the departed the suffering spectators of the follies and crimes of the living. For details as to

the conclusions we have arrived at on this subject, the reader must be referred to “The Key to Theosophy,” wherein the question is dealt with at length.

At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man’s origin, destiny, and evolution—a scheme pre-eminent above all for its rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these *quaestiones vexatae*.

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage.

For many a long year the “great orphan,” Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to “the dawn of a larger day.”

Such is the goal which theosophy has set itself to attain; such is the history of the modern movement; such is the work which theosophy has already accomplished in this nineteenth century.

—H. P. BLAVATSKY

No. Am. Review, August, 1890

“TO THE READERS OF ‘LUCIFER’ ”

OUR magazine is only four numbers old, and already its young life is full of cares and trouble. This is all as it should be; *i.e.*, like every other publication, it must fail to satisfy *all* its readers, and this is only in the nature of things and the destiny of every printed organ. But what seems a little strange in a country of culture and free thought is that *Lucifer* should receive such a number of *anonymous*, spiteful, and often abusive letters. This, of course, is but a casual remark, the waste-basket in the office being the only addressee and sufferer in this case; yet it suggests strange truths with regard to human nature.¹

Sincerity is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation and deceit as culture and politeness, and holds that the shortest, easiest, and safest way to success is to let sleeping dogs and old customs alone. But, if the dogs are obstructing the highway to progress and truth, and Society will, as a rule, reject the wise words of (St.) Augustine, who recommends that “no man should prefer custom before reason and truth,” is it a sufficient cause for the philanthropist to walk out of, or even deviate from, the track of truth, because the selfish egoist chooses to do so? Very true, as remarked somewhere by Sir Thomas Browne, that not every man is a proper champion for the truth, nor fit to take up the gauntlet in its cause. Too many of such defenders are apt, from inconsideration and too much zeal, to charge the troops of error so rashly that they “remain themselves as trophies to the enemies of truth.” Nor ought all of us (members of the Theosophical Society) to do so personally, but rather leave it only to those among our members who have voluntarily and beforehand sacrificed their personalities for the cause of Truth. Thus teaches us one of the Masters of Wisdom in some fragments of advice which are published further on for the benefit of the Theosophists (see the article that follows this²).

¹ “VERBUM SAP.” It is not our intention to notice anonymous communications, even though they should emanate in a round-about way from Lambeth Palace. The matter “Verbum Sap” refers to is not one of taste; the facts must be held responsible for the offence; and, as the Scripture hath it, “Woe to them by whom the offence cometh!”

² “Some Words on Daily Life”.—Eds.

While enforcing upon such public characters in our ranks as editors, and lecturers, etc., the duty of telling fearlessly “the Truth to the face of LIE,” he yet condemns the habit of private judgment and criticism in every individual Theosophist.

Unfortunately, these are not the ways of the public and readers. Since our journal is entirely unsectarian, since it is neither theistic nor atheistic, Pagan nor Christian, orthodox nor heterodox, therefore, its editors discover eternal verities in the most opposite religious systems and modes of thought. Thus *Lucifer* fails to give full satisfaction to either infidel or Christian. In sight of the former—whether he be an Agnostic, a Secularist, or an Idealist—to find divine or occult lore underlying “the rubbish” in the Jewish Bible and Christian Gospels is sickening; in the opinion of the latter, to recognise the same truth as in the Judeo-Christian Scriptures in the Hindu, Parsi, Buddhist, or Egyptian religious literature, is vexation of spirit and blasphemy. Hence, fierce criticism from both sides, sneers and abuse. Each party would have us on its own sectarian side, recognising as truth, only that which its particular *ism* does.

But this cannot nor shall it be. Our motto was from the first, and ever shall be: “THERE IS NO RELIGION HIGHER THAN—TRUTH.” Truth we search for, and, once found, we bring it forward before the world, whencesoever it comes. A large majority of our readers is fully satisfied with this our policy, and that is plainly sufficient for our purposes.

It is evident that when toleration is not the outcome of indifference it must arise from wide-spreading charity and large-minded sympathy. Intolerance is pre-eminently the consequence of ignorance and jealousy. He who fondly believes that he has got the great ocean in his family water-jug is naturally intolerant of his neighbour, who also is pleased to imagine that he has poured the broad expanse of the sea of truth into his own particular pitcher. But anyone who, like the Theosophist, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir in which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element

—a portion of the one eternal and immutable truth—entered into it.

There is, and can be, but one absolute truth in Kosmos. And little as we, with our present limitations, can understand it in its essence, we still know that if it is absolute it must also be omnipresent and universal; and that in such case, it must be underlying every world-religion—the product of the thought and knowledge of numberless generations of thinking men. Therefore, that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter each, thus ridding them of their respective impurities. In this we are opposed by all those who maintain, against evidence, that their particular pitcher alone contains the whole ocean. How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots? It would be already half accomplished were the intelligent men, at least, of every sect and system, to feel and to confess that the little wee bit of truth they themselves own must necessarily be mingled with error, and that their neighbours’ mistakes are, like their own, mixed with truth.

Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth; and this applies to publications as well as to persons. It is open to a magazine to be tolerant or intolerant; it is open to it to err in almost every way in which an individual can err; and since every publication of the kind has a responsibility such as falls to the lot of few individuals, it behooves it to be ever on its guard, so that it may advance without fear and without reproach. All this is true in a special degree in the case of a theosophical publication, and *Lucifer* feels that it would be unworthy of that designation were it not true to the profession of the broadest tolerance and catholicity, even while pointing out to its brothers and neighbours the errors which they indulge in and follow. While thus keeping strictly, in its editorials, and in articles by its individual editors, to the spirit and teachings of pure theosophy, it nevertheless frequently gives room to articles and letters which diverge widely from the esoteric teachings accepted by the editors, as also by the majority of theosophists. Readers, therefore, who are accustomed to find in magazines and party publications

only such opinions and arguments as the editor believes to be unmistakably orthodox—from his peculiar standpoint—must not condemn any article in *Lucifer* with which they are not entirely in accord, or in which expressions are used that may be offensive from a sectarian or a *prudish* point of view, on the ground that such are unfitted for a theosophical magazine. They should remember that precisely because *Lucifer* is a theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors. The object of the latter is to elicit truth, not to advance the interest of any particular *ism*, or to pander to any hobbies, likes or dislikes, of any class of readers. It is only snobs and prigs who, disregarding the truth or error of the idea, cavil and strain merely over the expressions and words it is couched in.

Theosophy, if meaning anything, means truth; and truth has to deal indiscriminately and in the same spirit of impartiality with vessels of honour and of dishonour alike. No theosophical publication would ever dream of adopting the coarse—or shall we say terribly sincere—language of a Hosea or a Jeremiah; yet so long as those holy prophets are found in the Christian Bible, and the Bible is in every respectable, pious family, whether aristocratic or plebeian; and so long as the Bible is read with bowed head and in all reverence by young, innocent maidens and school-boys, why should our Christian critics fall foul of any phrase which may have to be used—if truth be spoken at all—in an occasional article upon a scientific subject? It is to be feared that the same sentences now found objectionable, because referring to Biblical subjects, would be loudly praised and applauded had they been directed against any gentile system of faith (*Vide certain missionary organs*). A little charity, gentle readers—charity, and above all—*fairness* and JUSTICE.

Justice demands that when the reader comes across an article in this magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas, he should regard it as a problem to solve rather than as a mere subject of criticism. Let him endeavour to learn the lesson which only opinions differing from his own can teach him. *Let him be tolerant, if not actually charitable*, and postpone his judgment till he extracts from the article the truth it must contain, adding this new acquisition to his store. One ever learns more from one's enemies than from one's

friends; and it is only when the reader has credited this hidden truth to *Lucifer*, that he can fairly presume to put what he believes to be the errors of the article he does not like to the debit account.

—H. P. BLAVATSKY

Lucifer, January, 1888

WHY THE “VAHAN”?

BECAUSE, the word means a *Vehicle*. In Theosophical metaphysics this term denotes a *basis*, something, as a bearer, more *substantial* than that which it bears; *e.g.*, *Buddhi*, the spiritual Soul, is the *Vahan of Atmâ*—the purely immaterial “principle.” Or again, as in physiology, our brain is the supposed physical vehicle or *Vahan* of superphysical thought.

Thus, this little fortnightly paper is destined to serve as the bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprise is no financial speculation, but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free of charge to our British Branches and “unattached” Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but *will not* subscribe for the organs of their Society, whether from indifference or any other cause, *is their own*; but the duty of keeping all the Fellows in touch with us, and *au courant* with Theosophical events—is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforward “Fellows” but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend; to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow, brother or neighbor, what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to

attend to: (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T.S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say to-day to all: "If you would really help the noble cause—you must do so now; for, *a few years more and your, as well as our efforts, will be in vain*" The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political, and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown

open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends.” None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all “Brothers,” regardless of their religion, race, colour, or station in life.

To all these we now say: As “there is no religion higher than Truth,” no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

—H.P.B.

Vahan, December, 1890

LODGES OF MAGIC

When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down.

CHURCHILL.

ONE of the most esteemed of our friends in occult research, propounds the question of the formation of “working Lodges” of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once, in the course of the theosophical movement, it has scores of times. It is hard to check one’s natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

“Students of the Occult Science, searchers after truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDU MAHATMAS, are cordially invited to send in their names to . . . , when, if found suitable, they can be admitted, after a short probationary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach freely” (at £1 to £5 *per* letter?), “and without reserve” (the nastiest portions of P. B. Randolph’s “Eulis”), “all they find worthy to receive” (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from Randolph and other “love-philter” sellers to the pupils!)¹

¹ Documents on view at LUCIFER Office, viz., Secret MSS. written in the handwriting of ——— (name suppressed for past considerations), “Provincial Grand Master of the Northern Section.” One of these documents bears the heading, “A brief Key to the Eulian Mysteries,” *i.e.* *Tantric* black magic on a phallic basis. No; the members of *this* Occult Brotherhood “do not boast of their knowledge.” Very sensible on their part: least said soonest mended.

If rumour be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the “lodges of magic,” suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend’s letter, the senior Editor of LUCIFER begs to inform her friends that she has never had the remotest connection with the so-called “H (ermetic) B (rotherhood) of L (uxor),” and that all representations to the contrary are false and dishonest. There is a secret body—whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood—to which that name was given by the author of “Isis Unveiled” for convenience of designation,² but which is known among Initiates by quite another one, just as the personage known to the public under the pseudonym of “Koot Hoomi,” is called by a totally different name among his acquaintance. What the real name of that society is, it would puzzle the “Eulian” phallicists of the “H. B. of L.” to tell. The real names of Master Adepts and Occult Schools are never, *under any circumstances*, revealed to the profane; and the names of the personages who have been talked about in connection with modern Theosophy, are in the possession only of the two chief founders of the Theosophical Society. And now, having said so much by way of preface, let us pass on to our correspondent’s letter. He writes:

A friend of mine, a natural mystic, had intended to form, with others, a Branch T.S. in his town. Surprised at his delay, I wrote to ask the reason. His reply was that he had heard that the T.S. only met and talked, and did nothing practical. I always did think the T.S. ought to have Lodges in which something

² In “Isis Unveiled,” vol. ii, p. 308. It may be added that the “Brotherhood of Luxor” mentioned by Kenneth Mackenzie (*vide his Royal Masonic Cyclopaedia*) as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of “Isis” from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had *heard of, but knew nothing of our* Brotherhood, which having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the “H. B. of L.” was either identical or a branch of the same, supposed to be near Lahore! !—which was the most flagrant untruth.

practical should be done. Cagliostro understood well this craving of humans for something before their eyes, when he instituted the Egyptian Rite, and put it in practice in various Freemason lodges. There are many readers of LUCIFER in—shire. Perhaps in it there might be a suggestion for students to form such lodges for themselves, and to try, by their united wills, to develop certain powers in one of the number, and then through the whole of them in succession. I feel sure numbers would enter such lodges, and create a great interest for Theosophy.

“A.”

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one-hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of adeptship and the path thereunto. Of all thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremitting struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest, and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend “A.”’s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan “A.” proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates’ freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and a pure mind. Could “A.” guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the

Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro, which, by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special —shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabalist like "A." forget this fact? And let him also remember that the potential adept may exist in the Whitechapels and Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking "What will it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A." would only bring his —shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; *e.g.* the great majority of physicists. Such are slow, if not wholly inca-

pable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I wrote that letter,*" it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if

necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of "occult" letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name*, would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the "Occult World," "Esoteric Buddhism," etc., etc., may be, and there is no reason why they should not be in such a case—*frauds*, "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S.P.R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals."

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE.

Lucifer, October, 1888

MAHATMAS AND CHELAS

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of “incarnations,” although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas*, *the pure man*, which is associated with the sixth and seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centered in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the sixth principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to “see a MAHATMA,” they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind

that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called “faith” which should not be confounded with *blind belief*. “Blind faith” is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word “faith.” This belief should at the same time be accompanied by *knowledge*, *i.e.*, experience, for “true *knowledge* brings with it faith.” Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i.e.*, it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas*, the sixth and the seventh principles, should work as a unity, and then only can it obtain “divine wisdom,” for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

Theosophist, July, 1884

ARE CHELAS “MEDIUMS”?

ACCORDING to the newest edition of the *Imperial Dictionary*, by John Ogilvie, L.L.D., “*A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased.*”

As Occultists do not believe in any communication with the “spirits of the deceased” in the ordinary acceptance of the term, for the simple reason that they know that the *spirits* of “the deceased” cannot and do not come down and communicate with us; and as the above expression “*by animal magnetism*” would probably have been modified, if the editor of the *Imperial Dictionary* had been an Occultist, we therefore are only concerned with the first part of the definition of the word “*Medium*,” which says: “*A Medium is a person, through whom the action of another being is said to be manifested and transmitted*”; and we should like to be permitted to add: “*By the either consciously or unconsciously active will of that other being.*”

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the “*Animal Magnetism*” or by the active *Will* (which sends out that “*Magnetism*”) of another. If the beloved General rides along the front, the soldiers become all “*Mediums*.” They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the “*Medium*” of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The “revival preacher” will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to

produce “a change of heart” amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics “that come to scoff, remain to pray.” People go to the theatre and shed tears or “split their sides” with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him*. All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word “Medium” in the popular acceptation of the term, unless we add a few words, and say: “A medium is a person through whom the action of another being is said to be manifested and transmitted *to an abnormal extent* by the consciously or unconsciously active will of that other being.” This reduces the number of “Mediums” in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little “weaknesses,” and every man has his little “mediumship”; that is to say, some vulnerable point by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a “medium.” Opinions often differ, whether a man is insane or not, and so they may differ as to his medium-ship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or for bad purposes. This other "being" may be an *idea*, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, *"the nature of the being, whose action is transmitted through him,"* or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry

neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the “spirit” of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a “Chela,” although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influence of every unknown power, is undoubtedly a “crank,” and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a “Medium” in the vulgar acceptance of the term, is a question which had better be left to the reader—after a due consideration of the above—to decide for himself.

Theosophist, June, 1884

CHELAS

NOTWITHSTANDING the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail. What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple*; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appall many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into

a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—“Never thrust yourself upon us for Chelaship; wait until it descends upon you.”

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela’s Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru’s influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master’s voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any “powers,” he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

Theosophist, October, 1884

“THE THEOSOPHICAL MAHATMAS”

IT is with sincere and profound regret—though with no surprise, prepared as I am for years for such declarations—that I have read in the Rochester *Occult Word*, edited by Mrs. J. Cables, the devoted president of the T.S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after “a great desire . . . to be put into communication with the Theosophical Mahatmas we (they) have come to the conclusion that it is useless to strain the psychical eyes towards the Himalayas . . .” is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the “Mahatmas” or theosophists themselves who are to blame for it is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that “we (they) need not run after Oriental Mystics, *who deny their ability to help us.*” The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true *manifesto*. Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphractical declaration: “We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone.” The charge is quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America (save to a few mystics and Initiates of every age), yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defense. What I intend, is to present simple *facts*, and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been “living on husks,” “hunting after strange gods” without receiving admittance, I would ask in my turn, as plainly: “Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?*” Our MASTERS are not “a jealous god”; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries —they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey *Eastward*, as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other “Masters” and professors often of the Left-Hand Science; that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly “‘The Dwellers of the threshold’ are within!”

Once that a theosophist would become a candidate for either *chelaship* or favors, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred*. It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master*, or Masters (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into — thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma*, but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the *chela* will

be favoured regardless of his mistakes and sins, with occasional communications with, and from, the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non*; not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again*; and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those who, expecting as I would call it "favours by anticipation," and being disappointed, instead of humbly repeating *mea culpa*, tax the Masters with selfishness and injustice? They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one theosophist—let him be nameless though it is hoped he will recognize himself—a quiet, intelligent young gentleman, a mystic by nature, who, in his ill-advised enthusiasm and impatience, changed *Masters* and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether, to seek in the words of the above manifesto—his old "Essenian Master and *to test the spirits* in his name."

The able and respected editor of the *Occult Word* and her Sec-

retary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant for some of us," they say, "to obey the call of the 'Man of Sorrows' who will not turn any away, because they are unworthy or have not scored up a certain percentage of personal merit." How *do* they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer *believes sincerely* that the blood of his "Redeemer" has saved him at the last hour—what is it but *blind* un-philosophical faith? Emotionalism is *not* philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from that *evil breeding* superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by *personal* merit, and *self-forgetfulness* is the cornerstone of the teaching of the Lord Buddha. Both the writers may have and very likely they did—"hunt after *strange gods*"; but these *were not our* MASTERS. They have "denied Him thrice" and now propose "with bleeding feet and prostrate spirit" to "pray that He (Jesus) may take us (them) once more under his wing," etc. The "Nazarene Master" is sure to oblige them so far. Still they will be "living on *husks*" *plus* "blind faith." But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best-behaved. For years every new member has been told that *he was promised nothing*, but had everything to expect only from his own personal merit. The Theosophist is left free and untrammelled in his actions. Whenever displeased—*alia tentanda via est*—no harm in trying elsewhere; unless, indeed one has offered himself and is decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience

that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed,—let him, I say, rise and *protest*. He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded from the Society—the broadest and most liberal in its views, the most catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces anyone into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be chela. Verily, Verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose.

What about the Society, in general, outside of India? Who among the many thousands of members does *lead the life*? Shall anyone say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavad-Gita* or the “Yoga philosophy” *upside down*, that he is a theosophist *according to the Masters' hearts*? As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine* Wisdom. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression, “kill one another for Brotherhood's sake and fight as devils for the love of God”—and this is that we have made away *with every dogma* and are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Chris-

tian Hell itself might be proud of! And all this, I suppose, is the Masters' fault: THEY will not help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly *we are* an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: “And who are you to find fault with us? Are you, who claim nevertheless communion with the Masters and receive daily favors from Them; Are you so holy, faultless, and so worthy?” To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why, having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—and *so he did*. Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support

shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. And now repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders," I say perish their twelve years' labour and their very lives rather than that I should see what I do today: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary with age and based on an experience of human nature millenniums old—those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Motherland of my MASTER.

H. P. BLAVATSKY

Path, December, 1886

CHELAS AND LAY CHELAS

AS the word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A “Chela” then, is one who has offered himself or herself as a pupil to learn practically the “hidden mysteries of Nature and the psychical powers latent in man.” The spiritual teacher to whom he proposes his candidature is called in India a *Guru*; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being;—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gonpa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandola, Count St. Germain, etc., whose temperamental affinity to this celestial science more or less

forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kiu-te, Chapter on “the Laws of Upasans,” we learn that the qualifications expected in a Chela were:—

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one’s being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the 1st, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela’s UNHELPEd EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Sarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Dukkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellecion, or spiritual intelligence; and *Atma*—highest soul, *i.e.*, spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and

given the means of reaching *Apavarga*—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pratyabhava*—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to re-awaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar!* All expected to have hidden things taught, extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses; we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with; and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have

known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the latter consent to become known—that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters of the Law of Karma.* LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF

A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thoughts, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *primâ facie* evidence of vanity and unfitness for farther progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie"? There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or Not to be"; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful

swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which “civilization” overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of chela-ship. He is now in an atmosphere of illusions—*Maya*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter’s good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela’s Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a “psychic solvent, which eats away all dross and leaves only the pure gold behind.” If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for any one to leave the smooth path of common-place life to scale the crags of chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: “Let him that standeth take heed lest he fall”—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelvemonth*. One went bad in the head, recanted noble sentiments uttered but a few weeks-previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer’s money—the latter also

a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but “within all was rottenness and dead men’s bones.” The world’s varnish was so thick as to hide the absence of the true gold underneath; and the “resolvent” doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still “there is no Impossibility to him who WILLS.” The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom. vii, 18, 19) might have had a Chela in mind when he said “to will is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do.” And in the wise Kirátár-juniya of Bharávi it is written: —

The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought; *who conquers these Is equal to the
conqueror of worlds*, (xi, 32.)

Supplement to Theosophist, July, 1883

MADAME BLAVATSKY ON "THE HIMALAYAN BROTHERS"

SIR,—

"On the authority of an adept" (?) "they" (the Theosophists and Madame Blavatsky) "are all mediums under the influence of the lower spirits" Such is the sentence used by you in an editorial review of Mr. Sinnett's *Occult World* (*Spiritualist*, June 17th). Doubtful as its pertinency might appear, I personally found nothing very objectionable in it, the more so, as elsewhere you do me the honour to express your conviction that (whether controlled by good or bad spirits) I yet am a "strong physical medium"—that term precluding at least the suspicion of my being a regular impostor. This letter then is not directed against you, but rather against the pretensions of a would-be "adept." Another point should be also attended to before I proceed, in order that the situation may be as clearly defined as possible.

Finding myself for the period of nearly seven years one of the best abused individuals under the sun, I rather got accustomed to that sort of thing. Hence, I would hardly take up the pen now to defend my own character. If people, besides forgetting that I am a woman, and an old woman, are dull enough to fail to perceive that had I declared myself anything in creation, save a Theosophist and one of the founders of our Society, I would have been in every respect—materially as well as socially—better off in the world's consideration, and that therefore, since, notwithstanding all the persecution and opposition encountered, I persist in remaining and declaring myself one, I cannot well be that charlatan and pretender some people would see in me—I really cannot help it. Fools are unable, and the wise unwilling to see the absurdity of such an accusation, for as Shakespeare puts it:

Folly in fools bears not so strong a note
As foolery in the wise, when wit doth dote.

It is not then to defend myself that I claim space in your columns, but to answer one whose *ex-cathedra* utterances have revolted the sense of justice of more than one of our Theosophists in India, and to defend them—who have a claim on all the reverential feeling that my nature is capable of.

A new correspondent, one of those dangerous, quasi-anonymous individuals who abuse their literary privilege of hiding their true personality and thus shirk responsibility behind an initial or two, has lately won a prominent place in the columns of your journal. He calls himself an “adept”; that is easy enough, but does or rather can he prove it? To begin with, in the sight of the Spiritualists as much as in that of sceptics in general, an “adept,” whether he hails from Tibet, India, or London, is all one. The latter will persist in calling him an impostor; and the former, were he even to prove his powers, in seeing in him either a medium or a juggler. Now your “J.K.” when he states in the *Spiritualist* of June 24th, that “the phenomena attendant upon real adeptship are on an entirely different plane from “Spiritualism” risks, nay is sure, to have every one of the above expletives flung in his face by both the above-mentioned classes.

Could he but prove what he claims, namely, the powers conferring upon a person the title of an initiate, such epithets might well be scorned by him. Aye,—but I ask again, is he ready to make good his claim? The language used by him, to begin with, is not that which a true adept would ever use. It is dogmatic and authoritative throughout, and too full of insulting aspersions against those who are not yet proved to be worse or lower than himself; and fails entirely to carry conviction to the minds of the profane as of those who do know something of adepts and initiates—that it is one of such proficientes who now addresses them. Styling himself an adept, whose “Hierophant is a western gentleman,” but a few lines further on he confesses his utter ignorance of the existence of a body which cannot possibly be ignored by any true adept! I say “cannot” for there is no accepted neophyte on the whole globe but at least knows of the Himalayan Fraternity. The sanction to receive the last and supreme initiation, the real “word at low breath” can come but through those fraternities in Egypt, India, and Thibet to one of which belongs “Koot Hoomi Lal Singh.” True, there is “adept” and adept, and they differ, as there are adepts in more than one art and science. I, for one, know in America of a shoemaker, who adver-

tised himself as “an adept in the high art of manufacturing Parisian cothurns.” J.K. speaks of Brothers “on the soul plane,” of “divine Kabbalah culminating in God,” of “slave magic,” and so on, a phraseology which proves to me most conclusively that he is but one of those dabblers in western occultism which were so well represented some years ago, by French-born “Egyptians” and “Algerians,” who told people their fortunes by the *Tarot*, and placed their visitors within enchanted circles with a Tetragrammaton inscribed in the centre. I do not say J.K. is one of the latter, I beg him to understand. Though quite unknown to me and hiding behind his two initials, I will not follow his rude example and insult him for all that. But I say and repeat that his language sadly betrays him. If a Kabbalist at all, then himself and his “Hierophant” are but the humble self-taught pupils of the mediaeval, and so-called “Christian” Kabbalists; of adepts, who, like Agrippa, Khunrath, Paracelsus, Vaughan, Robert Fludd, and several others, revealed their knowledge to the world *but to better conceal it*, and who never gave the key to it in their writings. He bombastically asserts his own knowledge and power, and proceeds to pass judgment on people of whom he knows and can know nothing. Of the “Brothers” he says: “If they are true adepts, they have not shown much worldly wisdom, and the organization which is to inculcate their doctrine is a complete failure, for even the very first psychical and physical principles of true Theosophy and occult science are quite unknown to and unpractised by the members of that organization—the Theosophical Society.”

How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society, what *can* he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor. And if he does not, what has he to say of its practitioners, since the Society in general, and especially its esoteric sections that count but a very few “chosen ones”—are secret bodies?

The more attentively I read his article the more am I inclined to laugh at the dogmatic tone prevailing in it. Were I a Spiritualist, I would be inclined to suspect in it a good “goak” of John King, whose initials are represented in the signature of J.K. Let him first learn, that mirific Brother of the “Western Hermetic Circle in the soul-plane,” a few facts about the adepts in general, before he renders himself any more ridiculous.

(1) No true adept will on any consideration whatever reveal himself as one, to the profane. Nor would he ever speak in such terms of contempt of people, who are certainly no more silly, and, in many an instance, far wiser than himself. But were even the Theosophists the poor misled creatures he would represent them to be, a true adept would rather help than deride them.

(2) There never was a true Initiate but knew of the secret Fraternities in the East. It is not Eliphas Levi who would ever deny their existence, since we have his authentic signature to the contrary. Even P. B. Randolph, that wondrous, though erratic, genius of America, that half-initiated seer, who got his knowledge in the East, had good reasons to know of their actual existence, as his writings can prove.

(3) One who ever perorates upon his occult knowledge, and speaks of practising *his* powers in the name of some particular prophet, deity, or Avatar, is but a sectarian mystic at best. He cannot be an adept in the Eastern sense—a *Mahatma*, for his judgment will always be biased and prejudiced by the colouring of his own special and dogmatic religion.

(4) The great science, called by the vulgar “magic,” and by its Eastern proficientes *Gupta Vidya*, embracing as it does each and every science, since it is the acme of knowledge, and constitutes the perfection of philosophy, is universal: hence—as very truly remarked—cannot be confined to one particular nation or geographical locality. But, as Truth is *one*, the method for the attainment of its highest proficiency must necessarily be also *one*. It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will, like rays of light, diverge from, instead of converging to, its centre, the ultimate goal of knowledge; and these parts can rebecome the *Whole* only by collecting them together again, or each fraction will remain but a fraction.

This truism, which may be termed elementary mathematics for little boys, has to be re-called, in order to refresh the memory of such “adepts” as are too apt to forget that “Christian Kabbalism” is but a fraction of *Universal* Occult Science. And, if they believe that they have nothing more to learn, then the less they turn to “Eastern Adepts” for information the better and the less trouble for both. There is but one royal road to “Divine Magic”; neglect and abandon it to devote yourself specially to one of the paths diverging from it, and like a lonely wanderer you will find yourself

lost in an inextricable labyrinth. Magic, I suppose, existed millenniums before the Christian era; and, if so, are we to think then, with our too learned friends, the modern “Western Kabbalists,” that it was all *Black Magic*, practised by the “Old firm of Devil & Co.”? But together with every other person who knows something of what he or she talks about, I say that it is nothing of the kind; that J.K. seems to be superbly ignorant even of the enormous difference which exists between a Kabbalist and an Occultist. Is he aware, or not, that the Kabbalist stands, in relation to the Occultist, as a little detached hill at the foot of the Himalayas, to Mount Everest? That what is known as the Jewish Kabbala of Simon Ben Jochai, is already the disfigured version of its primitive source, the Great Chaldean *Book of Numbers*? That as the former, with its adaptation to the Jewish Dispensation, its mixed international Angelology and Demonology, its Orphiels and Raphaels and Greek Tetragrams, is a pale copy of the Chaldean, so the Kabbala of the Christian Alchemists and Rosicrucians is naught in its turn but a tortured edition of the Jewish. By centralizing the Occult Power and his course of actions, in some one national God or *Avatar*, whether in Jehovah or Christ, Brahma or Mahomet, the Kabbalist diverges the more from the one central Truth.

It is but the Occultist, the Eastern adept, who stands a Free Man, omnipotent through its own Divine Spirit as much as man can be on earth. He has rid himself of all human conceptions and religious side-issues; he is at one and the same time a Chaldean Sage, a Persian Magi, a Greek Theurgist, an Egyptian Hermetist, a Buddhist Rahat and an Indian Yogi. He has collected into one bundle all the separate fractions of Truth widely scattered over the nations, and holds in his hand the One Truth, a torch of light which no adverse wind can bend, blow out or even cause to waver. Not he the Prometheus who robs but a portion of the Sacred Fire, and therefore finds himself chained to Mount Caucasus for his intestines to be devoured by vultures, for he has secured God within himself and depends no more on the whim and caprice of either good or evil deities.

True, “Koot Hoomi” mentions Buddha. But it is not because the brothers hold him in the light of God or even of “a God,” but simply because he is the Patron of the Thibetan Occultists, the greatest of the *Illuminati* and adepts, self-initiated by his own Divine Spirit or “God-self” unto all the mysteries of the invisible universe.

Therefore to speak of imitating “the life of Christ,” or that of Buddha, or Zoroaster, or any other man on earth chosen and accepted by any one special nation for its God and leader, is to show oneself a Sectarian even in Kabbalism, that fraction of the one “Universal Science”—Occultism. The latter is pre-historic and is coeval with intelligence. The Sun shines for the heathen Asiatic as well as for the Christian European and for the former still more gloriously, I am glad to say.

To conclude, it is enough to glance at that sentence of more than questionable propriety, and more fit to emanate from the pen of a Jesuit than that of a Kabbalist, which allows of the supposition that the “Brothers” are only a branch of the old established firm of “Devil and Co.” to feel convinced that beyond some “Abracadabra” dug out from an old mouldy MS. of Christian Kabbalism, J.K. *knows nothing*. It is but on the unsophisticated profane, or a very innocent Spiritualist, that his bombastic sentences, all savouring of the *Anche is son pittore*, that he may produce some sensation.

True, there is no need of going absolutely to Thibet or India to find *some* knowledge and power “which are latent in every human soul”; but the acquisition of the highest knowledge and power require not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril; but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness if not silence! where the air is free for hundreds of miles around of all mephytic influence; the atmosphere and human magnetism absolutely pure, and—no animal blood is spilt. Is it in London or even the most country-hidden village of England that such conditions can be found?

—H. P. BLAVATSKY

Bombay, July 20th.

Spiritualist (London), August 12, 1881

CAN THE MAHATMAS BE SELFISH?

IN various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it “knowledge which is power” as a necessary accessory. It is not, therefore, “knowledge,” as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and, therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the “rootless root,” which is not an effect in its turn.

To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the “world of forms” which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the

former relates only to the “world of forms.” Consequently, *true* “knowledge” can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*.

It is only in that *personality* that is centered selfishness, or rather the latter creates the former and *vice versa*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one’s own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the “World of Relativity,” but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavor to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law.

All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower “self” as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the “personal self” to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with “selfishness” in withholding “knowledge”—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine

the right course and exercise proper discrimination.

For us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of *selfishness* tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the “power” which *abstract* “knowledge” alone can confer. Hence, the vigilant watch of the “Will” we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the “lower self”; and, when that is conquered, his untrammelled Will centered in his higher (real) “self,” continues to work most efficaciously and actively in unison with the cosmic ideation in the “Divine Mind.”

Theosophist, August, 1884

IS CREATION POSSIBLE FOR MAN?

THE EDITOR OF THE THEOSOPHIST, MADAME,

Talking the other day to a friend, who, like me, without being a Theosophist, takes a very great interest in the movements of your Society, I incidentally happened to remark that the “Brothers of the first section” were credited with such large powers, that even *creation* was not at times impossible to them. In support of my assertion, I instanced their own cup and saucer phenomenon, as narrated by Mr. Sinnett in his “Occult World,” which phenomenon appeared to me to be something more than the mere *reproduction, transference* or *unearthing* from its hiding-place of an article *lost* or *stolen*, like the brooch. My friend, however, warmly objected to my statement—remarking that creation was not possible to man, whatever else he may be able to accomplish.

Believing, as I then did, in Christianity as the most perfect heaven-descended code of ethics on earth, there was a time in the history of my chequered life, (chequered, I mean, as regards the vast sea of doubt and unbelief on which I have been tossing for over twenty years) when I would have myself as warmly, even indignantly, repelled the idea of creation as a possibility to man; but the regular reading of your journal, and a careful perusal of Mr. Sinnett’s book and of that marvel of learning and industry your own “Isis Unveiled,” have effected quite a revolution (whether for good or bad has yet to be seen) in my thoughts, and it is now some time since I have begun to believe in the possibility of phenomena beyond the range of my own narrow vision.

Will you kindly tell me which of us is right, my friend or I? Not having the honour of being personally known to you, I close this letter only with my initial.

H.

OUR ANSWER

The question to be dealt with is hardly whether our correspondent or his friend is right, for we understand him to take up the

prudent attitude of a seeker after truth who shrinks from affirming dogmatically that creation *is* possible for man, even while unwilling to accept the dogmatic negative assertion of his friend that “it is impossible.” Before coming to the gist of the question raised, we have, therefore, to notice the illustrations which this letter affords of the ways in which such a question may be considered.

When our correspondent’s friend denies that creation is possible for man, we can hardly assume that he does so from any conviction that he has sounded all the mysteries of Nature, and knowing all about the universe,—being able to account for all its phenomena—has ascertained that the process, whatever that may be, which he conceives of as creation does not go on anywhere in obedience to the will or influence of man, and has further ascertained that there is something in man which makes it impossible that such a process should be accomplished. And yet without having done all that, it is bold of him to say that creation is impossible. Assuming that he is not a student of occult science,—and the tone of the letter before us conveys the impression that he is not—our friend’s friend when he makes his dogmatic statement, seems to be proceeding on the method but too commonly adopted by people of merely ordinary culture and even by a few men of science—the method which takes a large group of preconceived ideas as a standard to which any new idea must be applied. If the new idea fits in with, and seems to support the old ones, well and good; they smile upon it. If it clashes with some of these they frown at it, and ex-communicate it without further ceremony.

Now the attitude of mind exhibited by our correspondent, who finds many old beliefs, shattered by new ideas, the force of which he is constrained by moral honesty to recognize, and who, therefore, feels that in presence of the vast possibilities of Nature he must advance very cautiously and be ever on his guard against false lights held out by time-honoured prejudices and hasty conclusions,—seems to us an attitude of mind which is very much better entitled to respect than that of his over-confident friend. And we are the more anxious to recognize its superiority in the most emphatic language, because when we approach the actual question to be discussed the bearing of what we have to say will be rather in favour of the view which the “friend” takes of “creations,”

if indeed we are all attaching the same significance to that somewhat overdriven word.

It is needless after what we have just said to point out that if we are now going to make some statements as to what is, and what is not the fact, as regards some of the conditions of the universe we are not on that account infringing the rules of thought just laid down. We are simply giving an exposition of our little fragment of occult philosophy as taught by masters who are in a position to make positive statements on the subjects and the credibility of which will never be in danger from any of those apparently inexplicable occurrences related in the books to which our correspondent refers, and likely enough, as he justly conceives, to disturb many of the orthodox beliefs which he has seen crumbling around him.

It would be a volume we should have to write and not a brief explanatory note, if we attempted to begin, by elucidating the conviction we entertain that the Masters of Occult Philosophy above referred to are entitled to say what is and what is not. Enough for the present to say what we believe would be said in answer to the question before us, by *those who know*.

But we must have a clear understanding as to what is meant by creation. Probably the common idea on the subject is that when the world was “created,” the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing—if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was “created” (we say fashioned)—out of CHAOS. Perhaps, they have no very clear idea of what they mean by Chaos, but it is a better word to use in this case than “nothing.” For, suppose we endeavour to conceive chaos as the matter of the universe in an unmanifested state it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to “nothing” creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its

previous state was invisible, intangible and imponderable, but not on that account non-existent.¹ Theosophists-Occultists do not, however, use the word “creation,” at all, but replace it by that of EVOLUTION.

Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in Mr. Sinnett’s book. It is in no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation that the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos, the change which brings it within the cognisance of the ordinary human senses.

Theosophist, December, 1881

¹ It is one of the many reasons why Buddhist philosophy refuses to admit the existence and interference in the production of the universe of a direct creator or god. For once admit, for argument’s sake, that the world *was* created by such a being, who, to have done so, must have been omnipotent, there remains the old difficulty to be dealt with—who then created that pre-existing matter, that eternal, invisible, intangible and imponderable something or chaos? If we are told that being “eternal” and imperishable it had no need of being “created,” then our answer will be that in such a case there are two “Eternals” and two “Omnipotents”; or if our opponents argue that it is the omnipotent No. 1 or God who created it, then we return from where we first started—to the creation of *something* out of *nothing*, which is such an absolute absurdity before science and logic that it does not even require the final unanswerable query resorted to by some precocious children “and who created God!”—Ed.

ANSWERS TO QUERIES

A Correspondent from New York writes:

. . . . The Editors of LUCIFER would confer a great benefit on those who are attracted to the movement which they advocate, if they would state:

(I) Whether a would-be-theosophist-occultist is required to abandon his worldly ties and duties such as family affection, love of parents, wife, children, friends, etc.?

I ask this question because it is rumoured here that some theosophical publications have so stated, and would wish to know whether such a *sine qua non* condition really exists in your Rules? The same, however, is found in the New Testament. "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me, etc., etc.," is said in Matthew (x. 37). Do the MASTERS of Theosophy demand as much?

Yours in the Search of Light,

L. M. C.

This is an old, old question, and a still older charge against theosophy, started first by its enemies. We emphatically answer, NO; adding that no *theosophical* publication could have rendered itself guilty of such a FALSEHOOD and calumny. No follower of theosophy, least of all a disciple of the "Masters of Theosophy" (the *chela* of a *guru*), would ever be accepted on such conditions. Many were the candidates, but "few the chosen." Dozens were refused, simply because married and having a sacred duty to perform to wife and children.¹ None have ever been asked to forsake father or mother; for he who, being necessary to his parent for his support, leaves him or her to gratify his own selfish consideration or thirst for knowledge, however great and sincere, is "*unworthy*" of the Science of Sciences, "or ever to approach a holy MASTER."

Our correspondent must surely have confused in his mind The-

¹ We know but two cases of *married* "chelas" being accepted; but both these were Brahmins and had *child-wives*, according to Hindu custom, and they were *Reformers* more than *chelas*, trying to abrogate child-marriage and slavery. Others had to obtain the consent of their wives before entering the "Path," as is usual in India since long ages.

osophy with Roman Catholicism, and Occultism with the dead-letter teachings of the Bible. For it is only in the Latin Church that it has become a meritorious action, which is called serving God and Christ, to “abandon father and mother, wife and children,” and every duty of an honest man and citizen, in order to become a monk. And it is in St. Luke’s Gospel that one reads the terrible words, put in the mouth of Jesus: “If any *man* come to me, and *hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life* also, HE CANNOT BE MY DISCIPLE.” (xiv. 26.)

Saint (?) Jerome teaches, in one of his writings, “If thy father lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, *trample on thy father’s lifeless body, TRAMPLE ON THY MOTHER’S BOSOM, and with eyes unmoistened and dry, fly to the Lord, who calleth thee!*”

Surely then, it is not from any *theosophical* publication that our correspondent could have learnt such an infamous charge against theosophy and its MASTERS—but rather in some *anti-Christian*, or *too* dogmatically “*Christian*” paper.

Our society has never been “more Catholic than the Pope.” It has done its best to follow out the path prescribed by the Masters; and if it has failed in more than one respect to fulfil its arduous task, the blame is certainly not to be thrown on either Theosophy, nor its Masters, but on the limitations of human nature. The *Rules*, however, of *chelaship*, or discipleship, are there, in many a Sanskrit and Tibetan volume. In Book IV of *Kiu-ti*, in the chapter on “*the Laws of Upasans*” (disciples), the qualifications expected in a “regular *chela*” are: (1) Perfect physical health.² (2) Absolute mental and physical purity. (3) Unselfishness of purpose; universal charity; pity for all animate beings. (4) Truthfulness and unswerving faith in the laws of Karma. (5) A courage undaunted in the support of truth, even in face of peril to life. (6) An intuitive perception of one’s being the vehicle of the manifested divine *Atman* (spirit). (7) Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. (8) Blessing of both parents³ and *their permission to become an Upasan* (chela); and (9) Celibacy, and freedom from any obligatory duty.”

² This rule I applies only to the “temple chelas,” who must be *perfect*.

³ Or one, if the other is dead.

The two last rules are most strictly enforced. No man *convicted of disrespect to his father or mother, or unjust abandonment of his wife*, can ever be accepted even as a *lay chela*.

This is sufficient, it is hoped. We have heard of chelas who, having *failed*, perhaps in consequence of the neglect of some such duty, for one or another reason, have invariably thrown the blame and responsibility for it on the teaching of the Masters. This is but natural in poor and weak human beings who have not even the courage to recognise their own mistakes, or the rare nobility of publicly confessing them, but are always trying to find a scapegoat. Such we pity, and leave to the Law of Retribution, or Karma. It is not these weak creatures, who can ever be expected to have the best of the enemy described by the wise Kirátárjuniya of Bharavi:

The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought, *who conquers these*
Is equal to the conqueror of worlds, (xi. 32.)
[ED.]

We have received several communications for publication, bearing on the subjects discussed in the editorial of our last issue, “Let every man prove his own work.” A few brief remarks may be made, not in reply to any of the letters—*which, being anonymous, and containing no card from the writers, cannot be published* (nor are such noticed, as a general rule)—but to the ideas and accusations contained in one of them, a letter signed “M.” Its author takes up the cudgels on behalf of the Church. He objects to the statement that the institution lacks the enlightenment necessary to carry out a true system of philanthropy. He appears, also, to demur to the view that “the practical people either go on doing good unintentionally and often do harm,” and points to the workers amid our slums as a vindication of Christianity—which, by-the-bye, was in no sense attacked in the editorial so criticized.

To this, repeating what was said, we maintain that more mischief has been done by emotional charity than sentimentalists care to face. Any student of political economy is familiar with this fact, which passes for a truism with all those who have devoted attention to the problem. No nobler sentiment than that which animates

the unselfish philanthropist is conceivable; but the question at issue is not summed up in the recognition of this truth. The practical results of his labours have to be examined. We have to see whether he does not sow the seeds of a greater—while relieving a lesser—evil.

The fact that “thousands are making great efforts in all the cities throughout our land” to meet want, reflects immense credit on the character of such workers. It does not affect their creed, for such natures would remain the same, whatever the prevailing dogmas chanced to be. It is certainly a very poor illustration of the fruits of centuries of dogmatic Christianity that England should be so honeycombed with misery and poverty as she is—especially on the biblical ground that a tree must be judged by its fruits! It might, also, be argued, that the past history of the Churches, stained as it is with persecutions, the suppression of knowledge, crime and brutality, necessitates the turning over of a new leaf. The difficulties in the way are insuperable. “Churchianity” has, indeed, done its best to keep up with the age by assimilating the teachings of, and making veiled truces with, science, but it is incapable of affording a true spiritual ideal to the world.

The same Church-Christianity assails with fruitless pertinacity, the ever-growing host of Agnostics and Materialists, but is *as absolutely ignorant, as the latter, of the mysteries beyond the tomb*. The great necessity for the Church, according to Professor Flint, is to keep the leaders of European thought within its fold. By such men it is, however, regarded as an anachronism. The Church is eaten up with scepticism within its own walls; free-thinking clergymen being now very common. This constant drain of vitality has reduced the true religion to a very low ebb, and it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure. Society creates its own outcasts, criminals, and profligates, and then con-

demns and punishes its own Frankensteins, sentencing its own progeny, the “bone of its bone, and the flesh of its flesh,” to a life of damnation on earth. Yet that society recognises and enforces most hypocritically Christianity—*i.e.*, “Churchianity.” Shall we then, or shall we not, infer that the latter is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, in its present dogmatic form, which makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whitened sepulchre, and no better.

Furthermore, the same “M.,” alluding to Jesus as one with regard to whom there could be only two alternatives, writes that he “was either the Son of God or the vilest impostor who ever trod this earth.” We answer, not at all. Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was a “Son of God,” is as undeniable as that he was neither the *only* “Son of God,” nor the first one, nor even the last who closed the series of the “Sons of God,” or the children of Divine Wisdom, on this earth. Nor is that other statement that in “His life he (Jesus) has ever spoken of himself as co-existent with Jehovah, the Supreme, the Centre of the Universe,” correct, whether in its dead letter, or hidden mystic sense. In no place does Jesus ever allude to “*Jehovah*”; but, on the contrary, attacking the Mosaic laws and the alleged Commandments given on Mount Sinai, he disconnects himself and his “Father” most distinctly and emphatically from the Sinaitic tribal God. The whole of Chapter V, in the Gospel of Matthew, is a passionate protest of the “man of peace, love and charity,” against the cruel, stern, and selfish commandments of “the man of war,” the “Lord” of Moses (Exod. xv., 3). “Ye have heard that it was said by them of old times,”—so and so—“But I say unto you,” quite the reverse. Christians who still hold to the Old Testament and the Jehovah of the Israelites, are at best *schismatic Jews*. Let them be that, by all means, if they will so have it; but they have no right to call themselves even *Chrétians*, let alone *Christians*.⁴

It is a gross injustice and untruth to assert, as our anonymous

⁴ See “The Esoteric Character of the Gospels,” in this number.

correspondent does, that “the freethinkers are notoriously unholy in their lives.” Some of the noblest characters, as well as deepest thinkers of the day, adorn the ranks of Agnosticism, Positivism and Materialism. The latter are the worst enemies of Theosophy and Mysticism; but this is no reason why strict justice should not be done unto them. Colonel Ingersoll, a rank materialist, and the leader of free-thought in America, is recognised, even by his enemies, as an ideal husband, father, friend and citizen, one of the noblest characters that grace the United States. Count Tolstoi is a freethinker who has long parted with the orthodox Church, yet his whole life is an exemplar of Christ-like altruism and self-sacrifice. Would to goodness every “Christian” should take those two “*infidels*” as his models in private and public life. The munificence of many freethinking philanthropists stands out in startling contrast with the apathy of the monied dignitaries of the Church. The above fling at the “enemies of the Church,” is as absurd as it is contemptible.

“What can you offer to the dying woman who fears to tread alone the DARK UNKNOWN?” we are asked. Our Christian critic here frankly confesses (a) that Christian dogmas have only developed *fear* of death, and (b) the *agnosticism* of the *orthodox believer* in Christian theology as to the future *post-mortem* state. It is, indeed, difficult to appreciate the peculiar type of bliss which orthodoxy offers its believers in—*damnation*.

The dying man—the average Christian—with a *dark* retrospect in life can scarcely appreciate this boon; while the Calvinist or the Predestinarian, who is brought up in the idea that God may have pre-assigned him from eternity to everlasting misery, through no fault of that man, but simply because he is God, is more than justified in regarding the latter as ten times worse than any devil or fiend that unclean human fancy could evolve.

Theosophy, on the contrary, teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell*, but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by

Karma, and during which he is, in most cases, as helpless as a tom-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism, unveiling the symbology of the Bible, explains it thoroughly.—[ED.]

Lucifer, December, 1887

OLD HINDU SHIPS

SOME twenty-five years ago two ocean steamships came into collision off the coast of Newfoundland; one sank with all on board, the other was saved in consequence of having the hull divided by iron bulkheads into water-tight compartments. Though the bottom was crushed in the water, it would only fill the compartment where the break was, and so the steamship came safely to port. This then novel improvement in the art of ship-building was brought into such conspicuous notice by that occurrence, and its merits were so palpable, that from that time steamships have been almost universally built with water-tight bulkheads.

Like most other supposed “modern” inventions, this was known to the ancient Hindus; and in quoting what follows from the narrative of the famous—now respected and credited—Venetian traveller of the thirteenth century, Ser Marco Polo,¹ we express the hope that this may serve as one more inducement to young India to respect their ancestors according to their deserts:

Some ships of the larger class have, besides (the cabins), to the number of thirteen bulkheads or divisions in the hold, formed of thick planks let into each other (*incastrati*, mortised or rabbeted). The object of these is to guard against accidents which may occasion the vessel to spring a leak, such as striking on a rock or receiving a stroke from a whale, a circumstance that not unfrequently occurs; for, when sailing at night, the motion through the waves causes a white foam that attracts the notice of the hungry animal. In expectation of meeting with food, it rushes violently to the spot, strikes the ship, and often forces in some part of the bottom. The water, running in at the place where the injury has been sustained, makes its way to the well which is always kept clear. The crew, upon discovering the situation of the leak, immediately remove the goods from the division affected by the water, which, in consequence of the boards being so well fitted, cannot pass from one division to another. They then repair the damage, and return the goods to the place in the hold from whence they had been taken. The ships are all double-planked; that is, they have a course of

¹ *The Travels of Marco Polo, the Venetian*. Edited by Thomas Wright, Esq., M.A., F.S.A., etc., Corresponding Member of the Institute of France. London, 1854.

sheathing-boards laid over the planking in every part. These are caulked with oakum both withinside and without, and are fastened with iron nails. They are not coated with pitch, as the country does not produce that article, but the bottoms are smeared over with the following preparations:—The people take quick-lime and hemp, which latter they cut small, and with these, when pounded together, they mix oil procured from a certain tree, making of the whole a kind of unguent, which retains its viscous property more firmly, and is a better material than pitch.

Theosophist, November, 1881

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H. P. BLAVATSKY

DOES VACCINATION PREVENT SMALLPOX?

THE November *Journal of Science* (London) contains an interesting review of Dr. Parkin's new work "Epidemiology, or the Remote Causes of Epidemic Diseases in the Animal and Vegetable Creation," which is well worth reading. Dr. Parkin's theory is that "there occur certain 'pestilential epochs,' during which the world is at frequent intervals devastated by epidemics which travel in a determinate direction from Central or Eastern Asia to the west of Europe and even to America; that during such epochs all diseases, even those not considered as communicable from one person to another, increase in frequency and violence; that these epochs are further marked by Epizoötics and by 'blights' or widespread diseases in the vegetable world, and are attended by a general intensification of earthquakes, storms, floods, droughts, fogs, seasons of abnormal heat or cold, and other convulsions of inorganic nature. Such an epoch is generally ushered in by the appearance of new diseases, or the reappearance of maladies that had become obsolete." The last great pestilential term, Dr. Parkin thinks, began about the seventh century, and the fatal wave or current rolled westward without check to the beginning of the eighteenth century. During this time a succession of epidemics raged, among them the fearful plague or Black Death. In 1803 an epidemic of yellow fever at Malaga carried off 36,000 persons. The plague visiting London in 1665 destroyed, between the months of June and December, 20,000 persons, or one-third of the then whole population. According to Sydenham it had invaded England every thirty or forty years. In 1770 it was at Marseilles, in 1771 and 1772 at Moscow, in 1815-16 in the Neapolitan dominions. But despite its frequent challenges to medical science the best authorities have confessed that of its treatment little is known (see Am. Cyclo. XIII, 369). Nor, in fact, is anything definite known as to the causes of epidemics in general. The author of the medical articles in the *Cyclopedia* just named prophetically (A.D. 1859) says: "The progressive sciences of meteorology and physical geography will probably soon throw additional light upon these

difficult questions.” Dr. Parkin’s new work comes almost as a fulfilment of this prophecy. He seems to have conclusively disposed of two pet popular theories, that of the sanitary reformers that dirt is the primal cause of epidemics, and the notion that they are propagated by contagion. Such is also the opinion of the reviewer in the *Journal of Science*, who admits that the historical facts mentioned by Dr. Parkin “are decidedly opposed to both.” As examples he cites the facts that “the cholera has been known to travel steadily for hundreds of miles in the teeth of a strong monsoon. It often works up a river, showing that it is not occasioned by infectious matter draining into the current.” And he adds significantly, “alike in epidemics of plague, cholera, and yellow-fever, it has been found that classes of people who from occupation or habit were most exposed to the air suffered most, whilst those who kept themselves shut up escaped. How ill this agrees with the teachings of the sanitary reformers!”

But we have not referred to this subject merely to show the helplessness of Western scientists in face of one of these mysterious waves of death that flow around the globe at intervals. The immediate cause is the bearing they have upon the subject of compulsory vaccination in India. We have before us an interesting public document¹ kindly sent us by the learned Dr. Leitner, President of the Government University College, Lahore. The opinion of the Anjuman upon the Bill making vaccination compulsory having been asked by the Punjab Government, that body after a sensible and temperate debate, advised against the adoption of the compulsory clause. The Hindu members especially, and Dr. Leitner himself, pointed out that if the ignorant Hindus should once learn that the vaccine lymph is obtained from ulcers on the teats of the cow, there would be a general protest, perhaps forcible resistance, to the enforcement of the Act. For, while certain products of the cow are regarded, upon the authority of Shastras, as holy, all others, including blood and its impurities are regarded as most impure and unholy. And any one who should knowingly permit either of them to enter his body in any manner, would lose caste. We are not aware what action was taken by the authorities in the premises, but if it is not too late perhaps those in charge of the subject will be interested in the following extract from the same article (“The,

¹ *Proceedings of the Anjuman-i-Punjab, in connection with the proposed Vaccination Bill, etc.*

Sanitary Millennium”) in the *Journal of Science*:

Amongst the diseases which had become less frequent and less severe, but which have since resumed an epidemic and highly dangerous character, a prominent place is due to smallpox, especially as its alleged preventive, vaccination, has taken rank among the political questions of the day. We are told that if this disease no longer carries off its victims by tens of thousands, as in the dark ages, the change is due to vaccination. But there can be not a shadow of doubt that small-pox had begun to decline long before the discovery of Jenner was introduced into practice.

In 1722 Dr. Wagstaffe wrote that the mortality among children did not exceed 1 per cent of the cases. From 1796 to 1825 there was not a single epidemic of small-pox in England. Yet, according to a report published by the College of Physicians in 1807, only about 1½ per cent of the population were vaccinated. Now if we admit that the immunity gained by this operation is absolute and permanent, how is it possible that three vaccinated persons out of every 200 would protect the remaining 197? At the present time about 97 per cent of the population are supposed to be vaccinated. Yet so far from being able to protect the residual 3 per cent it is considered that they are imperilled by the obstinacy or neglect of this small minority. We have the lamentable fact that, whilst vaccination has become all but universal, small-pox has reappeared among us not in isolated cases but in epidemics succeeding each other at short intervals, and each more deadly than the foregoing. Thus in the epidemic of 1857-58-59 the deaths were 14,244; in that of 1863-64-65, 20,059, and in that 1870-71-72, 44,840. Thus in the first interval the deaths from this cause had increased 50 per cent, whilst the population had grown only 7 per cent. In the second interval the deaths from small-pox have risen by 120 per cent, but the population only 10 per cent. Another ugly fact is that the number of persons who have been vaccinated but who are subsequently attacked with small-pox is steadily on the increase. At the Highgate small-pox hospital from 1835 to 1851 the previously-vaccinated formed 53 per cent of the total small-pox cases admitted. In 1851-52 it rose to 66.7 per cent; in 1854-5-6 to 71.2 per cent; in 1859-60 to 72; in 1866 to 81.1 and in 1868 to 84 per cent. How are such facts to be reconciled with the orthodox theory that vaccination is a safeguard against small-pox? What would be the conclusion formed by an unprejudiced statistician if these figures were laid before him? If a grows more common as b increases in number and general distribution no man in his senses will argue that b is a hindrance to a . The very opposite conclusion, that b is causally connected with a would seem more legitimate. How the credit of vaccina-

tion is to be saved is not apparent. We cannot cut the knot by supposing that modern medical practitioners are less careful and skilled in the performance of the operation or less scrupulous in the selection of vaccine lymph. There remains, then, merely the conclusion that small-pox, too, has had a period of cessation during the latter part of the past century and the first quarter of the present;—that the apparent success of vaccination was mainly due to its coincidence with this temporary lull, and that the disease is now rapidly regaining its old virulence and reassuming the pestilential proportions which it displayed in the days of our forefathers.

It is but fair to remark that our esteemed colleague, Dr. D. E. Dudley, President of the Bombay Theosophical Society, takes exception to the accuracy of the above statistics of mortality, and but for the exigencies of his rapidly growing practice would have added a note. Possibly he may find time to do so next month. Meanwhile let us hear from native medical practitioners, astrologers, and pandits what the Shastras have to say as to the cause of epidemics and other abnormal phenomena.

And here is another matter upon which Europe would like to be informed about by them. It is taken from *Spiritual Notes* (London).

According to Dr. Vincenzo Peset y Cervera the crystals of hæmoglobin obtained from the blood of different animals have forms so distinct and characteristic that the origin of a sample of blood may thus be determined! All that is required is to mix the blood with a little bile, when crystals not exceeding 0.003 metre in size are formed in the mass. The shapes of the crystals are said to be as follows: Man, right rectangular prisms; horses, cubes; ox, rhombohedrons; sheep, rhombohedral tables; dog, rectangular prisms; rabbit, tetrahedrons; squirrel, hexagonal tables; mouse, octahedrons, &c. Commenting on these allegations the *Journal of Science* sagely suggests that “if they are confirmed they may serve for the solution of a most important question raised by Dr. Lionel Beale. If the theory of Evolution be true, the crystals obtained from animals which are nearly related should be either identical or such as are in form easily derived from each other. Should the hæmoglobin crystals—*e.g.*, of the horse and the ass, of the dog and the fox, of the rabbit and the hare, or of the rat and the mouse—belong respectively to different systems, it will supply a serious argument in favour of independent creation.

Theosophist, March, 1881

THE MISSING LINK

A good many of the Western papers are terribly excited over a bit of news just arrived in Europe from Sangoon. The most radical and freethinking of them crow over the fact as well they may in the interest of truth—as though the thickest, and hitherto most impenetrable of the veils covering Mother Nature's doings had been removed for ever, and anthropology had no more secrets to learn. The excitement is due to a little monster, a seven-year old boy, now on exhibition at Sangoon. The child is a native of Cambodia, quite robust and healthy, yet exhibiting in his anatomy the most precious and rare of physical endowments—a real tail, ten inches long and 1½ thick at its root!

This original little sample of humanity—*unique*, we believe, of his kind—is now made out by the disciples of Darwin and Haeckel to be the *bonâ* (*bony?*) *fide* Missing Link. Let us suppose, for argument's sake, that the evolutionists (whose colours we certainly wear) are right in their hypothesis, and that the cherished theory of having baboons for our ancestors turns out true. Will *every* difficulty in our way be then removed? By no means: for, then, more than ever will we have to try to solve the hitherto insolvable problem, which comes first, the Man or the Ape? It will be the Aristotelean egg and chicken problem of creation over again. We can never know the truth until some streak of good chance shall enable science to witness at different periods and under various climates either women giving birth to apes, graced with a caudal appendix or female orang-outangs becoming mothers of tailless, and, moreover, *semi-human* children, endowed with a capacity for speech at least as great as that of a moderately clever parrot or mina.

Science is but a broken reed for us in this respect, for science is just as perplexed, if not more so, than the rest of us, common mortals. So little is it able to enlighten us upon the mystery, that the men of most learning are those who confuse us the most in some respects. As in regard to the heliocentric system,

which, after it had been left an undisputed fact more than three centuries, found in the later part of our own a most serious opponent in Dr. Shroepfer, Professor of Astronomy at the University of Berlin, so the Darwinian theory of the evolution of man from an anthropoid, has among its learned opponents one, who, though an evolutionist himself, is eager to oppose Darwin, and seeks to establish a school of his own.

This new “perfectionist” is a professor in the Hungarian town of Fünfkirchen, who is delivering just now a series of lectures, throughout Germany. “Man,” says he, “whose origin must be placed in the Silurian mud, whence he began evolving from a frog, must necessarily some day re-evolute into the same animal!” So far well and good. But the explanations going to prove this hypothesis which Professor Charles Deezy accepts as a perfectly established fact, are rather too vague to enable us to build any thing like an impregnable theory upon them. “In the primitive days of the first period of evolution,” he tells us, “there lived a huge, frog-like, mammalian animal, inhabiting the seas, but which, being of the amphibious kind, lived likewise on land, breathing in the air as easily as it did in water; its chief habitat, though, was in the salt seawater. This frog-like creature is now what we call—man(!) and his marine origin is proved by the fact that *he cannot live without salt.*” There are other signs about man, almost as impressive as the above by which this origin can be established, if we may believe this new prophet of science. For instance, “a well-defined remnant of fins, to be seen between his thumbs and fingers, as also his insurmountable tendency towards the element of water”: a tendency, we remark *passim*, more noticeable in the Hindu than the Highlander!

No less does the Hungarian scientist set himself against Darwin’s theory of man descending from the ape. According to his new teaching, “it is not the anthropoid which begot man, but the latter who is the progenitor of the monkey. The ape is merely a man returned once more to its primitive, savage state. Our Professor’s views as to geology, and the ultimate destruction of our globe, coupled with his notions regarding the future state of mankind, are no less original and are the very sweetest fruit of his Tree of Scientific Knowledge. Provoking though they do general hilarity, they are nevertheless given out by the “learned” lecturer in quite a serious spirit, and his works are considered among the text-books for colleges. If we have to credit his statement, then we must be-

lieve that “the moon is slowly but surely approaching the earth.” The result of such an indiscretion on the part of our fair Diana, is to be *most certainly* the following! “The sea waves will, some day, immerse our globe and gradually submerge all the continents. Then man, unable to live any longer on dry land, will have but to return to his primitive form, *i.e.*, he will rebecome an aquatic animal—a man-frog.” And the life-insurance companies will have to shut up their shop and become bankrupts—he might have added. Daring speculators are advised to take their precautions in advance.

Having permitted ourselves this bit of irreverence about Science—those, rather, who abuse their connection with it—we may as well give here some of the more acceptable theories respecting the missing link. These are by no means so scarce as bigots would like to make us believe, Shweinfurth and other great African travellers vouchsafe for the truth of these assertions and believe they have found races which may, after all, be the missing links—between man and ape. Such are the *Akkas* of Africa; those whom Herodotus calls the *Pigmies* (II. 32) and the account of whom—notwithstanding it came from the very pen of the Father of History—was until very recently believed to be erroneous and they themselves myths of a fabled nation. But, since the public has had the most trustworthy narratives of European travellers, we have learned to know better, and no one any longer thinks that Herodotus has confounded in his account men and the cynocephaloid apes of Africa.

We have but to read the description of the orang-outang and of the chimpanzee to find that these animals—all but the hairy surface—answer in nearly every respect to these *Akkas*. They are said to have large cylindrical heads on a thin neck; and a body about four feet high; very long arms, perfectly disproportionate, as they reach far lower than their knees; a chest narrow at the shoulders and widening tremendously toward the stomach which is always enormous; knees thick, and hands of an extraordinary beauty of design, (a characteristic of monkey’s hands, which with the exception of their short thumbs have wonderfully neat and slender fingers tapering to the ends, and always prettily shaped finger nails). The *Akkas*’ walk is vacillating which is due to the abnormal size of their stomach, as in the chimpanzee and the orang-outang. Their cranium is large, profoundly depressed at

the root of the nose, and surmounted by a contracting forehead sloping directly backward; a projecting mouth with very thin lips, and a beardless chin—or rather no chin at all. The hair on their heads does not grow, and though less noisy than the orang-outang they are enormously so when compared with other men. On account of the long grass which often grows twice their own size in the regions they inhabit, they are said to jump like so many grasshoppers, to make enormous strides, and, to have all the outward motions of big anthropoids.

Some scientists think—this time with pretty good reason—that the Akkas, more even than the Matimbas of which d’Escayrac de Lauture gives such interesting accounts—the Kimosas, and the Bushin, of austral Africa, are all remnants of the *missing link*.

Theosophist, February, 1881

THE NUMBER SEVEN

A DEEP significance was attached to numbers in hoary antiquity. There was not a people with anything like philosophy, but gave great prominence to numbers in their application to religious observances, the establishment of festival days, symbols, dogmas, and even the geographical distribution of empires. The mysterious numerical system of Pythagoras was nothing novel when it appeared far earlier than 600 years B.C. The occult meaning of figures and their combinations entered into the meditations of the sages of every people; and the day is not far off when, compelled by the eternal cyclic rotation of events, our now sceptical unbelieving West will have to admit that in that regular periodicity of ever recurring events there is something more than a mere blind chance. Already our Western *savants* begin to notice it. Of late, they have pricked up their ears and begun speculating upon cycles, numbers and all that which, but a few years ago, they had relegated to oblivion in the old closets of memory, never to be unlocked but for the purpose of grinning at the uncouth and idiotic superstitions of our *unscientific* fore fathers.

As one of such novelties, the old, and matter-of-fact German journal *Die Gegenwart* has a serious and learned article upon “the significance of the number seven” introduced to the readers as a “Culture-historical Essay.” After quoting from it a few extracts, we will have something to add to it perhaps. The author says:

The number *seven* was considered sacred not only by all the cultured nations of antiquity and the East, but was held in the greatest reverence even by the later nations of the West. The astronomical origin of this number is established beyond any doubt. Man, feeling himself time out of mind dependent upon the heavenly powers, ever and everywhere made earth subject to heaven. The largest and brightest of the luminaries thus became in his sight the most important and highest of powers; such were the planets which the whole antiquity numbered as *seven*. In course of time these were transformed into *seven* deities. The Egyptians had *seven* original and higher gods; the Phœnicians *seven* kabiris; the Persians, *seven* sacred horses of Mithra; the Parsees, *seven* angels opposed by *seven* demons,

and *seven* celestial abodes paralleled by *seven* lower regions. To represent the more clearly this idea in its concrete form, the *seven* gods were often represented as one *seven-headed* deity. The whole heaven was subjected to the *seven* planets; hence, in nearly all the religious systems we find *seven* heavens.

The belief in the *sapta loka* of the Brahminical religion has remained faithful to the archaic philosophy; and—who knows—but the idea itself was originated in Aryavarta, this cradle of all philosophies and mother of all subsequent religions! If the Egyptian dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven* states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul, allegorized by the *seven* stories and umbrellas, gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were “*seven* gates,” *seven* altars, *seven* mysteries. The priests of many Oriental nations were sub-divided into *seven* degrees; *seven* steps led to the altars and in the temples burnt candles in *seven*-branched candlesticks. Several of the Masonic Lodges have, to this day, *seven* and *fourteen* steps.

The *seven* planetary spheres served as a model for state divisions and organizations. China was divided into *seven* provinces; ancient Persia into *seven* satrapies. According to the Arabian legend *seven* angels cool the sun with ice and snow, lest it should burn the earth to cinders; and *seven thousand* angels wind up and set the sun in motion every morning. The two oldest rivers of the East—the Ganges and the Nile—had each *seven* mouths. The East had in the antiquity *seven* principal rivers (the Nile, the Tigris, the Euphrates, the Oxus, the Yaksart, the Arax and the Indus); *seven* famous treasures; *seven* cities full of gold; *seven* marvels of the world, &c. Equally did the number *seven* play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by *seven* square walls, painted in *seven* different colours, and in the middle of each wall is a *seven* storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Nimrud, had *seven* stages, symbolical of the *seven* concentric circles of the *seven* spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the sphere typified.

These are all “remnants of paganism” we are told—traces “of the superstitions of old, which, like the owls and bats in a dark subterranean, flew away to return no more before the glorious light of Christianity”—a statement but too easy of refutation. If the author of the article in question has collected hundreds of instances to show that not only the Christians of old but even the modern Christians have preserved the number *seven*, and as sacredly as it ever was before, there might be found in reality *thousands*. To begin with the astronomical and religious calculation of old of the pagan Romans, who divided the week into *seven* days, and held the *seventh* day as the most sacred, the *Sol* or *Sunday* of Jupiter, and to which all the Christian nations—especially the Protestants—make *pūja* to this day. If, perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that we have it, then why is not the Saturday or the real “Sabbath” kept instead of the Sunday, or *Sol’s* day?

If in the “Ramayana” *seven* yards are mentioned in the residences of the Indian kings; and *seven* gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number *seven* in dividing their provinces, and insisted upon paying *seven* “*pfennigs*” of contribution? The Holy Roman and Christian Empire has *seven* *Kurfürsts* or Electors. The Hungarians emigrated under the leadership of *seven* dukes and founded *seven* towns, now called *Semigradyá* (now Transylvania). If pagan Rome was built on *seven* hills, Constantinople had *seven* names—Bysance, Antonia, New Rome, the town of Constantine, The Separator of the World’s Parts, The Treasure of Islam, Stamboul—and was also called the city on the *seven* Hills, and the city of the *seven* Towers as an adjunct to others. With the Mussulmans “it was besieged *seven* times and taken after *seven* weeks by the *seventh* of the Osman Sultans.” In the ideas of the Eastern peoples, the *seven* planetary spheres are represented by the *seven* rings worn by the women on *seven* parts of the body—the head, the neck, the hands, the feet, in the ears, in the nose, around the waist—and these *seven* rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of *seven* charms.

The *seven* planets ever remaining at an equal distance from each other, and rotating in the same path, hence, the idea sug-

gested by this motion, of the eternal harmony of the universe. In this connection the number *seven* became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure *seven* as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number *three* or the “triad,” to which the “one” or the divine *monad* was added: $3 + 1 + 3$. As the harmony of nature sounds on the key-board of space, between the *seven* planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring *seven* tones. Hence, *seven* pipes in the syrinx of the god Pan (or Nature), their gradually diminishing proportion of shape representing the distance between the planets and between the latter and the earth—and, the seven-stringed lyre of Apollo. Consisting of a union between the number *three* (the symbol of the divine triad with all and every people, Christians as well as pagans) and of *four* (the symbol of the cosmic forces or elements), the number *seven* points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians—(especially during the Middle Ages)—who largely used the number *seven* in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensburg display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect and philosophy. Greece had *seven* sages, the Christian Middle Ages *seven* free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The Mahometan Sheikh-ul-Islam calls in for every important meeting *seven* “ulems.” In the Middle Ages an oath had to be taken before *seven* witnesses, and the one, to whom it was administered, was sprinkled *seven* times with blood. The processions around the temples went *seven* times, and the devotees had to kneel *seven* times before uttering a vow. The Mahometan pilgrims turn round Kaaba *seven* times, at their arrival. The sacred vessels were made of gold and silver purified *seven* times. The localities of the old German tribunals were designated by *seven* trees, under which were placed *seven* “Schoffers” (judges) who required *seven* witnesses. The criminal was threatened with a *seven*-fold punishment and a *seven*-fold purification was required as a *seven*-fold reward was promised to the virtuous. Every one knows the great importance placed in the

West on the *seventh* son of a *seventh* son. All the mythic personages are generally endowed with *seven* sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a *seventh* son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either *seven* or forty-nine (7×7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters—the Christian clergy of old—a contract with the devil had to contain *seven* paragraphs, was concluded for *seven* years and signed by the contractor *seven* times; all the magical drinks prepared with the help of the enemy of man consisted of *seven* herbs; that lottery ticket wins, which is drawn out by a *seven*-year old child. Legendary wars lasted *seven* years, *seven* months and *seven* days; and the combatant heroes number *seven*, *seventy*, *seven hundred*, *seven thousand* and *seventy thousand*. The princesses in the fairy tales remained *seven* years under a spell, and the boots of the famous cat—the Marquis de Carabas—were *seven* leagued. The ancients divided the human frame into *seven* parts; the head, the chest, the stomach, two hands and two feet; and man's life was divided into *seven* periods. A baby begins teething in the *seventh* month; a child begins to sit after *fourteen* months (2×7); begins to walk after *twenty-one* months (3×7); to speak after *twenty-eight* months (4×7); leaves off sucking after *thirty-five* months (5×7); at *fourteen* years (2×7) he begins to finally form himself; at *twenty-one* (3×7) he ceases growing. The average height of a man, before mankind degenerated, was *seven* feet; hence the old Western laws ordering the garden walls to be *seven* feet high. The education of the boys began with the Spartans and the old Persians at the age of *seven*. And in the Christian religions—with the Roman Catholics and the Greeks—the child is not held responsible for any crime till he is *seven*, and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Shastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number *seven* play so prominent a part as with the old Aryas in India. We have but to think of the *seven* sages—the *Sapta Rishis*; the *Sapta Loka*—the *seven* worlds; the *Sapta Pura*—the *seven* holy cities; the *Sapta Dvipa*—the *seven* holy islands; the *Sapta Samudra*—the *seven* holy seas; the

Sapta Parvatta—the *seven* holy mountains; the *Sapta Arania*—the *seven* deserts; the *Sapta Vriksha*—the *seven* sacred trees; and so on, to see the probability of the hypothesis. The Aryas *never* borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number *seven*?

Theosophist, June, 1880

THE NUMBER SEVEN AND OUR SOCIETY

THE thoughtful reader must have pondered well over the mysterious import that the number *Seven* seems to have always had among the ancients, as succinctly epitomized in our June number, as well as the theory of cycles, discussed in the July issue. It was there stated that the German scientists are now giving attention to this manifestation of the numerical harmony and periodicity of the operations of Nature. A series of statistical observations, embracing some centuries of historical events, tend to show that the ancients must have been perfectly aware of this law when constructing their systems of philosophy. In fact, when statistical science shall have been fully perfected, as it seems likely to be, there will be constantly increasing proofs that the evolution of heroes, poets, military chieftains, philosophers, theologians, great merchants, and all other remarkable personages, is as capable of mathematical estimate upon the basis of the potentiality of numbers, as the return of a comet by the rules of astronomical calculations. The comparatively modern system of life insurance rests upon the calculated expectancy of life on the average at certain ages; and, while nothing is so uncertain as the probable longevity of any single individual in a community, nothing is more certain than that the probable life-chance of any one person, in the mass of population, can be known on the basis of the general average of human life. In fact, as M. de Cazeneuve, in the *Journal du Magnetisme*, justly observes, the law of numerical proportions is verified in every department of the physical sciences. We see it in chemistry as the law of definite proportions and multiple proportions; in physics, as the law of optics, acoustics, electricity, &c.; in mineralogy, in the wonderful phenomena of crystallization; in astronomy, in the celestial mechanics. Well may the writer, above-quoted, remark: "Physical and moral laws have so infinitely numerous points of contact, that, if we have not as yet reached the point where we can demonstrate their identity, it is none the less certain that there exists between them a very great analogy."

We have attempted to show how, by a sort of common instinct, a peculiar solemnity and mystical significance has been given the

Number *Seven* among all people, at all times. It now remains for us to cite, from the experience of the Theosophical Society, some facts which indicate how its power has manifested itself with us. Continually our experiences have been associated with *Seven* or some combination or multiple of it. And it must be remembered that, in not a single instance, was there any intention that the number should play a part in our affairs; but, on the contrary, what happened was in many cases exactly the reverse of what we desired. It was only the other day that we began to take any note of the striking chain of circumstances, and some have only been recalled now at the moment of writing.

The two chief founders of our Society were the President, Colonel Olcott, and the Conductor of this Magazine. When they made each other's acquaintance (in 1874), the office number of the former was *seven*, the house number of the latter *seventeen*. The President's Inaugural Address before the Society was delivered, November 17, 1875; the Head-quarters were established in the *47th* street, (the up-town streets in New York are all designated by numbers), and Colonel Olcott's office was removed to 71 Broadway. On the *17th* December 1879, our delegates to India sailed for London; the voyage, owing to storms and fogs, lasted *seventeen* days; on the *17th* January 1880, we left London for Liverpool to take the steamer for Bombay, got on board the next day, but lay all night in the Mersey, and on the 19th—the *seventeenth* day from our landing in England, we got to sea. On March 2—*seventeen* days after reaching Bombay—we removed to the bungalows where we have ever since been living. On the 23rd March, *thirty-five* (7×5) days after landing, Colonel Olcott delivered his first public oration on Theosophy, at Framji Cowasji Institute, Bombay. July 7, the first Prospectus, announcing the intended foundation of the THEOSOPHIST was written; on the *27th* September, the first "form" was made up at the printing-office, and on October 1—our *227th* in India—the magazine appeared.

But we anticipate events. In the beginning of April, last year, Colonel Olcott and the Conductor of this Magazine went to the N. W. Provinces to meet Swami Dayánand, and were absent from the Head-quarters *thirty-seven* days, and visited *seven* different cities during the trip. In December of that year we again went northward, and on the *21st* (7×3) of that month, a special meeting of the Society of Benares Pandits was held to greet Colonel

Olcott and elect him an Honorary Member in token of the friendliness of the orthodox Hindu pandits for our Society—a most important event.

Coming down to the Ceylon trip, we find, on consulting the diary, that our party sailed from Bombay, May 7, the steamer starting her engines at 7.7 A.M. We reached Point de Galle on the 17th. At the first meeting in Ceylon of candidates for initiation, a group of *seven* persons presented themselves. At Panadure, *seven* were also initiated first, the evening proving so boisterous and stormy that the rest could not leave their houses. At Colombo, *fourteen* (7×2) were initiated the first night, while, at the preliminary meeting to organize the local branch temporarily, there were *twenty-seven*. At Kandy, *seventeen* comprised the first body of candidates. Returning to Colombo, we organized the “Lanka Theosophical Society,” a scientific branch, on the 17th of the month, and on the evening, when the Panadure branch was formed, *thirty-five* names (7×5) were registered as follows. *Seven* priests were initiated here during this second visit, and at Bentota, where we tarried to organize a branch, there were again *seven* priests admitted. *Thirty-five* (7×5) members organized the Matara branch; and here again the priests taken into fellowship numbered *seven*. So, too, at Galle, *twenty-seven* persons were present on the night of the organization—the rest being unavoidably absent; and at Welitara the number was *twenty-one*, or three times *seven*. Upon counting up the entire number of lay Buddhists included in our *seven* Ceylon branches, that are devoted to the interests of that faith, we find our mystical number *seven* occupying the place of units, and what adds to the singularity of the fact is that the same is the case with the sum-total of priests who joined our Parent Society.

Our septenary fatality followed us all throughout the return voyage to Bombay. Of the Delegation, two members, having urgent business, took an earlier steamer from Colombo, thus reducing our number to *seven*. Two more fully intended to come home from Galle by the vessel of the 7th July, but, as it turned out, she did not touch there and so, perforce, our band of *seven* came together on the 12th—the *fifty-seventh* day after our landing. The sea voyage from Ceylon to Bombay may be said to begin upon leaving Colombo, since the run from Galle to that port is in Ceylonese waters. From friends—five laymen and two priests—

again *seven*—who came aboard at Colombo to bid us farewell, we learned that the July THEOSOPHIST had reached there, and being naturally anxious to see a copy, urgently requested that one should be sent us to look at, if possible, before 5 o'clock P.M., the hour at which it was thought we would leave port. This was promised us, and, after our friends left, we watched every craft that came from shore. Five o'clock came, then six and half-past six, but no messenger or magazine for us. At last, precisely, at *seven*, one little canoe was seen tossing in the heavy sea that was running; she approached, was alongside; on her bows, painted on a white ground was the Number *Seven*; a man climbed over the ship's rail, and in his hand was the paper we were waiting for! When the anchor was up and the pilot's bell rang for starting the engines, two of our party ran to look at the ship's clock: it stood at *seven* minutes past 7 P.M.

At Tuticorin, Mr. Padshah, one of our party, went ashore as his desire was to return by rail to Bombay, so as to see Southern India; the little boat in which he went ashore we noticed, after she had got clear from the crowd of craft alongside, bore the number forty-seven. Going down the coast on our outward voyage, our steamer touched at *fourteen* (7 x 2 ports; coming home, our vessel, owing to the monsoon weather and the heavy surf along the Malabar Coast, visited only *seven*. And finally, as though to show us that our septenate destiny was not to be evaded, it was at exactly *seven* o'clock—as the log of the S.S. *Chanda* shows—when we sighted the pilot off Bombay harbour, at 7.27 the bell rang to slow down the engines, at 7.47 the pilot stepped on the “bridge” and took command of the ship, and, at 9.37, our anchor was dropped off the Apollo Bunder, and our voyage was thus ended on the 24th of July, the seventy-*seventh* day after the one on which we had sailed for Ceylon. To ascribe to mere coincidence this strange, if not altogether unprecedented, concatenation of events, in which the Number *Seven* was, as the astrologers might call it “in the ascendant,” would be an absurdity. The most superficial examination of the doctrine of chance will suffice to show that. And, if, indeed, we must admit that some mysterious law of numerical potentialities is asserting itself in shaping the fortunes of the Theosophical Society, whither shall we turn for an explanation but to those ancient Asiatic philosophies which were built upon the bed-rock of Occult Science?

Theosophist, September, 1880

THE CYCLE MOVETH

Let the great world spin for ever down the
ringing grooves of change.

TENNYSON

The goal of yesterday will be the starting-
point of to-morrow.

CARLYLE

THE great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint Martin—used to say in the last years of his life: “I would have loved to meet more with those who guess at truths, for such alone are living men.”

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning, had fully asserted their sway over the masses. The lack of soul perception was not confined to the “Forty Immortals” of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter.

The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. St. Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopedias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only

man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest “scholar-ignoramus” in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

But an under-current appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvelous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some years before his advent, “a change” had come “o’er the spirit of the dream” of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called “Materialism,” whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world—superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and loudly demanded recognition.

This was brought on by the invasion of “Spirit” manifestations, when mediumistic phenomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpre-

tation, these phenomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man's survival after death, and the immortality of Spirit, were no longer pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phenomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phenomena contain *per se* or not the *proof of immortality*, demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be brow-beaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent “Spiritualists.” To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogs.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical times by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with opened arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their pre-ordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and

especially by religious, prejudices, finally broke through every artificial dam and overflooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, “Spiritualism,” as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phenomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

Thus, the waters of the great “Spiritual” flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which “Spiritualism” and its twin-sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson.

In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitorial tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW.

True science had wisely endeavored to make away, along with the mental slavery of mankind, with its orthodox, paradoxical God; *pseudo*-science had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of *pseudo*-“Spirits” or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o’-the-wisps which looked at first sight as the most palpable proof of an *immortal Soul* in man¹—*i.e.*, the alleged *communion between the dead and the living*?² Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilized centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation to truth to no truth whatever.

But, whether they placed belief in and followed “Spiritualism” or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritual-

¹ Let our readers recall the names of the several most eminent men in literature and science who had become openly Spiritualists. We have but to name Professor Hare, Epes Sarjeant, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butlerof, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous “Memoirs,” published in *Rooskaya Starina*, 1884-1886), in Russia; Zöllner, in Germany; M. Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. A. Russell Wallace, W. Crookes, Balfour Stewart, etc., in England, followed by a number of scientific stars of the second magnitude.

² We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus “spirits” of *seances* held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phenomena, and in the intercourse between Spirits of *Egos*—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

ists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves.

Under the influence of that same passionate search of “life in spirit” and “life in truth,” which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of “scientific” and “foremost,” of “pioneer” and “liberal,” uses these prerogatives but to domineer over the fainthearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave “Sir Oracles” of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best *feuilletonistes* in St. Petersburg.

. . . The most famous of our Russian authors, the “word-painter,” a writer of Shakespearean realism, a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, *an sich und fur sich*—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting

thought; and forthwith he commences to offer to himself and the world the most abstruse and insoluble problems. . . . The author of the 'Cossacks' and 'Family Happiness,' clad in peasant's garb and bast shoes, starts as a pilgrim on foot in search of divine truth. He goes to the solitary forest *skits*³ of the *Raskolniki*;⁴ visits the monks of the Desert of Optino, passes his time in fasting and prayer. For his *belles lettres* and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to 'Anna Karenina' he creates his 'Confessions' and 'Explanations of the New Testament.'

The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current almost without any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits," who are not likely to gossip it out in a modern seance-room?

And yet Count Tolstoi is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement —of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denounciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical *rationale* of mediumistic phenomena, a logical *raison d'être* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to

³ *Skita* is a religious hermitage.

⁴ *Raskolnik*, a Dissenter; hitherto persecuted and forbidden sects in Russia.

the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successively and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain “intelligences.”

Whether the intellect and consciousness of the latter be *induced* and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the *exoteric* philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as “Spirits of the Dead”—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day *sub judice*. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically pre-ordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, *en désespoir de cause* follow our example and found mystic Societies. As Egypt in the prophecy of Hermes, Theosophy was accused by “impious foreigners” (in our case, those outside its fold) of adoring monsters and chimaeras, and teaching “enigmas incredible to posterity.” If our “sacred scribes and hierophants” are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had

we, from fear of a still worse profanation of sacred things and names, to bury deeper than ever the little of the esoteric knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even the "Secret Doctrine," the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers—has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical and even scientific: and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise criticaster exclaimed in a paper we need not advertise:—

To show the utterly *unscientific* ideas with which the work (the *Secret Doctrine*) is crammed, it may be sufficient to point out that its author refuses belief in the existence of *inorganic matter* and endows atoms with intelligence.

And to-day we find Edison's conception of matter quoted with approval and sympathy by London magazines from *Harper's*, in which we read:

I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence: look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . Do you mean to say they do this without intelligence? . . .

Mr. Edison is a Theosophist, though not a very active one. Still the very fact of his holding a diploma seems to inspire him with Theosophical truths.

“Theosophists believe in reincarnation!” say contemptuously our Christian enemies. “We do not find one word ever said by our Saviour that *could be interpreted against the modern belief in reincarnation*. . . .” preaches the Rev. Mr. Bullard, thus half opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical “inane belief” will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them *chhayas* (shadows). And now hear the English poet-laureate singing in his last book, “Demeter, and other Poems”—

The *ghost in man*, the *ghost that once was man*,
 But cannot wholly free itself from men,
 Are calling to each other through a Dawn,
 Stronger than earth has ever seen; *the veil*
Is rending, and the voices of the day
 Are heard across the voices of the Dark.
No sudden heaven, nor sudden hell for man,

Æonian evolution, swift or slow,
Through all the spheres—an ever opening height,
 An ever lessening earth. . . .⁵

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

“Oh!” we hear some sceptics exclaiming, “but there are poetical licenses. The writer does not believe a word of it.” How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as “clerical licenses.” One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a “Christo-Theosophical Society.” As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular “it is (only) intended to cover ground which that (the original or ‘Parent’) Society at present does not cover.” However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical Society do not cover *esoteric* Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do

⁵The italics are ours.

good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:

It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophic enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

This is admirable, and shows plainly its purpose of countering the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with *universal* but only sectarian Theosophy. We fear greatly that the "C.T.S."—by inviting

to its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, *yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind*

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and *avatars* to but one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made up of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths . . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the unavoidable reasoning that who-

soever the “learner” may be, no sooner he will begin his “presentation” than he will become *nolens volens* a “teacher.”

But this is, after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

Lucifer, March, 1890

OUR CYCLE AND THE NEXT

The world's great age begins anew,
The golden days return.
The earth doth like a snake renew
Her winter weeds outworn.

—SHELLEY

My friend, the golden age hath passed
away,
Only the good have power to bring it
back

—GOETHE

WHAT had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "*Vision of the Nineteenth Century*" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what *we shall become* is pictured by something which *we already have been*; and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and old poets by the title of the Golden Age, place *behind* us, lies actually *before* us."

Such is also Tennyson's idea, when he says:

Old writers push'd the happy seasons back—

The more fools they—we forward; dreamers both. . . .

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age

before his eyes! Our century is a boastful age, and proud as it is hypocritical; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, “Pecksniffian” ought to be thy name, oh, *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is “so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery,” in the words of the author of *Martin Chuzzlewit*.

If true, how dreadful Fichte’s statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to *rebecome* that which “we already have been,” or *that which we are now*? To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the heart’s blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he thinks? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator’s mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will

hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle. The just lost bill repealing the "Blasphemy Laws," is a good proof in point.

The *Pall Mall Gazette* had, in its issue of April 13th, some pertinent lines on the subject; its arguments, however, presenting but a one-sided view, and having, therefore, to be accepted *cum grano salis*. It reminds the reader that the true principle in the Blasphemy Laws "was long ago laid down by Lord Macaulay," and adds:

To express your own religious or irreligious opinions with the utmost possible freedom is one thing; to put forward your views offensively, so as to outrage and pain other people, is another thing. You may wear what clothes you please, or no clothes at all, in your own house, but if a man were to assert his right to walk down Regent-street clad solely in his shirt the public would have a right to object. Suppose some zealous man were to placard all the hoardings of London with "comic" pictures of the Crucifixion, that surely ought to be an offense, even in the eyes of those who do not believe the Crucifixion ever happened.

Just so. Be religious or irreligious, in our age, as much as you like, but do not be offensive, and dare not "outrage and pain other people." Does *other* people mean here Christians only, no other persons being considered? Moreover, the margin thus left for the jury's opinion is ominously wide, for who knows where the line of demarcation is to be drawn! To be entirely impartial and fair in their verdict in these particular matters, the jury would have to be a mixed one and consist of six Christians and six "infidels." Now we have been impressed in youth that Themis was a blindfolded goddess only in antiquity and among the heathen. Since then—Christianity and civilization having opened her eyes—the allegory allows now of two versions. But we try to believe the best of the two inferences, and thinking of law most reverentially, we come to the following conclusions: *in law*, that which is sauce for the goose *must be* sauce for the gander. Therefore, if administered on this principle, the "Blasphemy Laws," must prove most beneficent to all concerned, "without distinction of race, colour or religion," as we say in theosophy.

Now, if law *is* equitable, it must apply impartially to all. Are we then to understand that it forbids "to outrage and pain" *anyone's*

feelings, or simply those of the Christians? If the former, then it must include Theosophists, Spiritualists, the many millions of *heathens* whom merciful fate has made Her Majesty's subjects, and even the Freethinkers, and Materialists, some of whom are very thin-skinned. It *cannot* mean the latter, *i.e.*, limit the "law" to the God of the Christians alone; nor would we presume to suspect it of such a sinful bias. For "blasphemy" is a word applying not only to God, Christ and the Holy Ghost, not merely to the Virgin and Saints, but to every God or Goddess. This term, with the same criminal sense attached to it, existed with the Greeks, the Romans, and with the older Egyptians ages before our era. "Thou shalt not revile the *gods*" (plural), stands out prominent in verse 28 of chapter xxii of *Exodus*, when "God" speaks out from Mount Sinai. So much admitted, what becomes of our friends, the missionaries? If enforced, the law does not promise them a very nice time of it. We pity them, with the Blasphemy Laws suspended over their heads like a sword of Damocles; for, of all the foul-mouthed *blasphemers* against God and the Gods of other nations they are the foremost. Why should they be allowed to break the law against Vishnu, Durga, or any fetish; against Buddha, Mahomet, or even a spook, in whom a spiritualist sincerely recognizes his dead mother, any more than an "infidel" against Jehovah? In the eyes of Law, Hanuman, the monkey-god, has to be protected as much as any of the trinitarian god-heads; otherwise law would be more blindfolded than ever. Moreover, besides his sacredness in the eyes of the teeming millions of India, Hanuman is no less dear to the sensitive hearts of Darwinists; and blasphemy against our first cousin, the tailless baboon, is certain to "hurt the feelings" of Messers. Grant Allen and Aveling, as much as those of many Hindu theosophists. We grant that he who makes "comic pictures of the crucifixion," commits an offense against the law. But so does he who ridicules Krishna, and misunderstanding the allegory of his Gopi (shepherdesses) speaks foully of him before Hindus. And how about the profane and vulgar jokes uttered from the pulpit by some ministers of the gospels themselves—not about Krishna, but Christ himself?

And here steps in the comical discrepancy between theory and practice, between the dead and living letter of the law. We know of several most offensively "comic" preachers, but have hitherto found "infidels" and *atheists* alone sternly reproving for it those sinning Christian ministers, whether in England or America.

The world upside down! Profane blasphemy charged upon gospel preachers, the orthodox press keeping silent about it, and an Agnostic alone raising his voice against such clownish proceedings. It is certain that we find more truth in one paragraph of "Saladin's"¹ writings than in half the daily papers of the United Kingdom; more of reverential and true feeling, to whatsoever applied, and more of fine sense for the *fitness of things* in the little finger of that "infidel," than in all the burly, boisterous figure of the Reverend-irreverend Mr. Spurgeon. One is an "agnostic"—a "scoffer at the Bible" he is called; the other a famous Christian preacher. But *Karma* having nought to do with the dead letter of human laws, of civilization or progress, provides on our spinning ball of mud an antidote for every evil, hence a truth-worshipping *infidel*, for every money-making preacher who desecrates his gods. America has its Talmage, described very properly by the *New York "Sun"*² as a "gibbering charlatan," and its Colonel Robert Ingersoll. In England Talmage's imitators find a stern Nemesis in "Saladin." The Yankee preacher was more than once severely taken to task by infidel papers for leading his flock to heaven not in a reverential spirit, but trying to shorten the long and tedious journey with sundry Biblical anecdotes. Who in New York has forgotten the *farce-pantomime* performed by Talmage on April 15, 1877? We remember it well. His subject was the "trio of Bethany," when each of the three *dramatis personae* was "mimicked to perfection," as declared by the congregation. Jesus was shown by the reverend harlequin, "making a morning call" on Mary and Martha, throwing himself "on an *ottoman*," then taking up the time of Mary "the lover of ethics," who sat at his feet, and finding himself "*blown up* for this" (sic) by Martha, "left to serve alone." Colonel Sandys said the other day in the House of Commons in his speech on Mr. Bradlaugh's Blasphemy Bill which he opposed, that "while we punished those who killed the body, the object of the bill was to allow those who would murder the souls of men to do so with impunity."

Does he think that making fun of *sacred* beliefs by a Christian preacher fills the souls of his listeners with reverence, and *murders*

¹ The fine poet and witty editor of the late *Secular Review*, now the *Agnostic Journal*. The works of Mr. W. Stewart Ross ("Saladin") e.g., "Woman, Her Glory, Her Shame, and Her God," "Miscellaneous Pamphlets," "God and His Book," etc., will become in the XXth century the most powerful as the most complete vindication of every man and woman called infidel in the XIXth.

² The Sun of April 6, 1877.

it only when that fun comes from an infidel? The same pious “commoner” reminded the House that: “Under the law of Moses those who committed blasphemy were to be taken out of the camp and stoned to death.”

We have not the slightest objection to Protestant fanatics of the Mosaic persuasion, taking the Talmages and Spurgeons, and stoning them to death. We will not even stop to enquire of such a modern Saul, why blame in such a case the Pharisees for acting on that same Mosaic law and crucifying his Christ, or “certain of the Synagogue of the Libertines” for stoning Stephen? But we will simply state this:—If *justice*, like charity, does not stop “at home,” such unfairness as Freethinkers, Agnostics, Theosophists, and other *infidels* receive generally at the hands of law, will be a subject of the scorn for future history.

For history repeats itself. Spurgeon having poked fun at Paul’s *miracles*, we recommend every fair-minded person to procure the *Agnostic Journal* of April 13, and read Saladin’s article “At Random,” devoted to that favourite preacher. If they would find out the reason why, day by day, religious feeling is dying out in this country, *murdered* as it is in Christian *souls*, let them read it. Reverence is replaced by emotionalism. The Salvationists glorifying Christ on the “light fantastic toe,” and Spurgeon’s “tabernacle” is all that remains in this Christian land of the Sermon on the Mount. Crucifixion and Calvary are solely represented by that weird combination of hell-fire and “Punch and Judy show,” which is preeminently Mr. Spurgeon’s religion. Who, then, will find these lines by “Saladin” *too* strong?

. . . . Edward Irving was a severe mystic and volcanic Elijah; Charles Spurgeon is a grinning and exoteric Grimaldi. Newly returned from Mentone and gout, he presided over the annual meeting of the Metropolitan Tabernacle Church Auxilliary, held in the Tabernacle. At the commencement of the proceedings he remarked to those about to pray; “Now, it is a cold night, and, if anybody prays very long, somebody will be frozen to death. (Laughter.) I remember that Paul preached a long sermon once, and a young man tumbled out of a window and killed himself. If anybody gets frozen to-night, I am not like Paul, and cannot restore him, so please don’t render a miracle necessary, as I cannot perform it. (Laughter.)”

Such a Jester as this, if he had been alive and in Palestine,

contemporary with the “blessed Lord,” out of whom he makes such a profit, would have poked the “blessed Lord” jocularly in the ribs with a “well, and how are you, old boy from Nazareth?” There would have been Judas, called Iscariot, who carried the bag, and Charles, called Spurgeon, who wore the cap and bells.

I make light of the Galilean fables, because to me they are simply fables; but to Mr. Spurgeon they are “the very word of very God,” and it is not for him to make light of them, even to please the holy mediocrites of the Tabernacle. I venture to recommend to Mr. Spurgeon’s devout attention a sentiment to be found in Cicero’s *De Legibus*, and which runs thus: *De sacris autem haec sit una sententia, ut conserventur*. As Mr. Spurgeon has all his life been so prayerfully absorbed that he has had no time for study and knows no language save a voluble gush of washerwoman English, I may tell him and his that the words mean, *But let us all concur in this one sentiment, that things sacred be inviolate.*—(Agn. Journal, April 13.)

Amen, we utter, from the bottom of our soul, to this noble advice. “But his pen is dipped in sacrilegious gall!” we heard a clergyman say to us the other day, speaking of “Saladin.” “Aye,” we answered. “But his is a diamond pen, and the gall of his irony is clear as crystal, free as it is from any other desire than to deal justly and speak the truth.” In view of the “blasphemy law” remaining on hand, and the equitable law of this country which makes a libel more *libellous* in proportion to the truth it contains, and especially with an eye to the pecuniary ruin which it entails upon at least one of the parties, there is more heroism and fearless self-abnegation in speaking the truth *pro bono publico*, than in pandering to public hobbies. With the exception, perhaps, of the brave and outspoken editor of the *Pall Mall Gazette* there is no writer in England whom we respect more for such noble-minded fearlessness, and none whose fine wit we admire more than “Saladin’s.”

But the world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in condemning *a priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. Georges, the savage races are fast disappearing, “killed by the mere contact of civilized man.” No doubt, it *must be* a consolation to the Hindu and even the Zulu, to think that all their surviving

brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as “a boy.” This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away—probably *to starve*. All this has inflated the European with pride. But, as says again the above-quoted writer, “he forgets that Africa is fast becoming Mussulman, and that *Islam*, a kind of granite block which in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it.” Europe may yet awaken one day to find itself Mussulman, if not in “durance vile” to the “heathen Chinees.” But when the “inferior races” have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods; who “built proud towers,” instead of “emancipating degraded savages.” The Magi of Babylon were contrasted with the “poor Patagonians” and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built “proud towers” so do the moderns; witness, the present Parisian craze, the *Eiffel* Tower. How many human lives the ancient towers cost, no one can tell, but the *Eiffel*, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat*, the Planet Tower of Nebo’s Temple of Borsippa. Between a “proud tower” built to the national God of Wisdom, and another “proud tower” constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions. Furthermore, it is to Chaldean astrology that modern astrognosy owes its progress, and it is the astronomical calculations of the Magi that became the ground-work of our present mathematical astronomy and have guided discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the “degraded savages.” We seriously doubt whether the “benighted” heathen

would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whiskey and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (*i.e.* crimes) are washed in the blood of Jesus, and is told of God’s greater joy “over one sinner that repenteth” than over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

“Who,” asks E. Young, “gave in antiquity twenty millions, not at the bidding of an imperious monarch or a tyrannical priesthood, but at the spontaneous call of the national conscience and by the immediate instrumentality of the national will?” the writer adding, that in this “money grant” there is “a moral grandeur that sinks the Pyramids into littleness.” O, the pride and the conceit of this our age!

We do not know. Had each of the subscribers to this “money grant” given his “widow’s *two mites*,” they might claim collectively to have *cast* “more than all,” more than any other nation, and await their reward. England being, however, the wealthiest nation in the world, the intrinsic merits of the case seem slightly altered. Twenty millions in a lump represent indeed a mighty engine for good. But such a “money grant” could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-voiced fame trumpeted by public organs. *True* charity opens her purse-strings with an invisible hand, and:

Finishing its act, exists no more. . . .

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented ten-fold more than twenty millions to-day. Twenty millions are a Niagara inundating with Titanic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, *e.g.* those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Asoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses*, digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveler could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

Thus, if we have to become in the future cycle *that which we already have been*, let this be as in the days of Asoka, not as it is now. But we are reproached with forgetting "*Christian heroism*." Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death more, as a general rule, than the Christian? The idolater, the Hindu and the Buddhist, in short every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for "*Christian heroism*," whether we mean mediaeval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale, there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Mussulman Fakir, tortures often lasting through years, throw entirely into the shadow—the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word "heroism" must read the *Annals of Rajistan* by Colonel Tod. . . .

"Render unto Caesar the things which are Caesar's, and to God the things that are God's," is a golden rule, but like so many others from the same source, Christians are the first to break it.

Pride and conceit are the two hideous cancers devouring the heart

of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our* century that he addresses when saying:

We own thy merits; but we blame beside
Thy mind elate with insolence and pride!

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the* ONE, and God's elect," says the proud nation. "I am *the* invincible and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the ONE," croaks the private crow in peacock's feathers. "I am *the* ONE—painter, artist, writer, or what not—*par excellence*. . . . On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Montyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya," say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the “coming cycle”? Are we doomed to the same evils then that befall us now?

Nevertheless, and though Fichte’s speculation will have proved correct and Shelley’s “Golden Age” will have dawned upon mankind, still Karma will have its usual way. For we shall have become “the ancients” in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the “Eiffel” as we show scorn to the Babel-tower. Slaves to the *routine*—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

“Wolf! wolf!” will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the “blasphemers” who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of to-day, one can foresee in reading those of some of England’s best poets; *e.g.*, the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood “A Defence of Atheism”! *Ergo*, his imagination is said to have carried him “beyond the bounds of reality,” and his metaphysics are said to be “without a solid foundation of reason.” This amounts to saying that his critics alone know *all* about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley’s case, the metaphysics of the young author of “Queen Mab,” described in popular encyclopedias as a “violent and blasphemous attack on Christianity and the Bible,” must, of course, have appeared to his infallible judges without “a solid foundation in reason.” For them, that “foundation” is in the motto of Tertullian, “*Credo quia absurdum est.*”

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consol-

ing the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally!* We find, perhaps, a reason for this “Atheism” in the *Conversations Lexicon*, in which Shelley’s immortal name is followed by that of Shem, “the eldest son of Noah . . . said in Scripture to have died at the age of 600 years.” The writer of this encyclopedic information (quoted by us *verbatim*) had just indulged in saying that “the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all *established* opinions,” such as Bible chronology we suppose. But the same writer passes without a word of comment and in prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called “mediaeval superstition” and a dishonest, humbugging father, a profligate impostor, universally known as “modern civilization.” This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial production of European ethics (alas, *living* productions!) known as the *half-castes*. We fancy a coffee-coloured, oily face, looking insolently at the world through an eyeglass. A flat and woolly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes. . . .

Indeed, this combination of Asiatic flesh and European array is no more ludicrous than the bird’s-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the “Woman clothed with the Sun”; the Royal Society and the new prophet of Brighton, who lays letters “before the Lord” and has messages for us in reply “from Jehovah of Hosts”; who signs himself, unblushingly, “King Solomon” on letters stamped with the

heading, “Sanctuary of Jehovah” (*sic*), and calls the “Mother”—(the said *Solar* “woman”) “that accursed thing” and an *abomination*.

Yet their teachings are all authoritative and *orthodox*. Just fancy Mr. Grant Allen trying to persuade General Booth that “Life owes its origin to the chemically-separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water”; and “le brav’ general” of England, arguing that this cannot be so, since this “cooled surface” was only called into being 4004 B. c.; thence, that his (Grant Allen’s) “existing diversity of organic forms” was not in the least due, as his new book would make the unwary believe, “to the minute interaction of dynamical laws,” but to the dust of the ground, from which “the Lord-God formed the beast of the field” and “every fowl of the air.”

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism* and *conceit*—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys, or infidels—are the powerful weapons in the hands of our pious modern “sheep” and our learned “goats.” How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—“that still small voice” which, when heard, deafens the mighty roar of the Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time*. Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western “civilization.” But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and

ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.

All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy Is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

Lucifer, May, 1889

KARMIC VISIONS

Oh, sad no more! Oh, sweet *No more!*
Oh, strange *No more!*
By a mossed brook bank on a stone
I smelt a wild weed-flower alone;
There was a ringing in my ears,
And both my eyes gushed out with tears,
Surely all pleasant things had gone before.
Low buried fathom deep beneath with thee, NO MORE!
—TENNYSON (“The Gem,” 1831)

I

A CAMP filled with war-chariots, neighing horses and legions of long-haired soldiers. . . .

A regal tent, gaudy in its barbaric splendour. Its linen walls are weighed down under the burden of arms. In its centre a raised seat covered with skins, and on it a stalwart, savage-looking warrior. He passes in review prisoners of war brought in turn before him, who are disposed of according to the whim of the heartless despot.

A new captive is now before him, and is addressing him with passionate earnestness. . . . As he listens to her with suppressed passion in his manly, but fierce, cruel face, the balls of his eyes become bloodshot and roll with fury. And as he bends forward with fierce stare, his whole appearance—his matted locks hanging over the frowning brow, his big-boned body with strong sinews, and the two large hands resting on the shield placed upon the right knee—justifies the remark made in hardly audible whisper by a grey-headed soldier to his neighbor:

“Little mercy shall the holy prophetess receive at the hand of Clovis!”

The captive, who stands between two Burgundian warriors, facing the ex-prince of the Salians, now king of all the Franks, is an old woman with silver-white dishevelled hair, hanging over her skeleton-like shoulders. In spite of her great age, her tall figure

is erect; and the inspired black eyes look proudly and fearlessly into the cruel face of the treacherous son of Gilderich.

“Aye, King,” she says, in a loud, ringing voice. “Aye, thou art great and mighty now, but thy days are numbered, and thou shalt reign but three summers longer. Wicked thou wert born . . . perfidious thou art to thy friends and allies, robbing more than one of his lawful crown. Murderer of thy next-of-kin, thou who addest to the knife and spear in open warfare, dagger, poison, and treason, beware how thou dealest with the servant of Nerthus!”¹

“Ha, ha! . . . old hag of Hell!” chuckles the King, with an evil, ominous sneer. “Thou hast crawled out of the entrails of thy mother-goddess, truly. Thou fearest not my wrath? It is well. But little need I fear thine empty imprecations. . . . I, a baptized Christian!”

“So, so,” replies the Sybil. “All know that Clovis has abandoned the gods of his fathers; that he has lost all faith in the warning voice of the white horse of the Sun, and that out of fear of the Alemanni he went serving on his knees Remigius, the servant of the Nazarene, at Rheims. But hast thou become any truer in thy new faith? Hast thou not murdered in cold blood all thy brethren who trusted in thee, after, as well as before, thy apostasy? Hast not thou plighted troth to Alaric, the King of the West Goths, and hast thou not killed him by stealth, running thy spear into his back while he was bravely fighting an enemy? And is it thy new faith and thy new gods that teach thee to be devising in thy black soul even now foul means against Theodoric, who put thee down? . . . Beware, Clovis, beware! For now the gods of thy fathers have risen against thee! Beware, I say, for. . . .”

“Woman!” fiercely cries the King—“Woman, cease thy insane talk and answer my question. Where is the treasure of the grove amassed by thy priests of Satan, and hidden after they had been driven away by the Holy Cross? . . . Thou alone knowest. Answer, or by Heaven and Hell I shall thrust thy evil tongue down thy throat for ever!” . . .

She heeds not the threat, but goes on calmly and fearlessly as before, as if she had not heard.

“. . . The gods say, Clovis, thou art accursed! . . . Clovis, thou shalt be reborn among thy present enemies, and suffer the tortures

¹“The Nourishing” (Tacit., *Germ.* XI)—the Earth, a Mother-Goddess, the most beneficent deity of the ancient Germans.

thou hast inflicted upon thy victims. All the combined power and glory thou hast deprived them of shall be thine in prospect, yet thou shalt never reach it! . . . Thou shalt . . .”

The prophetess never finishes her sentence.

With a terrible oath the King, crouching like a wild beast on his skin-covered seat, pounces upon her with the leap of a jaguar, and with one blow fells her to the ground. And as he lifts his sharp murderous spear the “Holy One” of the Sun-worshipping tribe makes the air ring with a last imprecation.

“I curse thee, enemy of Nerthus! May my agony be tenfold thine! . . . May the Great Law avenge. . . .”

The heavy spear falls, and, running through the victim’s throat, nails the head to the ground. A stream of hot crimson blood gushes from the gaping wound and covers king and soldiers with indelible gore. . . .

II

Time—the landmark of gods and men in the boundless field of Eternity, the murderer of its offspring and of memory in mankind —time moves on with noiseless, incessant step through aeons and ages. . . . Among millions of other Souls, a Soul-Ego is reborn: for weal or for woe, who knoweth! Captive in its new human Form, it grows with it, and together they become, at last, conscious of their existence.

Happy are the years of their blooming youth, unclouded with want or sorrow. Neither knows aught of the Past nor of the Future. For them all is the joyful Present: for the Soul-Ego is unaware that it had ever lived in other human tabernacles, it knows not that it shall be again reborn, and it takes no thought of the morrow.

Its Form is calm and content. It has hitherto given its Soul-Ego no heavy troubles. Its happiness is due to the continuous mild serenity of its temper, to the affection it spreads wherever it goes. For it is a noble Form, and its heart is full of benevolence. Never has the Form startled its Soul-Ego with a too-violent shock, or otherwise disturbed the calm placidity of its tenant.

Two score of years glide by like one short pilgrimage; a long walk through the sunlit paths of life, hedged by ever-blooming roses with no thorns. The rare sorrows that befall the twin pair, Form and Soul, appear to them rather like the pale light of the

cold northern moon, whose beams throw into a deeper shadow all around the moon-lit objects, than as the blackness of night, the night of hopeless sorrow and despair.

Son of a Prince, born to rule himself one day his father's kingdom; surrounded from his cradle by reverence and honours; deserving of the universal respect and sure of the love of all—what could the Soul-Ego desire more from the Form it dwelt in?

And so the Soul-Ego goes on enjoying existence in its tower of strength, gazing quietly at the panorama of life ever changing before its two windows—the two kind blue eyes of a loving and good man.

III

One day an arrogant and boisterous enemy threatens the father's kingdom, and the savage instincts of the warrior of old awaken in the Soul-Ego. It leaves its dream-land amid the blossoms of life and causes its Ego of clay to draw the soldier's blade, assuring him it is in defence of his country.

Prompting each other to action, they defeat the enemy and cover themselves with glory and pride. They make the haughty foe bite the dust at their feet in supreme humiliation. For this they are crowned by history with the unfading laurels of valour, which are those of success. They make a footstool of the fallen enemy and transform their sire's little kingdom into a great empire. Satisfied they could achieve no more for the present, they return to seclusion and to the dreamland of their sweet home.

For three lustra more the Soul-Ego sits at its usual post, beaming out of its window on the world around. Over its head the sky is blue and the vast horizons are covered with those seemingly unfading flowers that grow in the sunlight of health and strength. All looks fair as a verdant mead in spring.

IV

But an evil day comes to all in the drama of being. It waits through the life of king and of beggar. It leaves traces on the history of every mortal born from woman, and it can neither be scared away, entreated, nor propitiated. Health is a dewdrop that falls from the heavens to vivify the blossoms on earth only during the morn of life, its spring and summer. . . . It has but a short duration and returns from whence it came—the invisible realms.

How oft 'neath the bud that is brightest and fairest,
 The seeds of the canker in embryo lurk!
 How oft at the root of the flower that is rarest—
 Secure in its ambush the worm is at work. . . .

The running sand which moves downward in the glass, wherein the hours of human life are numbered, runs swifter. The worm has gnawed the blossom of health through its heart. The strong body is found stretched one day on the thorny bed of pain.

The Soul-Ego beams no longer. It sits still and looks sadly out of what has become its dungeon windows, on the world which is now rapidly being shrouded for it in the funeral palls of suffering. Is it the eve of night eternal which is nearing?

V

Beautiful are the resorts on the midland sea. An endless line of surf-beaten, black, ragged rocks stretches, hemmed in between the golden sands of the coast and the deep blue waters of the gulf. They offer their granite breast to the fierce blows of the northwest wind and thus protect the dwellings of the rich that nestle at their foot on the inland side. The half-ruined cottages on the open shore are the insufficient shelter of the poor. Their squalid bodies are often crushed under the walls torn and washed down by wind and angry wave. But they only follow the great law of the survival of the fittest. Why should *they* be protected?

Lovely is the morning when the sun dawns with golden amber tints and its first rays kiss the cliffs of the beautiful shore. Glad is the song of the lark, as, emerging from its warm nest of herbs, it drinks the morning dew from the deep flower-cups; when the tip of the rosebud thrills under the caress of the first sunbeam, and earth and heaven smile in mutual greeting. Sad is the Soul-Ego alone as it gazes on awakening nature from the high couch opposite the large bay-window.

How calm is the approaching noon as the shadow creeps steadily on the sundial towards the hour of rest! Now the hot sun begins to melt the clouds in the limpid air and the last shreds of the morning mist that lingers on the tops of the distant hills vanish in it. All nature is prepared to rest at the hot and lazy hour of midday. The feathered tribes cease their song; their soft, gaudy wings droop, and they hang their drowsy heads, seeking refuge from the burning heat. A morning lark is busy nestling in the bordering bushes under

the clustering flowers of the pomegranate and the sweet bay of the Mediterranean. The active songster has become voiceless.

“Its voice will resound as joyfully again to-morrow!” sighs the Soul-Ego, as it listens to the dying buzzing of the insects on the verdant turf. “Shall ever mine?”

And now the flower-scented breeze hardly stirs the languid heads of the luxuriant plants. A solitary palm-tree, growing out of the cleft of a moss-covered rock, next catches the eye of the Soul-Ego. Its once upright, cylindrical trunk has been twisted out of shape and half-broken by the nightly blasts of the north-west winds. And as it stretches wearily its drooping feathery arms, swayed to and fro in the blue pellucid air, its body trembles and threatens to break in two at the first new gust that may arise.

“And then, the severed part will fall into the sea, and the once stately palm will be no more,” soliloquises the Soul-Ego as it gazes sadly out of its windows.

Everything returns to life in the cool, old bower at the hour of sunset. The shadows on the sun-dial become with every moment thicker, and animate nature awakens busier than ever in the cooler hours of approaching night. Birds and insects chirrup and buzz their last evening hymns around the tall and still powerful Form, as it paces slowly and wearily along the gravel walk. And now its heavy gaze falls wistfully on the azure bosom of the tranquil sea. The gulf sparkles like a gem-studded carpet of blue-velvet in the farewell dancing sunbeams, and smiles like a thoughtless, drowsy child, weary of tossing about. Further on, calm and serene in its perfidious beauty, the open sea stretches far and wide the smooth mirror of its cool waters—salt and bitter as human tears. It lies in its treacherous repose like a gorgeous, sleeping monster, watching over the unfathomed mystery of its dark abysses. Truly the monumentless cemetery of the millions sunk in its depths. . . .

Without a grave,
Unknell'd, uncoffined and unknown. . . .

while the sorry relic of the once noble Form pacing yonder, once that its hour strikes and the deep-voiced bells toll the knell for the departed soul, shall be laid out in state and pomp. Its dissolution will be announced by millions of trumpet voices. Kings, princes and the mighty ones of the earth will be present at its obsequies, or will send their representatives with sorrowful faces and condoling

messages to those left behind. . . .

“One point gained, over those ‘uncoffined and unknown’,” is the bitter reflection of the Soul-Ego.

Thus glides past one day after the other; and as swift-winged Time urges his flight, every vanishing hour destroying some thread in the tissue of life, the Soul-Ego is gradually transformed in its views of things and men. Flitting between two eternities, far away from its birth-place, solitary among its crowd of physicians, and attendants, the Form is drawn with every day nearer to its Spirit-Soul. Another light unapproached and unapproachable in days of joy, softly descends upon the weary prisoner. It sees now that which it had never perceived before.

VI

How grand, how mysterious are the spring nights on the seashore when the winds are chained and the elements lulled! A solemn silence reigns in nature. Alone the silvery, scarcely audible ripple of the wave, as it runs caressingly over the moist sand, kissing shells and pebbles on its up and down journey, reaches the ear like the regular soft breathing of a sleeping bosom. How small, how insignificant and helpless feels man, during these quiet hours, as he stands between the two gigantic magnitudes, the star-hung dome above, and the slumbering earth below. Heaven and earth are plunged in sleep, but their souls are awake, and they confabulate, whispering one to the other mysteries unspeakable. It is then that the occult side of Nature lifts her dark veils for us, and reveals secrets we would vainly seek to extort from her during the day. The firmament, so distant, so far away from earth, now seems to approach and bend over her. The sidereal meadows exchange embraces with their more humble sisters of the earth—the daisy-decked valleys and the green slumbering fields. The heavenly dome falls prostrate into the arms of the great quiet sea; and the millions of stars that stud the former peep into and bathe in every lakelet and pool. To the grief-furrowed soul those twinkling orbs are the eyes of angels. They look down with ineffable pity on the suffering of mankind. It is not the night dew that falls on the sleeping flowers, but sympathetic tears that drop from those orbs, at the sight of the Great HUMAN SORROW.

. . .

Yes; sweet and beautiful is a southern night. But—

When silently we watch the bed, by the taper's flickering light,
When all we love is fading fast—how terrible is night. . . .

VII

Another day is added to the series of buried days. The far green hills, and the fragrant boughs of the pomegranate blossom have melted in the mellow shadows of the night, and both sorrow and joy are plunged in the lethargy of soul-resting sleep. Every noise has died out in the royal gardens, and no voice or sound is heard in that overpowering stillness.

Swift-winged dreams descend from the laughing stars in motley crowds, and landing upon the earth disperse among mortals and immortals, amid animals and men. They hover over the sleepers, each attracted by its affinity and kind; dreams of joy and hope, balmy and innocent visions, terrible and awesome sights seen with sealed eyes, sensed by the soul; some instilling happiness and consolation, others causing sobs to heave the sleeping bosom, tears and mental torture, all and one preparing unconsciously to the sleepers their waking thoughts of the morrow.

Even in sleep the Soul-Ego finds no rest.

Hot and feverish its body tosses about in restless agony. For it, the time of happy dreams is now a vanished shadow, a long bygone recollection. Through the mental agony of the soul, there lies a transformed man. Through the physical agony of the frame, there flutters in it a fully awakened Soul. The veil of illusion has fallen off from the cold idols of the world, and the vanities and emptiness of fame and wealth stand bare, often hideous, before its eyes. The thoughts of the Soul fall like dark shadows on the cogitative faculties of the fast disorganizing body, haunting the thinker daily, nightly, hourly. . . .

The sight of his snorting steed pleases him no longer. The recollections of guns and banners wrested from the enemy; of cities razed, of trenches, cannons and tents, of an array of conquered spoils now stirs but little his national pride. Such thoughts move him no more, and ambition has become powerless to awaken in his aching heart the haughty recognition of any valourous deed of chivalry. Visions of another kind now haunt his weary days and long sleepless nights. . . .

What he now sees is a throng of bayonets clashing against each other in a mist of smoke and blood; thousands of mangled corpses

covering the ground, torn and cut to shreds by the murderous weapons devised by science and civilization, blessed to success by the servants of his God. What he now dreams of are bleeding, wounded and dying men, with missing limbs and matted locks, wet and soaked through with gore. . . .

VIII

A hideous dream detaches itself from a group of passing visions, and alights heavily on his aching chest. The night-mare shows him men, expiring on the battle field with a curse on those who led them to their destruction. Every pang in his own wasting body brings to him in dream the recollection of pangs still worse, of pangs suffered through and for him. He sees and *feels* the torture of the fallen millions, who die after long hours of terrible mental and physical agony; who expire in forest and plain, in stagnant ditches by the road-side, in pools of blood under a sky made black with smoke. His eyes are once more rivetted to the torrents of blood, every drop of which represents a tear of despair, a heart-rent cry, a life-long sorrow. He hears again the thrilling sighs of desolation, and the shrill cries ringing through mount, forest and valley. He sees the old mothers who have lost the light of their souls; families, the hand that fed them. He beholds widowed young wives thrown on the wide, cold world, and beggared orphans wailing in the streets by the thousands. He finds the young daughters of his bravest old soldiers exchanging their mourning garments for the gaudy frippery of prostitution, and the Soul-Ego shudders in the sleeping Form. . . . His heart is rent by the groans of the famished; his eyes blinded by the smoke of burning hamlets, of homes destroyed, of towns and cities in smouldering ruins. . . .

And in his terrible dream, he remembers that moment of insanity in his soldier's life, when standing over a heap of the dead and the dying, waving in his right hand a naked sword red to its hilt with smoking blood, and in his left, the colours rent from the hand of the warrior expiring at his feet, he had sent in a stentorian voice praises to the throne of the Almighty, thanksgiving for the victory just obtained! . . .

He starts in his sleep and awakes in horror. A great shudder shakes his frame like an aspen leaf, and sinking back on his pillows, sick at the recollection, he hears a voice—the voice of the Soul-Ego—saying in him:—

“Fame and victory are vainglorious words. . . . Thanksgiving and prayers for lives destroyed—wicked lies and blasphemy!”

“What have they brought thee or to thy fatherland, those bloody victories!” whispers the Soul in him. “A population clad in iron armour,” it replies. “Two score millions of men dead now to all spiritual aspiration and Soul-life. A people, henceforth deaf to the peaceful voice of the honest citizen’s duty, averse to a life of peace, blind to the arts and literature, indifferent to all but lucre and ambition. What is thy future Kingdom, now? A legion of war-puppets as units, a great wild beast in their collectivity. A beast that, like the sea yonder, slumbers gloomily now, but to fall with the more fury on the first enemy that is indicated to it. Indicated, by whom? It is as though a heartless, proud Fiend, assuming sudden authority, incarnate Ambition and Power, had clutched with iron hand the minds of a whole country. By what wicked enchantment has he brought the people back to those primeval days of the nation when their ancestors, the yellow-haired Suevi, and the treacherous Franks roamed about in their warlike spirit, thirsting to kill, to decimate and subject each other? By what infernal powers has this been accomplished? Yet the transformation has been produced and it is as undeniable as the fact that alone the Fiend rejoices and boasts of the transformation effected. The whole world is hushed in breathless expectation. Not a wife or mother, but is haunted in her dreams by the black and ominous storm-cloud that overhangs the whole of Europe. The cloud is approaching. It comes nearer and nearer. Oh woe and horror! I foresee once more for earth the suffering I have already witnessed. I read the fatal destiny upon the brow of the flower of Europe’s youth! But if I live and have the power, never, oh never shall my country take part in it again! No, no, I will not see—

The glutton death gorged with devouring lives. . . .

“I will not hear—

. robb’d mothers’ shrieks

While from men’s piteous wounds and horrid gashes

The lab’ring life flows faster than the blood!”

IX

Firmer and firmer grows in the Soul-Ego the feeling of intense hatred for the terrible butchery called war; deeper and deeper does it impress its thoughts upon the Form that holds it captive.

Hope awakens at times in the aching breast and colours the long hours of solitude and meditation; like the morning ray that dispels the dusky shades of shadowy despondency, it lightens the long hours of lonely thought. But as the rainbow is not always the dispeller of the storm-clouds but often only a refraction of the setting sun on a passing cloud, so the moments of dreamy hope are generally followed by hours of still blacker despair. Why, oh why, thou mocking Nemesis, hast thou thus purified and enlightened, among all the sovereigns of this earth, him, whom thou hast made helpless, speechless and powerless? Why hast thou kindled the flame of holy brotherly love for man in the breast of one whose heart already feels the approach of the icy hand of death and decay, whose strength is steadily deserting him and whose very life is melting away like foam on the crest of a breaking wave?

And now the hand of Fate is upon the couch of pain. The hour for the fulfilment of nature's law has struck at last. The old Sire is no more; the younger man is henceforth a monarch. Voiceless and helpless, he is nevertheless a potentate, the autocratic master of millions of subjects. Cruel Fate has erected a throne for him over an open grave, and beckons him to glory and to power. Devoured by suffering, he finds himself suddenly crowned. The wasted Form is snatched from its warm nest amid the palm groves and the roses; it is whirled from balmy south to the frozen north, where waters harden into crystal groves and "waves on waves in solid mountains rise"; whither he now speeds to reign and—speeds to die.

X

Onward, onward rushes the black, fire-vomiting monster, devised by man to partially conquer Space and Time. Onward, and further with every moment from the health-giving, balmy South flies the train. Like the Dragon of the Fiery Head, it devours distance and leaves behind it a long trail of smoke, sparks and stench. And as its long, tortuous, flexible body, wriggling and hissing like a gigantic dark reptile, glides swiftly, crossing mountain and moor, forest, tunnel and plain, its swinging monotonous motion lulls the worn-out occupant, the weary and heartsore Form, to sleep. . . .

In the moving palace the air is warm and balmy. The luxurious vehicle is full of exotic plants; and from a large cluster of sweet-smelling flowers arises together with its scent the fairy Queen of dreams, followed by her band of joyous elves. The Dryads laugh

in their leafy bowers as the train glides by, and send floating upon the breeze dreams of green solitudes and fairy visions. The rumbling noise of wheels is gradually transformed into the roar of a distant waterfall, to subside into the silvery trills of a crystalline brook. The Soul-Ego takes its flight into Dreamland. . . .

It travels through aeons of time, and lives, and feels, and breathes under the most contrasted forms and personages. It is now a giant, a Yotun, who rushes into Muspelheim, where Surtur rules with his flaming sword.

It battles fearlessly against a host of monstrous animals, and puts them to flight with a single wave of its mighty hand. Then it sees itself in the Northern Mistworld, it penetrates under the guise of a brave Bowman into Helheim, the Kingdom of the Dead, where a Black-Elf reveals to him a series of its lives and their mysterious concatenation. "Why does man suffer?" enquires the Soul-Ego. "Because he would become one," is the mocking answer. Forthwith, the Soul-Ego stands in the presence of the holy goddess, Saga. She sings to it of the valorous deeds of the Germanic heroes, of their virtues and their vices. She shows the soul the mighty warriors fallen by the hands of many of its past Forms, on battlefield, as also in the sacred security of home. It sees itself under the personages of maidens, and of women, of young and old men, and of children. . . . It feels itself dying more than once in those forms. It expires as a hero-Spirit, and is led by the pitying Walkyries from the bloody battlefield back to the abode of Bliss under the shining foliage of Walhalla. It heaves its last sigh in another form, and is hurled on to the cold, hopeless plane of remorse. It closes its innocent eyes in its last sleep, as an infant, and is forthwith carried along by the beauteous Elves of Light into another body—the doomed generator of Pain and Suffering. In each case the mists of death are dispersed, and pass from the eyes of the Soul-Ego, no sooner does it cross the Black Abyss that separates the Kingdom of the Living from the Realm of the Dead. Thus "Death" becomes but a meaningless word for it, a vain sound. In every instance the beliefs of the Mortal take objective life and shape for the Immortal, as soon as it spans the Bridge. Then they begin to fade, and disappear. . . .

"What is my Past?" enquires the Soul-Ego of Urd, the eldest of the Norn sisters. "Why do I suffer?"

A long parchment is unrolled in her hand, and reveals a long series of mortal beings, in each of whom the Soul-Ego recognises one of its dwellings. When it comes to the last but one, it sees a blood-stained hand doing endless deeds of cruelty and treachery, and it shudders. Guileless victims arise around it, and cry to Orlog for vengeance.

“What is my immediate Present?” asks the dismayed Soul of Werdandi, the second sister.

“The decree of Orlog is on thyself!” is the answer. “But Orlog does not pronounce them blindly, as foolish mortals have it.”

“What is my Future?” asks despairingly of Skuld, the third Norn sister, the Soul-Ego. “Is it to be for ever with tears, and bereaved of Hope?” . . .

No answer is received. But the Dreamer feels whirled through space, and suddenly the scene changes. The Soul-Ego finds itself on a, to it, long familiar spot, the royal bower, and the seat opposite the broken palm-tree. Before it stretches, as formerly, the vast blue expanse of waters, glassing the rocks and cliffs; there, too, is the lonely palm, doomed to quick disappearance. The soft mellow voice of the incessant ripple of the light waves now assumes human speech, and reminds the Soul-Ego of the vows formed more than once on that spot. And the Dreamer repeats with enthusiasm the words pronounced before.

“Never, oh, never shall I, henceforth, sacrifice for vainglorious fame or ambition a single son of my motherland! Our world is so full of unavoidable misery, so poor with joys and bliss, and shall I add to its cup of bitterness the fathomless ocean of woe and blood, called WAR? Avaunt, such thought! . . . Oh, never more. . . .”

XI

Strange sight and change. . . . The broken palm which stands before the mental sight of the Soul-Ego suddenly lifts up its drooping trunk and becomes erect and verdant as before. Still greater bliss, the Soul-Ego finds *himself* as strong and as healthy as he ever was. In a stentorian voice he sings to the four winds a loud and a joyous song. He feels a wave of joy and bliss in him, and seems to know why he is happy.

He is suddenly transported into what looks a fairy-like Hall, lit with most glowing lights and built of materials, the like of which

he had never seen before. He perceives the heirs and descendants of all the monarchs of the globe gathered in that Hall in one happy family. They wear no longer the insignia of royalty, but, *as he seems to know*, those who are the reigning Princes, reign by virtue of their personal merits. It is the greatness of heart, the nobility of character, their superior qualities of observation, wisdom, love of Truth and Justice, that have raised them to the dignity of heirs to the Thrones, of Kings and Queens. The crowns, by authority and the grace of God, have been thrown off, and they now rule by “the grace of divine humanity,” chosen unanimously by recognition of their fitness to rule, and the reverential love of their voluntary subjects.

All around seems strangely changed. Ambition, grasping greediness or envy—miscalled *Patriotism*—exist no longer. Cruel selfishness has made room for just altruism, and cold indifference to the wants of the millions no longer finds favour in the sight of the favoured few. Useless luxury, sham pretences—social and religious—all has disappeared. No more wars are possible, for the armies are abolished. Soldiers have turned into diligent, hard-working tillers of the ground, and the whole globe echoes his song in rapturous joy. Kingdoms and countries around him live like brothers. The great, the glorious hour has come at last! That which he hardly dared to hope and think about in the stillness of his long, suffering nights, is now realized. The great curse is taken off, and the world stands absolved and redeemed in its regeneration! . . .

Trembling with rapturous feelings, his heart overflowing with love and philanthropy, he rises to pour out a fiery speech that would become historic, when suddenly he finds his body gone, or, rather, it is replaced by another body. . . . Yes, it is no longer the tall, noble Form with which he is familiar, but the body of somebody else, of whom he as yet knows nothing. . . . Something dark comes between him and a great dazzling light, and he sees the shadow of the face of a gigantic timepiece on the ethereal waves. On its ominous dial he reads:

“NEW ERA: 970,995 YEARS SINCE THE INSTANTANEOUS DESTRUCTION BY PNEUMO-DYNORIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE. 971,000 SOLAR YEARS SINCE THE SUBMERSION OF THE EUROPEAN CONTINENTS AND ISLES. SUCH ARE THE DECREE OF ORLOG AND THE ANSWER OF SKULD. . . .”

He makes a strong effort and—is himself again. Prompted by

the Soul-Ego to REMEMBER and ACT in conformity, he lifts his arms to Heaven and swears in the face of all nature to preserve peace to the end of his days—in his own country, at least.

.

A distant beating of drums and long cries of what he fancies in his dream are the rapturous thanksgivings, for the pledge just taken. An abrupt shock, loud clatter, and, as the eyes open, the Soul-Ego looks out through them in amazement. The heavy gaze meets the respectful and solemn face of the physician offering the usual draught. The train stops. He rises from his couch weaker and wearier than ever, to see around him endless lines of troops armed with a new and yet more murderous weapon of destruction—ready for the battlefield.

—SANJNA

Lucifer, June, 1888

THE NEW CYCLE

WE cannot inaugurate this first issue of an official and strictly Theosophical Magazine without giving our readers some information that seems essential to us.

Indeed, the ideas held to this day with regard to the Theosophical Society in India, as it has been called, are so vague and so varied, that even many of our members entertain very erroneous views concerning it. Nothing could show more convincingly the necessity of making well known the goals we pursue in a Magazine devoted exclusively to Theosophy. Also, before asking our readers to become interested in it, or even to take up its study, they need to be given some preliminary explanations.

What is Theosophy? Why use this pretentious name, we are asked at the outset. When we answer that Theosophy is Divine Wisdom, or the Wisdom of the Gods (*Theo-Sophia*), rather than that of a God, a still more extraordinary objection is raised: "Then, are you not Buddhists? Yet we know that the Buddhists believe neither in *a*, nor several Gods. . . ."

Nothing could be more correct. But, in the first place, we are no more Buddhists than we are Christians, Mussulmans, Jews, Zoroastrians or Brahmins. Furthermore, concerning the question of Gods: we hold to the esoteric method of the *Hyponia* taught by Ammonius Saccas—*i.e.*, to the occult meaning of the term. Did not Aristotle say: "The Divine Essence permeating nature and diffused throughout the entire Universe (which is infinite), that which the *hoi polloi* call Gods, is simply . . . the first prin-

principles”—in other words, the creative intelligent forces of Nature. From the fact that Buddhist philosophers admit and know of the nature of these forces as well as anybody, it does not follow that the Society—as a Society—is therefore Buddhist. The Society, in its capacity as an abstract corporation, believes in nothing, accepts nothing, teaches nothing. The Society *per se* cannot and must not have any religion, for it contains all religions. Cults are, after all, but external vehicles, more or less material forms and containing more or less of the essence of the One and Universal Truth. In its essential nature Theosophy is the spiritual as well as the physical science of this Truth—the very essence of deistic and philosophical research. As visible representative of the universal Truth, since it contains all religions and philosophies, and since each of them contains in its turn a portion of this Truth—the Society could not be sectarian, have preferences, or be any more partial than, say, an anthropological or geographic society. Do the latter care to what religion their explorers belong, so long as each of their members bravely carries out his duty?

Now, if we are asked, as has been done already so many times, whether we are deists or atheists, spiritualists or materialists, idealists or positivists, royalists, republicans, or socialists, we can only answer that each of these opinions is represented in the Society. I have but to repeat what I said just ten years ago in a lead article in the *Theosophist*, to show how much that which the general public thinks of us is different from what we really are. Our Society has been accused from time to time of the most baroque and contradictory misdeeds, and has been charged with motives and ideas that it has never had. What has not been said of us! One day we were an association of ignoramuses, believers in miracles; the next day, we were declared to be thaumaturgists; our aim was secret and entirely political, it was said in the morning—that we were Carbonari and dangerous Nihilists; then, in the evening, we were found to be spies salaried by autocratic and monarchic Russia. At other times, without any transition, we were believed to be Jesuits seeking to ruin French Spiritism. American Positivists saw in us religious fanatics, while the clergy of all nations denounced us as emissaries of Satan etc., etc. . . . Finally, our good critics with impartial urbanity divided all theosophists into two categories: *charlatans* and *dupes*. . . .

Well, men slander only those they hate or “fear.” Why should

we be hated? As to fearing us, who can say? Truth is not always welcome and, perhaps, we utter too many *real* truths! Yet, since the day our Society was founded in the United States, fourteen years ago, our teachings have received wholly unhopd-for attention. The original program had to be enlarged, and the territory of our researches and combined explorations now extends towards unlimited horizons. This expansion was made necessary by the ever growing number of our members, a number still increasing daily; the diversity of their races and their religions requiring ever deeper studies on our part. However, although our program was enlarged, nothing was changed as to the three main objects, except, alas, with regard to the one dearest to our heart, the first, that is: Universal Brotherhood without distinction of race, color or creed. Notwithstanding all our efforts, this object has almost always been ignored, or has remained a dead letter, in India especially, thanks to the innate superciliousness and national pride of the English. Except for that, the other two objects, that is to say, the study of Oriental religions, especially of the ancient Vedic and Buddhistic scriptures, and our researches into the latent powers of man, have been pursued with a zeal that has received its reward.

Since 1876 we have been compelled to deviate more and more from the main highway of general principles, originally laid down, and to take ever widening subsidiary paths. Thus in order to satisfy all Theosophists, and to follow the evolution of all religions, we have been forced to travel clear around the globe, beginning our pilgrimage at the dawn of the cycle of nascent humanity. These researches have resulted in a synthesis which has just been sketched in *The Secret Doctrine*, certain portions of which will be translated in this Magazine. The doctrine is barely outlined in our volumes; and yet the mysteries unveiled therein concerning the beliefs of the prehistoric peoples, cosmogenesis and anthropology, had never been divulged until now. Certain of its dogmas and theories are in conflict with scientific theories, especially with those of Darwin; yet they explain and throw light on what to this day had remained incomprehensible; and fill more than one gap, left open, *nolens volens*, by official science. But we had to present all these doctrines, such as they are, or never to broach the subject at all. He who is frightened by these infinite prospects and would seek to reduce them by using the shortcuts

and the “flying bridges” artificially constructed by modern science over its thousand and one gaps, will do better not to enter the Thermopylae of archaic science.

Such has been one of the results our Society has achieved; a poor one, perhaps, but one that will certainly be followed by further revelations, exoteric or purely esoteric. If we speak thereof it is to prove that we do not preach any religion in particular, leaving each member utterly free to follow his own particular belief. The prime object of our organization, of which we strive to make a real brotherhood, is fully expressed in the motto of the Theosophical Society and of all its organs: “There is no Religion higher than Truth.” Hence, as an impersonal Society, we must welcome Truth wherever it may be found, without partiality for any one belief as against another. This leads directly to a quite logical deduction: if we acclaim and welcome with open arms every earnest seeker after truth, it follows that there is no place in our ranks for the ardent sectarian, for the bigot, or for the hypocrite surrounded by a “Chinese wall” of dogmas, each stone of which bears the inscription: “No one may pass here.” What, indeed, could be the position in our midst of a fanatic whose religion forbids all research, and does not admit the free use of reason—when the original concept, the very root from which grows the beautiful plant that we call Theosophy, is free and complete research into all the mysteries, natural, divine, or human!

Except for this restriction, the Society invites everyone to participate in its investigations and discoveries. Whoever feels his heart beating in unison with the great heart of humanity, whoever feels his interests at one with those who are poorer and less fortunate than himself; whoever, man or woman, is ever ready to lend a helping hand to those who suffer, whoever is fully conscious of the real meaning of “Egoism,” is a Theosophist by birth and by right. He can always be sure of finding sympathetic hearts amongst us. Our Society is in fact a small, special humanity, where, as among mankind at large, one may always find his counterpart.

If it is objected that in it the atheist rubs elbows with the deist, and the materialist with the idealist, we answer: “What of it?” If an individual is a materialist, that is, discerns in matter an infinite potency for the creation, or rather for the evolution of

all terrestrial life; or else a spiritualist endowed with a spiritual perception the other one does not have, why should this prevent one or the other from being a good Theosophist? Besides, those who worship a Personal God or Divine Substance are far more materialistic than the Pantheists who reject the idea of a carnalized God but who perceive the divine essence in each atom. The whole world knows that Buddhism recognizes neither a God nor Gods. And yet the Arhat, for whom each atom of dust is as full of *Swabhavat* (plastic substance, eternal and intelligent, though impersonal) as he is himself, and who tries to assimilate this *Swabhavat* by identifying himself with the All in order to reach Nirvana, must in order to reach it follow the same Path of sorrows, of renunciation, of good works and of altruism, and has to lead as saintly a life, although less selfish in motive, as the beatified Christian. What matters the passing form if the goal pursued is the same Eternal Essence, whether that Essence appear to human perception under the guise of a Substance, of an immaterial Breath, or of a No-thing! Let us admit the PRESENCE, whether called Personal God or Universal Substance, and let us admit a *cause*, since we all see effects. But these effects being the same for the Buddhist atheist as for the Christian deist, and the cause being as inscrutable for the one as for the other, why should we waste our time pursuing an illusive shadow? In the final analysis, the greatest of materialists, as well as the most transcendental of philosophers, admits the omnipresence of an impalpable Proteus, omnipotent in its ubiquity throughout all kingdoms of nature, including man—a Proteus indivisible in its essence, without form and yet manifesting itself in all forms, which is here, there, everywhere and nowhere, which is the All and the Nothing, which is all things and always One, Universal Essence which binds, limits and contains everything, and which everything contains. What theologian can go beyond that? It is enough to recognize these verities to be a Theosophist; for such a confession amounts to admitting that not only humanity—even though consisting of thousands of races—but all that lives and vegetates, all that in one word is, is made up of the same essence and substance, is animated by the same spirit, and that, therefore, there is solidarity throughout nature, on the physical as well as on the moral plane.

We have already said in the *Theosophist*: “Born in the United

States of America, the Theosophical Society was constituted on the model of its mother country. The latter, as we know, omits the name of God from its constitution, lest, said the Fathers of the Republic, this word someday afford the pretext for a State religion; for they wanted to grant absolute equality in its laws to all religions so that all would support the State and all in their turn would be protected.”

The Theosophical Society was established on this beautiful model.

As of today its one hundred seventy-three [173] branches are grouped into several Sections. In India these sections are self-governing and self-supporting; outside of India there are two large Sections, one in America, and the other one in England (American Section and British Section). Thus each branch as well as each member, having the right to profess the religion and to study the sciences or philosophies it or he prefers, provided that the whole remains united by bonds of solidarity and fraternity —our Society may be truly called the “Republic of Conscience.”

While being free to engage in those intellectual pursuits that please him the most, each member of our Society must, however, give some reason for belonging to it, which means that each member must do his own chosen part, however small it may be, by way of mental work or otherwise, for the good of all. If he does not work for others, he has no reason for being a Theosophist. All of us must work for the liberation of human thought, for the elimination of selfish and sectarian superstitions, and for the discovery of all the truths that are within the reach of the human mind. This goal cannot be attained with greater certainty than through the culture of solidarity on the plane of mental work. No honest worker, no serious seeker, has ever returned therefrom empty-handed; and there are hardly any men or women, however busy they may be thought to be, unable to lay their moral or pecuniary mite on the altar of Truth. Henceforth it will be the duty of the Presidents of branches and Sections to see to it that there be no such drones who do nothing but buzz in the Theosophical beehive.

One further word. How many times have not the two founders of the Theosophical Society been accused of ambition and autocracy! How many times have they not been reproached with a pretended desire to impose their will on other members! Nothing

could be more unjust. The founders of the Society have always been the first and humblest servants of their co-workers and colleagues; always showing themselves ready to help others with the feeble lights at their disposal, and to support them in the fight against the egoists, the indifferent and the sectarians; for such is the first battle for which everyone must be prepared who enters our Society, so little understood by the general public. Besides, the reports published after each Annual Convention are there to prove this. At our last convention, held in Madras, in December 1888, important reforms were proposed and adopted. Anything resembling a financial obligation was discontinued, even the payment of 25 francs for the cost of a diploma having been abolished. Hereafter members will be free to donate what they wish, if their heart is set on helping and supporting the Society, or, not to give anything.

Under these conditions, and at this moment of Theosophical history, it is easy to understand the goal of a Magazine devoted exclusively to the spread of our ideas. In it we would like to be able to open up new intellectual horizons, to trace unexplored paths leading to the amelioration of humankind; to offer words of comfort to all the disinherited of the earth who suffer from a spiritual void, or from an absence of material goods. We invite all noble-hearted persons who would respond to this appeal to join us in this humanitarian work.

Every contributor, whether a member of our Society or merely in sympathy with it, can help us to make of this Magazine the only organ of true Theosophy in France. We are now facing all the glorious possibilities of the future. Once again the hour has struck for the great periodical return of the rising tide of mystic thought in Europe. We are surrounded on all sides by the ocean of universal science—the science of life eternal—bringing in its waters the buried and long forgotten treasures of vanished generations, treasures still unknown to the modern civilized races. The powerful current rising from the submarine abysses, from the depths where lie the learning and arts engulfed with the antediluvian Giants—demi-gods, though mortals hardly yet formed; this current blows us in the face, murmuring: “That which was, still is; that which is forgotten, buried for æons in the depths of Jurassic strata, may once again reappear on the surface. Prepare yourselves.”

Happy those who understand the language of the elements. But, where are those heading to whom the word element conveys no other meaning than the one given to it by materialistic physics and chemistry? Will the great waters carry them toward familiar shores when they will have been swept off their feet in the oncoming flood? Will they be carried toward the summit of a new Ararat, toward the heights where are light and sun and a safe spot to stand on, or toward a bottomless abyss that will engulf them as soon as they attempt to fight against the irresistible waves of a new element?

Let us prepare, and let us study Truth in all its aspects, trying not to ignore any of them, if we do not wish, when the hour will have struck, to fall into the abyss of the unknown. It is useless to rely on chance, and to await the approaching intellectual and psychic crisis with indifference if not with total incredulity, saying to oneself that if worse comes to worst, the tide will carry us quite naturally to the shore; for there is a strong likelihood of the tide stranding but a corpse! The battle will be fierce, in any case, between brutal materialism and blind fanaticism on the one hand, and on the other philosophy and mysticism—that more or less thick veil of the Eternal Truth.

It is not materialism that will have the upper hand. Everyone fanatically clinging to an idea isolating him from the universal axiom—“There is no Religion higher than Truth”—will find himself separated like a rotten plank from the new ark called Humanity. Tossed by the waves, chased by the winds, buffeted by this element so terrible because unknown, he will soon find himself swallowed up.

Yes, thus it must be, and it cannot be otherwise when the flame of modern materialism, artificial and cold, will be extinguished for lack of fuel. Those who cannot conceive of a spiritual Ego, of a living Soul, and of an eternal Spirit, within their material shell (which owes its illusory life only to these *principles*); those for whom the great wave of hope in a life beyond the grave is a bitter draught, the symbol of an unknown quantity, or else the subject of a belief *sui generis*, the result of mediumistic or theological hallucinations—those will do well to be prepared for the keenest of disappointments the future could have in store for them. For, from the depths of the muddy black waters of matter, hiding from them on all sides the horizons of the great beyond,

a mystic force is rising towards the closing years of this century. A mere touch, at the most, until now, but a *superhuman* touch, “supernatural” only for the superstitious and the ignorant. The Spirit of Truth is at this moment moving upon the face of these black waters, and, separating them, forces them to yield their spiritual treasures. This spirit is a force that cannot be either checked or stopped. Those who recognize it and feel that this is the supreme moment of their salvation, will be carried by it beyond the illusions of the great astral serpent. The bliss they will experience will be so sharp and so keen that were they not in spirit detached from their bodies of flesh, this beatitude would wound them like a sharpened blade. It is not pleasure that they will feel, but a bliss which is a foretaste of the wisdom of the gods, of the knowledge of good and evil, and of the fruits of the Tree of Life.

But whether the man of today be a fanatic, a skeptic, or a mystic, he must realize that it is fruitless to struggle against these two moral forces now unleashed and engaged in a fight to the finish. He is at the mercy of these two adversaries and there is no intermediary power capable of protecting him. It is but a matter of choice: to let oneself be carried away naturally and without struggle by the flood of unfolding mysticism, or else to struggle and react against the stresses of the moral and psychic evolution and to feel oneself swallowed up in the Maelstrom of the new tide. At this very time the whole world with its centers of great intellect and of human culture, with its political, literary, artistic and commercial centers, is in turmoil, everything is tottering, falling apart, and now tending to re-form. It is useless to blind oneself to this, useless to hope one will be able to remain neutral between these two warring forces; one can only be crushed, or has to choose between them. The man who thinks he has chosen freedom and who nevertheless remains submerged in this seething and foaming cauldron of filth called social life, utters the most terrible lie to his Divine Self; a lie that will blind this Self through its long series of future incarnations. All of you who waver on the path of Theosophy and of the occult sciences, who tremble on the golden threshold of Truth, the only Truth still open to you, since all the others have failed, one after the other—look the Great Reality now offering itself to you straight in the face. These words are for the mystically inclined only, for them

alone they will be of some importance; for those who have already made their choice they will prove vain and useless. But you Occultists, Kabalists and Theosophists, you know well that a word as old as the world, though new to you, has been sounded at the beginning of this cycle, and lies potentially, although not articulate for those others, in the sum of the ciphers of the year 1889; you know that a note, never before heard by the men of the present era, has just been sounded, and that a new kind of thought has arisen, fostered by the evolutionary forces. This thought differs from all that has ever been produced in the 19th Century; yet it is identical with what was the keynote and the keystone of every century, especially the last one: "Absolute Freedom of Human Thought."

Why try to kill, to suppress, that which cannot be destroyed? Why fight when one has no other choice than either to allow oneself to be lifted up to heaven on the crest of the spiritual tide, beyond stars and universes, or to be swallowed in the gaping abyss of the ocean of matter? Vain are your efforts to plumb the un-soundable in search of the roots of that matter so glorified in our century; for these roots grow in Spirit and in the Absolute, and do not exist, though being eternal. This continuous contact with flesh, blood, and bones, with the illusion of differentiated matter only blinds you; and the more you advance in the realm of chemical and impalpable atoms the more will you become convinced that they exist only in your imagination. Do you believe that you will really discover all truths and all the realities of being there? But, death stands at the door of all of us, ready to close it on the soul of the beloved escaping from its prison, on that soul which alone gave reality to the body; and is love eternal to be likened to the molecules of that matter which changes and disappears?

But perhaps you are indifferent to all this; if so, of what importance to you are the love and the souls of those whom you loved, since you do not believe in these souls? Be it so. Your choice is already made. You have entered the path that crosses but the arid wastes of matter. You have doomed yourself to vegetate there through a long series of lives, content henceforth with feverish hallucinations instead of spiritual perceptions, with passions instead of love, with the rind instead of the fruit.

But you, friends and readers, who aspire to something more

than the life of the squirrel in its ceaselessly revolving wheel; you who are not satisfied with the cauldron which is ever boiling without producing anything, you who do not mistake hollow echoes as old as the world for the divine voice of Truth, prepare yourselves for a future that few of you have dreamed of unless you have already set your feet upon the Path. For you have chosen a way which, in the beginning lined with thorns, will soon widen, and lead you straight to the Divine Truth. You are free to doubt at first; free not to accept on someone's word what is taught concerning the source and the cause of this Truth, but you can always listen to what the voice is saying, you can always watch the effects produced by the creative force which emerges from the depths of the unknown. The arid soil upon which our present generations are moving at the close of this age of spiritual starvation and material satiety, is in need of a sign, of a rainbow—symbol of hope—above its horizon. For, of all past centuries, the nineteenth is the most criminal. It is criminal in its fearful selfishness, in its scepticism that scoffs at the mere idea of something beyond matter; in its idiotic indifference to all that is not the personal "I"—far more so than any of the centuries of barbaric ignorance and intellectual darkness. Our century must be saved from itself before its last hour strikes. Now is the time for action by all who see the sterility and foolishness of an existence blinded by materialism and so ferociously indifferent to the fate of others. It is for them to devote their best energies, all their courage and all their efforts to bring about an intellectual reform. This reform cannot be accomplished except through Theosophy, and, let us say it, Occultism, or the Wisdom of the East. Many are the paths leading to it, but Wisdom is forever one. Artists foresee it, those who suffer dream of it, the pure in spirit know it. Those who work for others cannot remain blind before its reality even though they do not always know it by name. It is only the light-headed and empty-minded, the selfish and vain drones deafened by the sound of their own buzzing who can ignore this high ideal. They will live until life itself becomes an unbearable burden to them.

Let it be known, however, that these pages are not written for the masses. They are neither a call for reform nor an effort to win over to our views those who are happy in life. They are addressed only to those who are ready to understand them, to those

who suffer, to those who are thirsty and hungry for any reality in this world of shifting shadows. And why should those not have enough courage to give up their frivolous ways of life, above all their pleasures and even some of their business interests, unless the care of these interests is a duty owed to their families or to others? No one is so busy or so poor that he cannot be inspired by a noble ideal to follow. Why hesitate to blaze a trail toward that ideal through all obstacles, all hindrances, all the daily considerations of social life, and to advance boldly until it is reached? Ah! those who would make this effort would soon find that the “narrow gate” and “the thorny path” lead to spacious valleys with unlimited horizons, to a state without death, for one rebecomes a God! It is true that the first requisites for getting there are absolute unselfishness and unlimited devotion to the interests of others, and complete indifference as to the world and its opinions. To take the first step on this ideal path requires a perfectly pure motive; no frivolous thought must be allowed to divert our eyes from the goal; no hesitation, no doubt must fetter our feet. Yet, there are men and women perfectly capable of all this, and whose only desire is to live under the aegis of their Divine Nature. Let these, at least, have the courage to live this life and not to hide it from the sight of others! No one’s opinion could ever be above the rulings of our own conscience, so, let that conscience, arrived at its highest development, be our guide in all our common daily tasks. As to our inner life, let us concentrate all our attention on our chosen Ideal, and let us ever look *beyond* without ever casting a glance at the mud at our feet. . . .

Those capable of such an effort are true Theosophists; all others are but members more or less indifferent, and quite often useless.

H. P. BLAVATSKY

La Revue Theosophique, March 21, 1889

THE LAST SONG OF THE SWAN

I see before my race an age or so,
And I am sent to show a path among the thorns,
To take them in my flesh.
Well, I shall lay my bones
In some sharp crevice of the broken way;
Men shall in better times stand where I fell,
And singing, journey on in perfect bands
Where I had trod alone. . . .

THEODORE PARKER

WHENCE the poetical but very fantastic notion—even in a myth—about swans singing their own funeral dirges? There is a Northern legend to that effect, but it is not older than the middle ages. Most of us have studied ornithology; and in our own days of youth we have made ample acquaintance with swans of every description. In those trustful years of everlasting sunlight, there existed a mysterious attraction between our mischievous hand and the snowy feathers of the stubby tail of that graceful but harsh-voiced King of aquatic birds. The hand that offered treacherously biscuits, while the other pulled out a feather or two, was often punished; but so were the ears. Few noises can compare in cacophony with the cry of that bird—whether it be the “whistling” (*Cygnus Americanus*) or the “trumpeter” swan. Swans snort, rattle, screech and hiss, but certainly they do not sing, especially when smarting under the indignity of an unjust assault upon their tails. But listen to the legend. “When feeling life departing, the swan lifts high its head, and breaking into a long, melodious chant—a heart-rending song of death—the noble bird sends heavenward a melodious protest, a plaint that moves to tears man and beast, and thrills through the hearts of those who hear it.”

Just so, “those who hear it.” But who ever heard that song sung by a swan? We do not hesitate to proclaim the acceptance of such a statement, even as a poetical license, one of the numerous paradoxes of our incongruous age and human mind. We have no serious objection to offer—owing to personal feelings—to Fenelon,

the Archbishop and orator, being dubbed the “Swan of Cambrai,” but we protest against the same dubious compliment being applied to Shakespeare. Ben Jonson was ill-advised to call the greatest genius England can boast of—the “sweet swan of Avon”; and as to Homer being nicknamed “the Swan of Meander”—this is simply a posthumous libel, which LUCIFER can never disapprove of and expose in sufficiently strong terms.

Let us apply the fictitious idea rather to things than to men, by remembering that the swan—a symbol of the Supreme Brahm and one of the *avatars* of the amorous Jupiter—was also a symbolical type of cycles; at any rate of the tail-end of every important cycle in human history. An emblem as strange, the readers may think, and one as difficult to account for. Yet it has its *raison d'etre*. It was probably suggested by the swan loving to swim in circles, bending its long and graceful neck into a ring, and it was not a bad typical designation, after all. At any rate the older idea was more graphic and to the point, and certainly more logical, than the later one which endowed the swan's throat with musical modulations and made of him a sweet songster, and a seer to boot.

The last song of the present “Cyclic Swan” bodes us an evil omen. Some hear it screeching like an owl, and croaking like Edgar Poe's raven. The combination of the figures 8 and 9, spoken of in last month's editorial,* has borne its fruits already. Hardly had we spoken of the dread the Cæsars and World-Potentates of old had for number 8, which postulates the *equality of all men*, and of its fatal combination with number 9—which represents the earth *under an evil principle*—when that principle began making sad havoc among the poor Potentates and the Upper Ten—their subjects. The Influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has levelled its members through death to an absolute equality with their grooms and kitchen-maids. *Sic transit gloria mundi!* Its first victim was the Empress Dowager of Germany; then the ex-Empress of Brazil, the Duke d'Aosta, Prince William of Hesse Philippstal, the Duke of Montpensier, the Prince of Swarzburg Rudolstadt, and the wife of the Duke of Cambridge; besides a number of Generals, Am-

* “1890!—On the New Year's Morrow,” *Lucifer* for January, 1890—see H.P.B. pamphlet, *Occult Symbols and Practice*, p. 8.—Eds.

bassadors, Statesmen, and their mothers-in-law. Where, when, at what victim shalt thou stop thy scythe, O “innocent” and “harmless” Influenza?

Each of these royal and semi-royal Swans has sung his last song, and gone “to that bourne” whence *every* “traveller returns,”—the aphoristical verse to the contrary, notwithstanding. Yea, they will now solve the great mystery for themselves, and Theosophy and its teaching will get more adherents and believers among royalty in “heaven,” than it does among the said caste on earth.

Apropos of Influenza—miscalled the “Russian,” but which seems to be rather the scape-goat, while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians—what is it? Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.

What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonouring a fellow creature; which is almost ubiquitous; and which shows such strange discrimination in the selection of its victims? Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only “an agile microbe” as Dr. Symes Thomson would make us think? And is it quite true that the *influential* Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum—or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest—the so-called “Russian Influenza” is veiled to this day, though its body *is* heavy to many, especially to the old and the weak, and almost invariably fatal to invalids. A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the precursor of cholera—at St. Petersburg, at any rate. This is, to say the least, a very strange statement. That which is now called “influenza,” was known before as the *grippe*, and the latter was known in Europe as an epidemic, cen-

turies before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, *alias* “grippe,” may prove interesting to some readers. This is what we gather from authoritative sources.

The earliest visit of it, as recorded by medical science, was to Malta in 1510. In 1577 the young influenza grew into a terrible epidemic, which travelled from Asia to Europe to disappear in America. In 1580 a new epidemic of *grippe* visited Europe, Asia and America, killing *the old people, the weak and the invalids*. At Madrid the mortality was enormous, and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany; thence passed, in 1593, into France and Italy. In 1658-1663 it visited Italy only; in 1669, Holland; in 1675, Germany and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the “innocent” visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 per cent dying from catarrh or influenza at Vienna. In 1732 and 1733, a new epidemic of the *grippe* appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782, 40,000 persons were taken ill *on one day*, at St. Petersburg. In 1830, the influenza made a successful journey round the world—that only time—as *the first pioneer* of cholera. It returned again from 1833 to 1837. In the year 1847, it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg *Novoyé Vremya* that Dr. Hirsh shows from 1510 to 1850 over 300 great epidemics of *grippe* or *influenza*, both general and local, severe and weak. According to the above-given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called “Russian.” That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of *Blitz catarrhe*. It has nothing in common with the ordinary *grippe*, so easily caught in cold and damp weather; and

it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centres of contagion to start from; an epidemic which spreads at once like an air-current, embracing whole countries and parts of the world; striking at the same time the mariner, in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world's White-chapels, sunk in and soaked through with filth, and the aristocrat in his high mountain *sanitarium*, like Davos in Engadin,¹ where no lack of sanitary arrangements can be taken to task for it—such a disease can bear no comparison with epidemics of the ordinary, common type, *e.g.*, such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the “microbe-killer,” himself, and his host of assistants. Does it not seem, therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well nigh thrown into confusion and shuffled seasons all over the globe for the last few years—than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen—“the life supporter” of all that lives and breathes—does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight and becomes heavier than is its wont. In short—oxygen becomes ozone. That would account probably for the preliminary symptoms of in-

¹ “Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland.”—The Morning Post of January 21, 1890.

fluenza. Descending, and spreading on earth with an extraordinary rapidity, oxygen would, of course, produce a still greater combustion: hence the terrible heat in the patient's body and the paralysis of rather weak lungs. What says Science with respect to ozone: "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science.*" A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand "too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it." This is proceeding on rather occult lines. "The real ozone is the Elixir of Life," says *The Secret Doctrine*, Vol. I, p. 144, 2nd foot-note. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (*Vide* pp. 113 and 114, Vol. II) and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who wrote in *Novoyé Vremya* (No. 4931, Nov. 19th, old style, 1889) giving sound advice on the subject of the influenza, then just appeared—knew what he was talking about. Summarizing the idea, he stated as follows:

. . . It becomes thus evident that the real causes of this simultaneous spread of the epidemic all over the Empire under the most varied meteorological conditions and climatic changes—are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions. . . . The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general*, separated officially and substantially from medical men.

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic country—China, this time—was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny. When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for

their despising the “occult” sciences, and sacrificing truth to personal prejudices.

Meanwhile, the last death song of the cyclic Swan has commenced; only few are they who heed it, as the majority has ears merely not to hear, and eyes—to remain blind. Those who do, however, find the cyclic song sad, very sad, and far from melodious. They assert that besides influenza and other evils, half of the civilized world’s population is threatened with violent death, this time thanks to the conceit of the men of *exact* Science, and the all grasping selfishness of speculation. This is what the new craze of “electric lighting” promises every large city before the dying cycle becomes a corpse. These are facts, and not any “crazy speculations of *ignorant* Theosophists.” Of late Reuter sends almost daily such agreeable warnings as this on electric wires in general, and electric wires in America—especially:

Another fatal accident, arising from the system of overhead electric lighting wires, is reported today from Newburgh, New York State. It appears that a horse while being driven along touched an iron awning-post with his nose, and fell down as if dead. A man, who rushed to assist in raising the animal, touched the horse’s head-stall and immediately dropped dead, and another man who attempted to lift the first, received a terrible shock. The cause of the accident seems to have been that an electric wire had become slack and was lying upon an iron rod extending from the awning-post to a building, and that the full force of the current was passing down the post into the ground. The insulating material of the wire had become thoroughly saturated with rain. (*Morning Post*, Jan. 21.)

This is a cheerful prospect, and looks indeed as if it were one of the “last songs of the Swan” of *practical* civilization. But, there *is* balm in Gilead—even at this eleventh hour of our jaw-breaking and truth-kicking century. Fearless clergymen summon up courage and dare to express publicly their actual feelings, with thorough contempt for “the utter humbug of the cheap ‘religious talk’ which obtains in the present day.”² They are daily mustering new forces; and hitherto rabidly conservative daily papers fear not to allow their correspondents, when occasion requires, to fly into the venerable faces of *Cant*, and Mrs. Grundy. It is true that the subject

² Revd. Hugh B. Chapman, Vicar St. Luke’s, Camberwell, in *Morning Post*, January 21st.

which brought out the wholesome though unwelcome truth, in the *Morning Post*, was worthy of such an exception. A correspondent, Mr. W. M. Hardinge, speaking of Sister Rose Gertrude, who has just sailed for the Leper Island of Molokai suggests that—“a portrait of this young lady should somehow be added to one of our national galleries” and adds:

Mr. Edward Clifford would surely be the fitting artist. I, for one, would willingly contribute to the permanent recording, by some adequate painter, of whatever manner of face it may be that shrines so saintly a soul. Such a subject—too rare, alas, in England—should be more fruitful than precept.³

Amen. Of precepts and tall talk in fashionable churches people have more than they bargain for; but of really practical Christ-like work in daily life—except when it leads to the laudation and mention of names of the would-be philanthropists in public papers—we see *nil*. Moreover, such a subject as the voluntary Calvary chosen by Sister Rose Gertrude is “too rare” indeed, anywhere, without speaking of England. The young heroine, like her noble predecessor, Father Damien,⁴ is a true Theosophist in daily life and practice—the latter the greatest ideal of every genuine follower of the Wisdom-religion. Before such work, of practical Theosophy, religion and dogma, theological and scholastic differences, nay even esoteric knowledge itself are but secondary accessories, accidental details. All these must give precedence to and disappear before Altruism (real Buddha- and Christ-like altruism, of course, not the theoretical twaddle of Positivists) as the flickering tongues of gas light in street lamps pale and vanish before the rising sun. Sister Rose Gertrude is not only a great and saintly heroine, but also a spiritual mystery, an EGO not to be fathomed on merely intellectual or even psychic lines. Very true, we hear of whole nunneries having volunteered for the same work at Molokai, and we readily believe it, though this statement is made more for the glorification of Rome than for Christ and His work. But, even if true, the offer is no parallel. We have known nuns who were ready to walk across a prairie on fire to escape convent life. One of them confessed in an agony of despair that death was sweet and even the prospect of *physical tortures* in hell was preferable to life in a convent and its *moral* tortures. To such, the prospect of buying a few years of freedom and fresh air at the

³ *Loc. cit.*

⁴ *Vide* “Key to Theosophy,” p. 239, what Theosophists think of Father Damien.

price of dying from leprosy is hardly a sacrifice but a choice of the lesser of two evils. But the case of Sister Rose Gertrude is quite different. She gave up a life of personal freedom, a quiet home and loving family, all that is dear and near to a young girl, to perform unostentatiously a work of the greatest heroism, a most ungrateful task, by which she cannot even save from death and suffering her fellow men, but only soothe and alleviate their moral and physical tortures. She sought no notoriety and shrank from the admiration or even the help of the public. She simply did the bidding of *her* MASTER—to the very letter. She prepared to go unknown and unrewarded in this life to an almost certain death, preceded by years of incessant physical torture from the most loathsome of all diseases. And she did it, not as the Scribes and Pharisees who perform their prescribed duties in the open streets and public Synagogues, but verily as the Master had commanded: alone, in the secluded closet of her inner life and face to face only with “her Father in secret,” trying to conceal the grandest and noblest of all human acts, as another tries to hide a crime.

Therefore, we are right in saying that—in this our century at all events—Sister Rose Gertrude is, as was Father Damien before her—a *spiritual mystery*. She is the rare manifestation of a “Higher Ego,” free from the trammels of all the elements of its Lower one; influenced by these elements only so far as the errors of her terrestrial sense-perceptions—with regard to religious form—seem to bear a true witness to that which is still human in her Personality—namely, her reasoning powers. Thence the ceaseless and untiring self-sacrifice of such natures to what appears *religious* duty, but which in sober truth is the very essence and *esse* of the dormant Individuality—“divine compassion,” which is “no attribute” but verily “the law of laws, eternal Harmony, Alaya’s SELF.”⁵ It is this compassion, crystallized in our very being, that whispers night and day to such as Father Damien and Sister Rose Gertrude—“Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?” Yet, “Personality” —having been blinded by training and religious education to the real presence and nature of the HIGHER SELF—recognizes not its voice, but confusing it in its helpless ignorance with the external and extraneous Form, which it was taught to regard as a divine Reality—it sends heavenward and outside instead of addressing

⁵ See “Voice of the Silence,” pp. 69 and 71.

them inwardly, thoughts and prayers, the realization of which is in its SELF. It says in the beautiful words of Dante Rossetti, but with a higher application:

. For lo! thy law is passed
 That this my love should manifestly be
 To serve and honour thee;
 And so I do; and my delight is full,
 Accepted by the servant of thy rule.

How came this blindness to take such deep root in human nature? Eastern philosophy answers us by pronouncing two deeply significant words among so many others misunderstood by our present generation—*Maya* and *Avidya*, or “Illusion” and that which is rather the opposite of, or the absence of knowledge, in the sense of esoteric science, and not “ignorance” as generally translated.

To the majority of our casual critics the whole of the aforesaid will appear, no doubt, as certain of Mrs. Partington’s learned words and speeches. Those who believe that they have every mystery of nature at their fingers’ ends, as well as those who maintain that official science alone is entitled to solve for Humanity the problems which are hidden far away in the complex constitution of man —will never understand us. And, unable to realize our true meaning, they may, raising themselves on the patterns of modern negation, endeavour, as they always have, to push away with their scientific mops the waters of the great ocean of occult knowledge. But the waves of *Gupta Vidya* have not reached these shores to form no better than a slop and puddle, and serious contest with them will prove as unequal as Dame Partington’s struggle with the waters of the Atlantic Ocean. Well, it matters little anyhow, since thousands of Theosophists will easily understand us. After all, the earth-bound watch-dog, chained to matter by prejudice and preconception, may bark and howl at the bird taking its flight beyond the heavy terrestrial fog—but it can never stop its soaring, nor can our inner perceptions be prevented by our official and limited five senses from searching for, discovering, and often solving, problems hidden far beyond the reach of the latter —hence, beyond also the powers of discrimination of those who deny a sixth and seventh sense in man.

The earnest Occultist and Theosophist, however, sees and recognizes psychic and spiritual mysteries and profound secrets of

nature in every flying particle of dust, as much as in the giant manifestations of human nature. For him there exist proofs of the existence of a universal Spirit-Soul everywhere, and the tiny nest of the colibri offers as many problems as Brahmâ's golden egg. Yea, he recognizes all this, and bowing with profound reverence before the mystery of his own inner shrine, he repeats with Victor Hugo:

Le nid que l'oiseau bâtit
Si petit
Est une chose profonde.
L'œuf, oté de la forêt
Manquerait
A l'équilibre du monde.

Lucifer, February, 1890

PREMATURE AND PHENOMENAL GROWTHS

A RUSSIAN Theosophist in a letter dated November 1883, writes as follows:

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village in the family of a peasant named Savelieff, a daughter was born in October 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes.

We find the fact corroborated in the *Moscow Gazette*, the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

A Herr Schromeyer of Hamburg, has a son, born in 1869—now a boy of 13, and his tenth child. From his birth he arrested every one's attention by his *supernaturally* rapid development. Instead of damaging, it seemed but to improve his health, which has been always excellent. A few months after his birth his muscular system increased so much, that when one year old [his] voice began to lose its childish tones and changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compel his parents to shave it every two or three days. His infantine features, *very dark*, were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed

young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed.

A similar case took place in a Georgian family of Asiatics, at Tiflis in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments,—of which, most likely, he died at the age of seven. His parents—superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the *Annals of Medicine*. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our “occult views.” We will try an explanation. We ask no one to believe; we simply give our personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable “End of the world,” the pious portions of civilized Christian nations having, moreover, evolved in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth, followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of “Christ, who upon his new advent will personally reign on earth a thousand years”—(on its *astral* skeleton, of course, since its physical body will have disappeared). The Mohammedans give another tale. The world's destruction will be preceded by the advent of an *Imam*, whose presence alone will cause the sudden death of the whole unclean brood of *Kaffirs*; the promised “Heaven” of Mohammed will then shift down its headquarters, and the paradisaical *Houris* will roam about at the service of every faithful son of

the Prophet. Hindus and Buddhists have again a different version; the former believe in the *Kalki* Avatar and the latter in the advent of Maitreya Buddha. The *true* Occultist however—whether Asiatic or European (the latter still to be found, *rara-avis* though he be) has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the *Past* and the never failing analogy in Nature to guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh *Manushi* (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta, and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas)

Thus we find¹ from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on the future physiology of man. The Jewish Bible (See Genesis, Chap, vi, verse 4) implies as much, when speaking of antediluvian

¹ The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Rounds as well as every 4th race are the shortest, while the 1st and 7th Rounds as the 1st and 7th root races are the longest.

racés (the 3rd race) it tells us, "There were giants in the earth, in those days," and makes a distinct difference between "the sons of God," and "the daughters of man." Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

Theosophist, January, 1884

LE PHARE DE L'INCONNU*

IT is written in an old book upon the Occult Sciences: “Gupta Vidya (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,¹ will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in colour like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kāliya² for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality.³ He must “see with the ears, hear with the eyes,⁴ understand the language of the rainbow, and have concentrated his six senses in his seventh sense.”⁵

The Beacon-light of Truth is Nature without the veil of the senses. It can be reached only when the adept has become abso-

* “The Beacon-Light of the Unknown.”

¹ Acquired under a Guru.

² The great serpent conquered by Krishna and driven from the river Yanuma into the sea, where the Serpent Kaliya took for wife a kind of Siren, by whom he had a numerous family.

³ The illusion of the personality of the Ego, placed by our egotism in the first rank. In a word, it is necessary to assimilate the whole of humanity, live by it, for it, and in it; in other terms, cease to be “one,” and become “all” or the *total*.

⁴ A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.

⁵ Symbology of colours. The Language of the prism, of which “the seven mother colours have each seven sons,” that is to say, forty-nine shades or “sons” between the seven, which graduated tints are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the Initiate. Of these letters each septenary is absorbed by the mother colour, as each of the seven mother colours is absorbed finally in the white ray, Divine Unity symbolized by these colours.

lute master of his personal self, able to control all his physical and psychic senses by the aid of his “seventh sense,” through which he is gifted also with the true wisdom of the gods—*Theosophia*.

Needless to say that the profane—the non-initiated, *outside the temple* or *profanes*,—judge of the “lights” and the “Light” above mentioned in a reversed sense. For them it is the Beacon-light of Occult truth which is the *Ignis fatuus*, the great will-o-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

“Is it not enough,” say our kind critics, “that the world by dint of isms has arrived at *Theosophism*, which is nothing but transcendental humbuggery (fumisterie), without the latter offering further us a réchauffée of mediæval magic, with its grand Sabbath and chronic hysteria?”

“Stop, stop, gentlemen. Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? You have allowed yourselves in your schools to be stuffed full of the ‘diabolical sorcery’ of Simon the magician, and his disciple *Menander*, according to the good Father Ireneus, the too zealous Theodoret and the unknown author of *Philosophumena*. You have permitted yourselves to be told on the one hand that this magic came from the devil; and on the other hand that it was the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apollonius of Tyana, Iamblicus and other *magi*? And what is your opinion about the identity of the theurgy of Iamblicus with the ‘magic’ of the Simons and the Menanders? Its true character is only half revealed by the author of the *book De Mysteriis*.⁶ Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the *esoteric theory* became its most fervent adherents.” The reason is extremely simple.

True Magic, the theurgy of Iamblicus, is in its turn identical with the gnosis of Pythagoras, the *γνώσις τῶν ὄντων*, the *science of things* which are, and with the divine ecstasy of the Philaletheans, “the lovers of Truth.” But, one can judge of the tree only by its fruits. Who are those who have witnessed to the divine character

⁶ By Iamblicus, who used the name of his master, the Egyptian priest Abammon as a pseudonym.

and the reality of that ecstasy which is called Samadhi in India?⁷

A long series of men, who, had they been Christians, would have been canonized,—not by the decision of the Church, which has its partialities and predilections, but by that of whole nations, and by the *vox populi*, which is hardly ever wrong in its judgments. There is, for instance, Ammonius Saccas, called the *Theo-didaktos*, “God-instructed”; the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is this same Plotinus who was for Ammonius what Plato was for Socrates—a disciple worthy of his illustrious master. Then there is Porphyry, the pupil of Plotinus,⁸ the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Boehme, Emanuel Swedenborg, and so many others. Madame Guyon is the feminine counterpart of Iamblicus. The Christian Quietists, the Mussulman Soufis, the Rosicrucians of all countries, drink the waters of that inexhaustible fountain—the Theosophy of the Neo-Platonists of the first centuries of the Christian Era. The gnosis preceded that era, for it was the direct continuation of the *Gupta Vidya* and of the Brahmâ-Vidya (“secret knowledge” and “knowledge of Brahmâ”) of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheans was the continuation of the Egyptian mysteries. In any case, the point from which this “*diabolic*” magic starts, is the Supreme Divinity; its end and aim, the union of the divine spark which animates man with the parent-flame, which is the Divine ALL.

This consummation is the *ultima thule* of those Theosophists, who devote themselves entirely to the service of humanity. Apart from these, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies as one of the objects of the Theosophical Society “the inves-

⁷ Samadhi is a state of abstract contemplation, defined in Sanskrit terms that each require a whole sentence to explain them. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject*, absorbed in the region of pure spirit, lives *in the Divinity*.

⁸ He lived in Rome for 28 years, and was so virtuous a man that it was considered an honour to have him as guardian for the orphans of the highest patricians. He died without having made an enemy during those 28 years.

tigation of unexplained laws of nature and the psychic powers latent in man.”

The first named are not numerous,—complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the openness of our proceedings, in which there is nothing mysterious, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches’ Sabbaths, and manufacture broomsticks for the use of Theosophists. This kind of thing, indeed, sometimes borders on the grotesque. When it is not of having invented a new “ism,” a religion extracted from the depths of a disordered brain, or else of humbugging that we are accused, it is of having exercised the arts of Circé upon men and beasts. Jests and satires fall upon the Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the fourteen years during which that kind of thing has been going on: it is a “tough customer,” truly.

II

After all, critics who judge only by appearances are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist*, and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her head, that his or her judgment could not be considered quite equal to that of Solomon, and straight away he or she accuses you of *anti*-theosophy. You have been guilty of blasphemy against the spirit, which will not be pardoned in this century, nor in the next. These people say, “I am Theosophy,” as Louis XIV said “I am the State.” They speak of fraternity and of altruism and only care in reality for that for which no one else cares—themselves—in other words their little “me.” Their egoism makes them fancy that it is they only who represent the

temple of Theosophy, and that in proclaiming themselves to the world they are proclaiming Theosophy. Alas! the doors and windows of that “temple” are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egoistical mediocrities.

These people are the white ants of the Theosophical Society, which eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a little group of the elect. Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who know how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colours. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What are called good sense and logic enable us to see only the appearances of things, that which is evident to every one. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens in us spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. “We begin with *instinct*, we end with omniscience,” says Professor A. Wilder, our oldest colleague. Iamblicus has described this faculty, and certain Theosophists have been able to appreciate the truth of his description.

“There exists,” he says, “a faculty in the human mind which is immeasurably superior to all those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves liberated finally from the dominion of destiny (Karma), and we become, as it were, the arbiters of our own fates. For, when the most excellent parts in us find themselves filled with

energy; and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in the bondage of every-day life; it exchanges its ordinary existence for another one, it renounces the conventional habits which belong to the external order of things, to give itself up to and mix itself with another order of things which reigns in that most elevated state of existence.”

Plato has expressed the same idea in two lines: “The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself. . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge.”

This is true Theosophy, inner Theosophy, that of the soul. But followed with a selfish aim Theosophy changes its nature and becomes *demonosophy*. That is why Oriental wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them nothing but accomplished egoists. The one acts with the sole idea of finding a nirvanic refuge against reincarnation; the other acts with the unique idea of saving his soul,—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert from their regiment when it is going into action, in order to keep out of the way of the bullets?

In isolating themselves as they do, neither the *Yogi* nor the “Saint” helps anyone but himself; on the contrary both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos⁹ contains, perhaps, a few sincere fanatics; nevertheless even these have without knowing it got off the only track that leads to the truth,—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams’ remark on monasteries applies: “There are solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil *tete-a-tete*.”

Gautama, the Buddha, only remained in solitude long enough

⁹ A celebrated Grecian monastery.

to enable him to arrive at the truth, which he devoted himself from that time on to promulgate, begging his bread, and living for humanity. Jesus retired to the desert only for forty days, and died for this same humanity. Apollonius of Tyana, Plotinus, Iamblicus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world. The greatest ascetics and *saints* of our days are not those who retire into inaccessible places, but those who pass their lives in travelling from place to place, doing good and trying to raise mankind; although, indeed, they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself, countries divided into two camps—of Cains and Abels.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *Talents* better than do the Christians. He who hides in the earth the *talent* which has been given him by his “Lord,” will lose that talent, as the ascetic loses it, who takes it into his head to “save his soul” in egoistical solitude. The “good and faithful servant” who doubles his capital, by harvesting for *him who has not sown*, because he had not the means of doing so, and who reaps for the poor who have not scattered the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without any idea of remuneration or reward. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, “Divine Wisdom.” That is the last word of the esoteric doctrine; and, in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of WISDOM, of which one part was for the masses, and the other for the few,—the exoteric and the esoteric? This name, WISDOM, or, as we say sometimes, the “Wisdom Religion” or *Theosophy*, is as old as the human mind. The title of *Sages*—the priests of this worship of truth—was its first derivative. These names were afterwards transformed into *philosophy*, and *philosophers*—the “lovers of science” or of wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis*, the system of

ἡ γνώσις τῶν ὄντων “the knowledge of things as they are,” or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. The sages and *Brachmânes* of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *Nabi* of Judea and of Israel, as well as the philosophers of Greece and Rome, have always classified that science in two divisions—the *esoteric*, or the true, and the *exoteric*, disguised in symbols. To this day the Jewish Rabbis give the name of *Mercabah* to the body or vehicle of their religious system, that which contains within it the higher knowledge, accessible only to the initiates, and of which higher knowledge it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call *gupta vidya* (secret science) is only for the few. But where were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and to the more modern Free-Masons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the “separated ones” of Israel), like the lay *Chelas* and the *Brahmâcharyas* of India, differed greatly from each other. The former could, and can, be married and remain in the world, while they are studying the sacred writings up to a certain point; the latter, the *Nazars* and the *Brahmâcharyas*, have always been entirely vowed to the mysteries of initiation. The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brahmins of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblicus, at Mount Carmel. Jesus followed the traditional custom, and justified his reticence by quoting the well known precept:

Give not the sacred things to the dogs,
Cast not your pearls before the swine,

Lest these tread them under their feet,
And lest the dogs turn and rend you.

Certain ancient writings—known, for that matter, to the bibliophiles—personify WISDOM; which they represent as emanating from *Ain-Soph*, the Parabrahm of the Jewish Kabbalists, and make it the associate and companion of the manifested Deity. Thence its sacred character with every people. Wisdom is inseparable from divinity. Thus we have the Vedas coming from the mouth of the Hindu “Brahmâ” (the *logos*); the name Buddha comes from Budha, “Wisdom,” divine intelligence; the Babylonian *Nebo*, the *Thot* of Memphis, *Hermes* of the Greeks, were all gods of esoteric wisdom.

The Greek Athena, Metis and Neitha of the Egyptians, are the prototypes of Sophia-Achamoth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of Genesis *Akamauth*, or “Wisdom,” as also two fragments of very ancient manuscripts, “the Wisdom of Solomon,” and “the Wisdom of *Iasous* (Jesus).” The book called *Mashalim* or “Sayings and Proverbs of Solomon,” personifies Wisdom by calling it “the helper of the (Logos) creator,” in the following terms, (literally translated):

I (a) H V (e) H * possessed me from the beginning.
But the first emanation in the eternities,
I appeared from all antiquity, the primordial.—
From the first day of the earth;
I was born before the great abyss.
And when there were neither springs nor waters,
When he traced the circle on the face of the deep,
I was with him Amun.
I was his delight, day by day.

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define;—but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason,—*intuition*, or the spiritual instinct of which I have spoken. Only the great initiates, who have the rare power of throwing themselves into the state of Samadhi,—which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal “I,” and becomes

* J H V H , or Jahveh (Jehovah) is the *Tetragrammaton*, consequently the Emanated Logos and the creator; the ALL, without beginning or end,—AIN-SOPH—not being able to create, nor wishing to create, in its quality of the ABSOLUTE.

one with the ALL,—only those can boast of having been in contact with the *infinite*: but no more than other mortals can they describe that state in words.

These few characteristics of *true* theosophy and of its practice, have been sketched for the small number of our readers who are gifted with the desired intuition.

III

Do our benevolent critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by that Theosophy at which they smile? The progress already due to our literature is evident, and, thanks to the untiring labours of a certain number of Theosophists, it is becoming recognized even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the law, if not the religion of the future. The party of reaction, captivated by the *dolce far niente* of conservatism, feel all this, hence come the hatred and persecution which call in criticism to their aid. But criticism, inaugurated by Aristotle, has fallen far away from its primitive standard. The ancient philosophers, those sublime ignoramuses as regards modern civilization, when they criticised a system or a work, did so with impartiality, and with the sole object of amending and improving that with which they found fault. First they studied the subject, and then they analyzed it. It was a service rendered, and was recognized and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not.

Our judges of today are far below the level even of the philosophical criticism of Kant. Criticism, which takes unpopularity and prejudice for its canons, has replaced that of “pure reason”; and the critic ends by tearing to pieces with his teeth everything he does not comprehend, and especially whatever he does not care in the least to understand. In the last century—the golden age of the goose-quill—criticism was biting enough sometimes; but still it did justice. Caesar’s wife might be suspected, but she was never condemned without being heard in her defence. In our century Montyon prizes¹⁰ and public statues are for him who

¹⁰ Prizes instituted in France during the last century by the Baron de Montyon for those who, in various ways, benefitted their fellow men.—*Ed.*

invents the most murderous engine of war; today, when the steel pen has replaced its more humble predecessor, the fangs of the Bengal tiger or the teeth of the terrible saurian of the Nile would make wounds less cruel and less deep than does the steel nib (*bec*) of the modern critic, who is almost always absolutely ignorant of that which he tears so thoroughly to pieces.

It is some consolation, perhaps, to know that the majority of our literary critics, transatlantic and continental, are ex-scribblers who have made a fiasco in literature, and are revenging themselves now for their mediocrity upon everything they come across. The small blue wine, insipid and doctored, almost always turns into very strong vinegar. Unfortunately the reporters of the press in general—hungry poor devils whom we would be sorry to grudge the little they make, even at our expense—are not our only or our most dangerous critics. The bigots and the materialists—the sheep and goats of religions—having placed us in turn in their *index expurgatorius*, our books are banished from their libraries, our journals are boycotted, and ourselves subjected to the most complete ostracism. One pious soul, who accepts literally the miracles of the Bible, following with emotion the ichthyographical investigations of Jonas in the whale's belly, or the trans-ethereal journey of Elias, when like a salamander he flew off in his chariot of fire, nevertheless regards the Theosophists as wonder-mongers and cheats. Another—*âme damnée* of Hæckel,—while he displays a credulity as blind as that of the bigot in his belief in the evolution of man and the gorilla from a common ancestor (considering the total absence of every trace in nature of any connecting link whatever), nearly dies with laughing when he finds that his neighbour believes in occult phenomena and psychic manifestations. Nevertheless, neither the bigot nor the man of science, nor even the academician, counted among the number of the “Immortals,” can explain to us the smallest of the problems of existence. The metaphysicians who for centuries have studied the phenomena of being in their first principles, and who smile pityingly when they listen to the wanderings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations,—except reasoning, which faculty alone finds itself suspended and paralysed,—go on while we dream with as much activity and energy as when we are awake? The disciple of Herbert

Spencer would send anyone to the biologist who squarely asked him that question. But he, for whom digestion is the *alpha* and *omega* of every dream,—like hysteria, that great Proteus with a thousand forms, which is present in every psychic phenomenon—can by no means satisfy us. Indigestion and hysteria are, in fact, twin sisters, two goddesses, to whom the modern psychologist has raised an altar at which he has constituted himself the officiating priest. But this is his business so long as he does not meddle with the gods of his neighbours.

From all this it follows that, since the Christian characterises Theosophy as the “accursed science” and the forbidden fruit; since the man of science sees nothing in metaphysics but “the domain of the crazy poet” (Tyndall); since the “reporter” touches it only with poisoned forceps; and since the missionaries associate it with idolatry and “the benighted Hindu,”—it follows, we say, that poor *Theo-Sophia* is as shamefully treated as she was when the ancients called her the TRUTH,—while they relegated her to the bottom of a well. Even the “Christian” Kabbalists, who love so much to mirror themselves in the dark waters of this deep well, although they see nothing there but the reflection of their own faces, which they mistake for that of the Truth,—even the Kabbalists make war upon us. Nevertheless, all that is no reason why Theosophy should have nothing to say in its own defence, and in its favour; or that it should cease to assert its right to be listened to, or why its loyal and faithful servants should neglect their duty by acknowledging themselves beaten.

“The accursed science,” you say, good Ultramontanes? You should remember, nevertheless, that the tree of science is grafted on the tree of life. That the fruit which you declare “forbidden,” and which you have proclaimed for sixteen centuries to be the cause of the original sin that brought death into the world,—that this fruit, whose flower blossoms on an immortal stem, was nourished by that same trunk, and that therefore it is the only fruit which can insure us immortality. You also, good Kabbalists, ignore,—or wish to ignore,—that the allegory of the earthly paradise is as old as the world, and that the tree, the fruit and the sin had once a far profounder and more philosophic signification than they have today,—when the secrets of initiation are lost.

Protestantism and Ultramontanism are opposed to Theosophy, just as they are opposed to everything not emanating from them-

selves; as Calvinism opposed the replacing of its two fetishes, the Jewish Bible and Sabbath, by the Gospel and the Christian Sunday; as Rome opposed secular education and Free-masonry. Dead-letter and theocracy have, however, had their day. The world must move and advance under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the ONE TRUTH,—which is the heart of the system of Humanity, as evolution is the blood. Let the circulation stop for one moment and the heart stops at the same time, and it is all up with the human machine! And it is the servants of Christ who wish to kill, or at least paralyze, the Truth by the blows of a club which is called “the letter that kills!” But the end is nigh. That which Coleridge said of political despotism applies also to religious. The Church, unless she withdraws her heavy hand, which weighs like a nightmare on the oppressed bosoms of millions of believers whether they resent it or not, and whose reason remains paralyzed in the clutch of superstition, the ritualistic Church is sentenced *to give up its place to Religion* and—to die. Soon it will have but a choice. For once the people become enlightened about the truth which it aides with so much care, one of two things will happen, the Church will either perish *by* the people; or else, if the masses are left in ignorance and in slavery to the dead letter, it will perish *with* the people. Will the servants of eternal Truth,—out of which Truth they have made a squirrel that runs round an ecclesiastical wheel,—will they show themselves sufficiently *altruistic* to choose the first of these alternative necessities? Who knows!

I say it again; it is only theosophy, well understood, that can save the world from despair, by reproducing social and religious reform—a task once before accomplished in history, by Gautama, the Buddha: a peaceful reform, without one drop of blood spilt, each one remaining in the faith of his fathers if he so chooses. To do this he will only have to reject the parasitic plants of human fabrication, which at the present moment are choking all religions and churches in the world. Let him accept but the essence, which is the same in all: that is to say, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to go on find his ideal,—a star before him to guide him. Let him follow it, without ever deviating from his path; and he is almost certain to reach the Beacon-light of

life—the TRUTH: no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

IV

Laugh, then, at the science of sciences without knowing the first word of it! We will be told, perhaps, that such is the literary right of our critics. With all my heart. If people always talked about what they understood, they would only say things that are true, and—that would not always be so amusing. When I read the criticisms now written on Theosophy, the platitudes and the stupid ridicule employed against the most grandiose and sublime philosophy in the world,—one of whose aspects only is found in the noble ethics of Philalethes,—I ask myself whether the Academies of any country have ever understood the Theosophy of the Philosophers of Alexandria better than they understood us now? What does any one know, what can he know, of Universal Theosophy, unless he has studied under the masters of wisdom? and understanding so little of Iamblicus, Plotinus and even Proclus, that is to say, of the Theosophy of the third and fourth centuries, people yet pride themselves upon delivering judgment on the Neo-Theosophy of the nineteenth!

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblicus and even the mysteries of ancient Egypt. Do not Homer and Herodotus tell us, in fact, that the ancient Egyptians were “Ethiopians of the East,” *who came from Lanka or Ceylon*, according to their descriptions? For it is generally acknowledged that the people whom those two authors call *Ethiopians of the East* were no other than a colony of very dark skinned Aryans, the Dravidians of Southern India, who took an already existing civilization with them to Egypt. This migration occurred during the prehistoric ages which Baron Bunsen calls *pre-Menite* (before Menes) but which ages have a history of their own, to be found in the ancient annals of Kalouka Batta. Besides, and apart from the esoteric teachings, which are not divulged to a mocking public, the historical researches of Colonel Vans Kennedy, the great rival in India of Dr. Wilson as a Sanskritist, show us that pre-Assyrian Babylonia was the home of Brahmanism, and of the Sanskrit as a sacerdotal language. We know also, if Exodus is to be believed, that Egypt had, long

before the time of Moses, its diviner, its hierophants and its magicians, that is to say, before the XIX dynasty. Finally Brugsh Bey sees in many of the gods of Egypt, immigrants from beyond the Red Sea—and the great waters of the Indian Ocean.

Whether that be so or not, Theosophy is a descendant in direct line of the great tree of universal GNOSIS, a tree the luxuriant branches of which, spreading over the whole earth like a great canopy, gave shelter at one epoch—which biblical chronology is pleased to call “antediluvian”—to all the temples and to all the nations of the earth. That gnosis represents the aggregate of all the sciences, the accumulated wisdom (savoir) of all the gods and demi-gods incarnated in former times upon the earth. There are some who would like to see in these, the fallen angels and the enemy of mankind; these sons of God who, seeing that the daughters of men were beautiful, took them for wives and imparted to them the secrets of heaven and earth. Let them think so. We believe in Avatars and in divine dynasties, in the epoch when there were, in fact, “giants upon the earth,” but we altogether repudiate the idea of “fallen angels” and of Satan and his army.

“What then is your religion or your belief?” we are asked. “What is your favourite study?”

“The TRUTH,” we reply. The truth wherever we can find it; for, like Ammonius Saccas, our greatest ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour. What does the name signify if the thing itself is essentially the same? Plotinus, Iamblicus and Apollonius of Tyana, had all three, it is said, the wonderful gifts of prophecy, of clairvoyance, and of healing, although belonging to three different schools. Prophecy was an art that was cultivated by the Essenes and the *B’ni Nebim* among the Jews, as well as by the priests of the pagan oracles. Plotinus’s disciples attributed miraculous powers to their master; Philostratus has claimed the same for Apollonius while Iamblicus had the reputation of surpassing all the other Eclectics in Theosophic theurgy. Ammonius declared that all moral and practical WISDOM was contained in the books of Thoth or Hermes Trismegistus. But Thoth means “a college,” school or assembly, and the works of that name, according to the *Theodidactos*, were identical with the doctrines of the sages of the extreme East. If Pythagoras

acquired his knowledge in India (when even now he is mentioned in old manuscripts under the name of Yavanachárya,¹¹ the Greek Master), Plato gained his from the books of Thoth-Hermes. How it happened that the younger Hermes, the god of the shepherds, surnamed “the good shepherd,” who presided over divination and clairvoyance became identical with Thoth (or Thot) the deified sage, and the author of the *Book of the Dead*,—the esoteric doctrine only can reveal to Orientalists.

Every country has had its saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus discovering to us the truth, deserves that title as a mark of our gratitude quite as much as he who saves us from death by healing our bodies. Such an one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame, hitherto absent, and he has the right to our grateful worship, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true! Whether the concrete symbol bears one title or another, whether the saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus or Æsculapius,—also called “the saviour god” Σώτηρ,—we have but to remember one thing: symbols of divine truths were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

Theosophy being the way that leads to truth, in every religion, as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, for ever the enigma of the Sphinx. But the light thrown by this torch can be discerned only by the eye of the awakened soul—by our spiritual senses; it blinds the eye of the materialist as the sun blinds that of the owl.

Having neither dogma nor ritual,—these two being but fetters, the material body which suffocates the soul,—we do not employ the “ceremonial magic” of the Western Kabalists; we know its dangers too well to have anything to do with it. In the T.S. every Fellow is at liberty to study what he pleases, provided he

¹¹ A term which comes from the words *Yavana* or “the Ionian.” and *achárya*, “professor or master.”

does not venture into unknown paths which would of a certainty lead him to *black magic*,—the sorcery against which Éliphas Lévi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Any one who gave himself up to their practice by himself, would run the risk of becoming insane; and those who study them would do well to unite in little groups of from three to seven. These groups ought to be uneven in numbers in order to have more power; a group, however little cohesion it possesses, forming a single united body, wherein the senses and perceptions of those who work together complement and mutually help each other, one member supplying to another the quality in which he is wanting,—such a group will always end by becoming a perfect and invincible body. “Union is strength.” The moral of the fable of the old man bequeathing to his sons a bundle of sticks which were never to be separated is a truth which will forever remain axiomatic.

V

“The disciples (Lanous) of the law of the Heart of Diamant (magic) will help each other in their lessons. The grammarian will be at the service of him who looks for the soul of the metals (chemist)” etc.—(Catechism of the *Gupta-Vidja*).

The ignorant would laugh if they were told that in the Occult sciences, the alchemist can be useful to the philologist and *vice versa*. They would understand the matter better, perhaps, if they were told that by this substantive (grammarian or philologist), we mean to designate one who makes a study of the universal language of corresponding symbols, although only the members of the Esoteric Section of the Theosophical Society can understand clearly what the term “philologist” means in that sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray, from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary bundle of rays, they have the seven forces of nature

at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group, should be left to an expert,—to an initiate in the science of occult rays.

But we are here upon dangerous ground, where the Sphinx of esotericism runs the risk of being accused of mystification. Still, orthodox science furnishes a proof of the truth of what we say, and we find a corroboration in physical and materialistic astronomy. The sun is one, and its light shines for every one; it warms the ignorant as well as the astronomers. As to the hypotheses about our luminary, its constitution and nature,—their name is *legion*. Not one of these hypotheses contains the whole truth, or even an approximation to it. Frequently they are only fictions soon to be replaced by others. For it is to scientific theories more than to anything else in this world below that the lines of Malherbe are applicable:

. . . Et rose, elle a vècu ce que vivent les roses,

L'espace d'un matin.

Nevertheless, whether they adorn or not the altar of Science, each of these theories may contain a fragment of truth. Selected, compared, analysed, pieced together, all these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This is far from meaning that we accept as an increment of truth every axiom accepted as true by the Academies. For instance, in the evolution and phantasmagorical transformations of the sun spots,—Nasmyth's theory at the present moment,—Sir John Herschell began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. William Herschell, maintaining a prudent silence about these celestial salamanders, shared the opinion of the elder Herschell, that the solar globe was nothing but a beautiful metaphor, a *maya*—thus announcing an occult axiom. The sun spots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for planetary spirits, solar mortals, columns of volcanic smoke (engendered, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree, (“willow leaf theory”). At the present day the sun is degraded. According to men of science it is nothing but a gigantic coal, still aglow, but prepared to go out in the grate of our solar system.

Even so with the speculations published by Fellows of the Theosophical Society, when the authors of these, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than coloured with a ray of truth, enveloped in a chaos of fancy and sometimes of unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas. For, let it be well understood, theosophy has this in common with ordinary science, that it examines the reverse side of every apparent truth. It tests and analyses every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its researches where materialists finish theirs.

“It is then metaphysics that you offer us!” it may be objected, “Why not say so at once.”

No, it is not metaphysics, as that term is generally understood, although it plays that part sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help dreaming of Dame Metaphysics figuring at a *bal masqué* of the Academical Sciences, adorned with a false nose. The metaphysics of Kant and of Leibnitz—as proved by his monads—is above the metaphysics of our days, as a balloon in the clouds is above a pumpkin in the field below. Nevertheless this balloon, however much better it may be than the pumpkin, is too artificial to serve as a vehicle for the truth of the occult sciences. The latter is, perhaps, a goddess too freely uncovered to suit the taste of our savants, so modest. The metaphysics of Kant taught its author, without the help of the present methods or perfected instruments, the identity of the constitution and essence of the sun and the planets; and Kant *affirmed*, when the best astronomers, even during the first half of this century, still *denied*. But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics, notwithstanding its noisy hypotheses, to discover that true nature.

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be

allowed to use the double terms, *meta*-metaphysics, *meta*-geometry, etc., etc., or a universal transcendentalism. Theosophy rejects the testimony of the physical senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairaudience, the *final* testimony of both must be rejected, unless by those terms is signified the *φωτός* of Iamblicus, or the ecstatic illumination, the *ἀγωγή μαντεία* of Plotinus and of Porphyry. The same holds good for the physical sciences; the evidence of the reason upon the terrestrial plane, like that of our five senses, should receive the imprimatur of the sixth and seventh senses of the divine ego, before a fact can be accepted by the true occultist.

Official science hears what we say and—laughs. We read its “reports,” we behold the apotheoses of its self-styled progress, of its great discoveries,—more than one of which, while enriching the more a small number of those already wealthy, have plunged millions of the poor into still more terrible misery—and we leave it to its own devices. But, finding that physical science has not made a step towards the knowledge of the real nature and constitution of matter since the days of Anaximenes and the Ionian school, we laugh in our turn.

In that direction, the best work has been done and the most valuable scientific discoveries of this century have, without contradiction, been made by the great chemist Mr. William Crookes.¹² In his particular case, a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine, have helped him much in his discovery of radiant matter, or in his researches into *protyle*, or primordial matter.¹³

VI

That which the Theosophists who hold to orthodox and official science try to accomplish in their own domain, the Occultists or the Theosophists of the “inner group” study according to the method of the esoteric school. If up to the present this method has demonstrated its superiority only to its students, that is to say,

¹² Member of the Executive Council of the London Lodge of the Theosophical Society, and President of the Chemical Society of Great Britain.

¹³ The homogeneous, non-differentiated element which he calls *meta-element*.

to those who have pledged themselves by oath not to reveal it, that circumstance proves nothing against it. Not only have the terms *magic* and *theurgy* been never even approximately understood, but even the name *Theosophy* has been disfigured. The definitions thereof which are given in dictionaries and encyclopaedias are as absurd as they are grotesque. Webster, for instance, in explanation of the word *Theosophy* assures his readers that it is “a direct connection or communication with God and superior spirits”; and, further on, that it is “the attainment of *superhuman* and *supernatural* knowledge and powers by *physical processes* (!?) as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire philosophers.” This is nonsensical verbiage. It is precisely as if we were to say that it is possible to transform a crazy brain into one of the calibre of Newton’s, and to develop in it a genius for mathematics by riding five miles every day upon a wooden horse.

Theosophy is synonymous with *Gnanâ-Vidya*, and with the *Brahma-Vidya*¹⁴ of the Hindus, and again with the *Dzyan* of the trans-Himalayan adepts, the science of the *true Raj-Yogas*, who are much more accessible than one thinks. This science has many schools in the East. But its offshoots are still more numerous, each one having ended by separating itself from the parent stem,—the true Archaic Wisdom,—and varying in its form.

But, while these forms varied, departing further with each generation from the light of truth, the basis of initiatory truths remained always the same. The symbols used to express the same idea may differ, but in their hidden sense they always do express the same idea. Ragon, the most erudite mason of all the “Widow’s sons,” has said the same. There exists a sacerdotal language, the “mystery language,” and unless one knows it well, he cannot go far in the occult sciences. According to Ragon “to build or found a town” meant the same thing as to “found a religion”; therefore, that phrase when it occurs in Homer is equivalent to the expression in the Brahmins, to distribute the “Soma juice.” It means, “to found an esoteric school,” not “a religion” as Ragon pretends. Was he mistaken? We do not think so. But as a Theosophist belonging to the esoteric section dare not tell to an ordinary member

¹⁴ The meaning of the word *Vidya* can only be rendered by the Greek term *Gnosis*, the knowledge of hidden and spiritual things; or again, the knowledge of Brahm, that is to say, of the God that contains all the gods.

of the Theosophical Society the things about which he has promised to keep silent, so Ragon found himself obliged to divulge merely relative truths to his pupils. Still, it is certain that he had made at least an elementary study of "THE MYSTERY LANGUAGE."

"How can one learn this language?" we may be asked. We reply: study all religions and compare them with one another. To learn thoroughly requires a teacher, a *guru*; to succeed by oneself needs more than genius: it demands inspiration like that of Ammonius Saccas. Encouraged in the Church by Clement of Alexandria and by Athenagoras, protected by the learned men of the synagogue and of the academy, and adored by the Gentiles, "he learned the *language of the mysteries* by teaching the common origin of all religions, and a common religion." To do this, he had only to teach according to the ancient canons of Hermes which Plato and Pythagoras had studied so well, and from which they drew their respective philosophies. Can we be surprised if, finding in the first verses of the gospel according to St. John the same doctrines that are contained in the three systems of philosophy above mentioned, he concluded with every show of reason that the intention of the great Nazarene was to restore the sublime science of ancient wisdom in all its primitive integrity? We think as did Ammonius. The biblical narrations and the histories of the gods have only two possible explanations: either they are great and profound allegories, illustrating universal truths, or else they are fables of no use but to put the ignorant to sleep.

Therefore the allegories,—Jewish as well as Pagan,—contain all the truths that can only be understood by him who knows the mystical language of antiquity. Let us see what is said on this subject by one of our most distinguished Theosophists, a fervent Platonist and a Hebraist, who knows his Greek and Latin like his mother tongue, Professor Alexander Wilder,¹⁵ of New York:

The root idea of the Neo-Platonists was the existence of one only and supreme Essence. This was the *Diu*, or "Lord of the Heavens" of the Aryan nations, identical with the *Iao* (*Iao*) of the Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or *Tuiseo* of the Norwegians, the *Duw* of the ancient tribes of Britain, the *Zeus* of those of Thrace, and the *Jupiter* of the Romans. It was the *Being*—(non-Being), the *Facit*, one and supreme. It is from it that all other beings proceeded by *emanation*. The moderns have, it seems, substituted for this

¹⁵ The first Vice-President of the Theosophical Society when it was founded.

their theory of *evolution*. Perchance some day a wiser man than they will combine these systems in a single one. The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of some particular mystical signification attached to the numerical value of the letters employed in their orthography.

This *numerical* signification is one of the branches of the *mystery language*, or the ancient sacerdotal language. This was taught in the “Lesser Mysteries,” but the language itself was reserved for the high initiates alone. The candidate must have come victorious out of the terrible trials of the Greater Mysteries before receiving instruction in it. That is why Ammonius Saccas, like Pythagoras, obliged his disciples to take an oath never to divulge the higher doctrines to any one to whom the preliminary ones had not already been imparted, and who, therefore, was not ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke “in similes” (or parables) “because to you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given . . . because in seeing they see not, and in hearing they hear not, neither do they understand.”

Therefore the “similes” employed by Jesus were part of the “language of the mysteries,” the sacerdotal tongue of the initiates. Rome has lost the key to it: by rejecting theosophy and pronouncing her anathema against the occult sciences,—she loses it for ever.

H. P. BLAVATSKY

La Revue Theosophique, May, 1889

Theosophist, July, August, September, 1889

WORLD-IMPROVEMENT OR WORLD-DELIVERANCE

CORRESPONDENCE

You yourself must make an effort. The Tathâgatas are only preachers.—If a man find no prudent companion, let him walk alone like a king who has left his conquered country behind. It is better to live alone; there is no companionship with the *fools*. Let a man walk alone; let him commit no sin, with few wishes—like an elephant in the forest.

Dhammapada: 61, 276, 329, 330

Sutta Nipata: I. 3, § 12 and 13

To the Editor of LUCIFER

A VERY important paragraph which you wrote in No. 3 of your “Revue Theosophique,” published in Paris, May 21st, 1889 (pp. 6 and 7), has caused very serious doubts in the minds of some of your readers in Germany—doubts, probably caused by our misunderstanding you or by your shortness of expression. Will you permit me to state our view of the case, and will you have the kindness to give us on this basis your opinion of it publicly, perhaps in LUCIFER?

You were speaking of Indian “yogis” and European “saints” and said:

La sagesse orientale¹ nous apprend que le *yogi* Indou qui s’isole dans un forêt impénétrable, ainsi que *l’hermite* Chrétien qui se retire, comme aux temps jadis le désert, ne sont tous deux que des égoïstes accomplis. L’un, agit dans l’unique but de trouver dans l’essence une et nirvanique refuge contre la réincarnation; l’autre, dans le but de sauver son âme,—tous les deux ne pensent qu’à eux-mêmes. Leur motif est tout *personnel*; car, en admettant qu’ils atteignent le but, ne sont-ils pas comme le soldat poltron, qui déserte *l’armée* au moment de l’action, pour se préserver des balles? En s’isolant ainsi, ni le yogi, ni le “*saint*,” n’aident personne autre qu’eux-mêmes; ils se montrent, par contre, *profondément indifférents* au sort de *l’humanité* qu’ils *fuient* et *désertent*.

[The Eastern Wisdom¹ teaches us that the Indian *yogi* who retires to the jungle, as well as the Christian *hermit* who used to repair to the desert are, both of them, simply perfect egotists. The one is moved solely by the hope of finding in the Nirvanic state an escape from reincarnation; the other acts but to save his own soul—neither of them has a thought but for himself. The motive is purely *personal*, for, even admitting that they achieve their object, are they not the same as the cowardly soldier who deserts the *army* at the moment of battle in order to save himself from shot and shell? In thus isolating themselves, neither *yogi* nor “*saint*” benefits anyone but himself; on the contrary, they show themselves to be *utterly indifferent* to the fate of the *humanity* they *avoid* and *desert*.]

You do not plainly say what you expect a true sage to do; but further on you refer to our Lord, the Buddha, and to what *He* did. We readily accept His example as well as His teachings for our ideal rule; but from those stanzas I have quoted above, it appears, that what he expected his disciples to do, does not quite agree with what you seem to expect from them.²

(¹) The editor of LUCIFER and the *Revue Théosophique*, pleads guilty to an omission. She ought to have qualified, “la sagesse Orientale” by adding the adjective ‘*ésoterique*.’

(²) The Western disciples and followers of the Lord Buddha’s ethics lay very little stress on the dead letter (and often fanciful) translations of Buddhist *Sutras* by European Orientalists. From such scholars as Messrs. Max Müller and Weber, down to the last amateur Orientalist who dabbles in Buddhism disfigured by translation and proudly boasts of his knowledge, no Sanskrit or Pali scholar has so far understood correctly that which is taught; witness Monier Williams’ fallacious assumption that Buddha never taught anything *esoteric*! Therefore neither the *Dhammapada* nor the *Sutta Nipata* are an exception, nor a proof to us in their now mutilated and misunderstood text. Nagarjuna laid it down, as a rule that “every Buddha has both a revealed and a mystic doctrine.” The “exoteric is for the multitudes and new disciples,” to whom our correspondent evidently belongs. This plain truth was understood even by such a prejudiced scholar as the Rev. J. Edkins, who passed almost all his life in China studying Buddhism, and who says in his “*Chinese Buddhism*”:

He taught that all the world, or the three worlds, in fact, every existence, is pain, or leading to pain and grief. World and existence is pain and evil *per se*. It is a mistake (avidya) to believe that desire can be satisfied. All worldly desires lead in the end to dissatisfaction, and the desire (the thirst) to live is the cause of all evil. Only those who are striving to deliver (to save or to redeem) themselves from all existence (from their thirst for existence); leading the “happy life” of a perfect bhikshu, only those are sages; only those attain nirvana and, when they die, paranirvana, which is absolute and changeless being.³

No doubt some sort of development or so-called improvement, evolution and involution, is going on in the world; but just for this reason the Buddha taught (like Krishna before him), that the world is, “unreality, maya, avidya.” Every actual form of existence has *become*, has grown to be what it is; it will continue *changing* and will have an end, like it had a beginning as a form. *Absolute being* without “form” and “name,” this alone is true reality, and is worth striving at for a real sage.⁴

Now what did our Lord, the Buddha, do and how did He

(Ch. iii.) “The esoteric was for the Bodhisattvas and advanced pupils, such as Kashiapa. It is not communicated in the form of definite language, and *could not, therefore, be transmitted by Anandas as definite doctrine among the Sutras*. Yet, *it is virtually contained in the Sutras*. For example, the “Sutra of the Lotus of the good Law,” which is regarded as containing the cream of the revealed doctrine, is to be viewed as a sort of original document *of the esoteric teaching, while it is in form exoteric.*” [Italics are ours.]

Moreover we perceive that our learned correspondent has entirely misunderstood the fundamental idea in what we wrote in our May editorial, “*Le Phare de l’Inconnu*” in the *Revue Théosophique*. We protest against such an interpretation and will prove that it errs in the course of this article.

(³) An exoteric and frequent mistake. Nirvana may be reached during man’s life, and after his death in the Manvantara or life-kalpa he belongs to. *Paranirvana* (“beyond” Nirvana) is reached only when the Manvantara has closed and during the “night” of the Universe or *Pralaya*. Such is the esoteric teaching.

(⁴) Just so; and this is the theosophical teaching.

live? He did not in any way try to *improve* the *world*; he did not strive to realise socialistic problems, to solve the labour question or to better the *worldly* affairs of the poor, nor the rich either; he did not meddle with science, he did not teach cosmology and such like;* quite on the contrary; he lived in the most *unworldly* manner, he begged for his food and taught his disciples to do the same; he left, and taught his disciples to leave, all worldly life and affairs, to give up their families and to remain homeless, like he did and like he lived himself.⁵

* *Malunka Sutta* in Spence Hardy, "Manual of Buddhism," p. 375. *Saymuttaka Nikāya* at the end of the work. (Vol. iii. of "Phayre MS.,"; also *Cullavagga*, ix. 1, 4.)

(⁵) Quite right again. But to live "like he lived himself" one has to remain *as an ascetic* among the multitudes, or the *world*, for 45 years. This argument therefore, goes directly against our correspondent's main idea. That against which we protested in the criticized article was not the *ascetic life*, *i.e.*, the life of one entirely divorced, morally and mentally, from the world, the ever-changing *maya*, with its false deceptive pleasures, but the life of a *hermit*, useless to all and as useless to himself, in the long run; at any rate *entirely selfish*. We believe we rightly understand our learned critic in saying that the point of his letter lies in the appeal to the teaching and practice of the Lord Gautama Buddha in support of withdrawal and isolation from the world, as contrasted with an opposite course of conduct. And here it is where his mistake lies and he opens himself to a severer and more just criticism than that he would inflict on us.

The Lord Gautama was never a *hermit*, save during the first six years of his ascetic life, the time it took him to enter fully "on the Path." In the "Supplementary account of the three religions" (*San-Kiea-yi-su*) it is stated that in the *seventh* year of his exercises of abstinence and solitary meditation, Buddha thought, "I had better eat, lest the heretics should say that Nirvana is attained in famishing the body." Then he ate, sat for his transformation for six more days and on the seventh day of the second month obtained his first *Samadhi*. Then, having "attained the perfect view of the highest truth," he arose and went to Benares where he delivered his first discourses. From that time forward for nearly half a century, he *remained in the world*, teaching the world salvation. His first disciples were nearly all Upasakas (lay

Against this cannot be brought forward, that these are only the teachings of the Hinayana system and that perhaps the Mahayana of the Northern Buddhists is the only right one; for this latter lays even more stress than the former on the *self*-improvement and continued *retirement* from the world of the bhikshu, *until* he has reached the perfection of a Buddha. True, the Mahayana system says, that not *every* Arahata has already attained highest perfection; it distinguishes Cravanas, Pratyekabuddhas and Bodhisattvas, of whom the latter only are considered the true spiritual sons of the Buddha, who are to be Buddhas themselves in their final future life and who have already realised the highest state of ecstasy, the Bodhi state, which is next to Nirvana.

Until a bhikshu or arhat has sufficiently progressed in perfection and wisdom, “playing at” Buddha and fixing himself up as an example or as a teacher to the world, is likely not only to throw him entirely off his path, but also to cause annoyance to those who *are* truly qualified for such work and who *are* fit to serve as ideal examples for others. None of *us* is a Buddha, and I do not know which of us might be a Bodhisattva; not everyone *can* be one, and not everyone was by the Buddha himself expected to *become* one, as is clearly and repeatedly expressed in the Saddharma Pundarika, the principal Mahayana work.⁶ Never-

brothers), the neophytes being permitted to continue in their positions in social life and not even required to join the monastic community. And those who did, were generally sent by the Master, to travel and proselytize, instructing in the doctrine of the four miseries all those with whom they met.

(⁶) Our correspondent is too well read in Buddhist *Sutras* not to be aware of the existence of the esoteric system taught *precisely* in the *Yogacharya* or the contemplative Mahayana schools. And in that system the hermit or yogi life, except for a few years of preliminary teaching, *is strongly objected to* and called SELFISHNESS. Witness Buddha in those superb pages of *Light of Asia* (Book the Fifth) when arguing with and reprimanding the self-torturing Yogis, whom, “sadly eyeing,” the Lord asks:

“ . . . Wherefore add ye ills to life
Which is so evil?”

When told in answer that they stake brief agonies to gain the larger joys of Nirvana, what does He say? This:

theless, admitting for argument's sake, that we were somehow fit to serve as specimen sages for "the world" and to improve "humanity"—now what *can* and what *ought* we to do then?

We certainly can have nothing to do with humanity in the sense of the "world," nothing with *worldly affairs* and *their* improvement. What else should we do, than to be "*profondément indifférents*" to them, to "*fuir et désertier*" them? Is not this "army" which we are deserting, just that "humanity" which the Dhammapada rightly terms "the fools"; and is it not just that "worldly life" which our Lord taught us to quit? What else should we strive at then but to take "refuge against re-incarnation," refuge

"Yet if they last
A myriad years . . . they fade at length,
Those joys . . . Speak! Do your Gods endure
For ever, brothers?"

"Nay," the Yogis said,

"Only great Brahm endures; the Gods but live."

Now if our correspondent understood as he should, these lines rendered in blank verse, yet word for word as in the *Sutras*, he would have a better idea of the esoteric teaching than he now has; and, having understood it, he would not oppose what we said; for not only was self-torture, selfish solicitude, and life in the jungle simply for one's own salvation condemned in the *Mahayana* (in the real esoteric system, not the mutilated translations he reads) but even *renunciation of Nirvana for the sake of mankind* is preached therein. One of its fundamental laws is, that ordinary morality is insufficient to deliver one from rebirth; one has to practise the six Paramitas or cardinal virtues for it: 1. Charity, 2. Chastity, 3. Patience, 4. Industry, 5. Meditation, 6. Ingenuousness (or openness of heart, sincerity). And how can a *hermit* practise charity or industry if he runs away from man? Bodhisattvas, who, having fulfilled all the conditions of Buddhahip, have the right to forthwith enter Nirvana, prefer instead, out of unlimited pity for the suffering ignorant world, to renounce this state of bliss and become *Nirmanakayas*. They don the *Sambhogakaya* (the invisible body) in order to serve mankind, *i.e.*, to *live a sentient life after death* and suffer immensely at the sight of human miseries (most of which, being Karmic, they are not at liberty to relieve) for the sake of having a chance of inspiring a few with the desire of learning the truth and thus saving themselves. (By

with the Buddha, his dharma and his sangha!⁷

the bye, all that Schlagintweit and others have written about the Nirmanakaya body is erroneous.) Such is the true meaning of the Mahayana teaching. “I believe that not all the Buddhas enter Nirvana,” says, among other things, the disciple of the Mahayana school in his address to “the Buddhas (or Budhisattvas) of confession”—referring to this secret teaching.

(⁷) The quotation with which our correspondent heads his letter *does not* bear the interpretation he puts upon it. No one acquainted with the spirit of the metaphors used in Buddhist philosophy would read it as Mr. Hübbe Schleiden does. The man advised to walk “like a king who has left his conquered country behind,” implies that he who has conquered his passions and for whom worldly *maya* exists no longer, need not lose his time in trying to convert those who will not believe in him, but had better leave them alone to their Karma; but it certainly does not mean that they are fools intellectually. Nor does it imply that the disciples should leave the world; “Our Lord” taught us as much as “the Lord Jesus” did, the “Lord Krishna” and other “Lords” all “Sons of God”—to quit the “worldly” life, not *men*, least of all suffering, ignorant Humanity. But surely neither, the Lord Gautama Buddha less than any one of the above enumerated, would have taught us the monstrous and selfish doctrine of remaining “*profondément indifferents*” to the woes and miseries of mankind, or to *desert* those who cry daily and hourly for help to us, more favoured than they. This is an outrageously selfish and cruel system of life, by whomsoever adopted! It is neither Buddhistic, nor Christian, nor theosophical, but the nightmare of a doctrine of the worst schools of Pessimism, such as would be probably discountenanced by Schopenhauer and Von Hartmann themselves!

Our critic sees in the “army” of Humanity—those “fools” that the *Dhammapada* alludes to. We are sorry to find him calling himself *names*, as we suppose he still belongs to Humanity, whether he likes it or not. And if he tells us in the exuberance of his modesty that he is quite prepared to fall under the flattering category, then we answer that no true Buddhist ought, agreeably to the Dhammapadic injunctions, to accept “companionship” with him. This does not promise him a very brilliant future with “the Buddha, his dharma and his Sangha.” To call the whole of

But we further think, that the Buddha—as in every other respect—was quite right also on this point, even if one considers it as a scientist, as an historian or as a psychologist, not as a bhikshu. What real and essential improvement of the “world” can be made? Perhaps in carrying out socialistic problems a state might be arrived at, where every human individual would be sufficiently cared for, so that he *could* addict more *spare* time to his spiritual self-improvement if he *wished* to do so; but if he does *not wish* to improve *himself*, the best social organization will not make or help him do so. On the contrary, my own experience, at least, is just the reverse. The spiritually or rather mystically highest developed living human individual I know is a poor common weaver and moreover consumptive, who was until lately in such a position employed in a cotton-mill, that he was as much treated as a dog, like most labourers are, by their joint-stock employers. Still this man is in his inner life quite independent of his worldly misery; his heavenly or rather divine peace and satisfaction is at any time his refuge, and no one can rob him of that. He fears no death, no hunger, no pain, no want, no injustice, no cruelty!⁸

You will concede, I suppose, that Karma is not originated by external causes, but only by each individual for himself. Anyone who has made himself fit for and worthy of a good opportunity, will surely find it; and if you put another unworthy one into the very best of circumstances, he will not avail himself of them properly; they will rather serve *him* to draw him down into the mire which is his delight.

But perhaps you reply: it is, nevertheless, our duty to create

Humanity “fools” is a risky thing, anyhow; to treat as such that portion of mankind which groans and suffers under the burden of its national and individual Karma, and refuse it, under this pretext, help and sympathy—is positively revolting. He who does not say with the Master: “Mercy alone opens the gate to save the whole race of mankind” is unworthy of that Master.

(⁸) And yet this man lives *in*, and with the world, which fact does not prevent his *inner* “Buddhaship”; *nor* shall he ever be called a “deserter” and a coward, epithets which he would richly deserve had he abandoned his wife and family, instead of work-

as many good opportunities as we can, for humanity in general, that all those who are worthy of them, might find them all the sooner. Quite right! we fully agree and we are certainly doing our best in this respect. But will this improve the *spiritual* welfare of “humanity”? Never, not by an atom, we think. Humanity, as a *whole*, will always remain comparatively the same “fools,” which they have always been. Suppose we had succeeded in establishing an ideal organization of mankind, do you think these “fools” would be any the wiser by it, or any the more satisfied and happy?⁹ Certainly not, they would always invent new wants, new pretensions, new claims; the “world” will for ever go on striving for “worldly perfection” only. Our present social organization is greatly improved on the system of the middle-ages: still, is our present time any the happier, any the more satisfied than our ancestors have been at the time of the Niebelunge or of King Arthur? I think, if there has been any change in satisfaction, it was for the worse; our present time is more greedy and less content than any former age. Whoever expects his *self*-improvement by means of any *world*-improvement or any external means and causes, has yet to be sorely undeceived; and happy for him if this experience will come to him before the *end* of his present life!

A very clever modern philosopher has invented the theory that the best plan to get rid of this misery of the “world,” would be our giving ourselves up to it the best we could, in order to hasten this evil process to its early end.—Vain hope! Avidya is as endless as it is beginningless. A universe has a beginning and has an end, but others will begin and end after it, just like one day follows the other; and as there has been an endless series of worlds before, thus will there be an endless series afterwards. Causality can never have had a beginning nor can it have an end. And every “world,” that will ever be, will always be “world,” that is pain and “evil.”¹⁰

ing *for them*, not for his own “dear” self.

(⁹) This is no business of ours, but that of their respective Karma. On this principle we should have to deny to every starving wretch a piece of bread, because, forsooth, he will be just as hungry tomorrow?

(¹⁰) And therefore, *Sauve qui peut*, [Save himself who can], is our correspondent’s motto? Had the—

Therefore, like Karma, also *deliverance*, redemption or salvation (from the world) can never be any otherwise than “*personal*,” or let us rather say “*individual*.” The world, of course, can never be delivered from itself, from the “world,” from pain and evil. And *no one* can be delivered therefrom by anyone else. —You certainly do not teach vicarious atonement! Or, *can* anyone save his neighbour? Can one apple make ripe another apple hanging next to it?¹¹

Now what else can we do but live the “happy life” of bhikshus without wants, without pretensions, without desires? And if your good example calls or draws to us others who seek for the same happiness, then we try to teach them the best we can. But this is another rather doubtful question to us! Not only are we not properly fit to teach, but if we were, we require proper persons to be taught, persons who are not only willing, but who are also fit to listen to us.¹²

All Honoured, Wisest, Best, most Pitiful,
The Teacher of Nirvana, and the Law

taught the heartless principle *Après moi le déluge*, I do not think that the learned editor of the SPHINX would have had much of a chance of being converted to Buddhism as he is now. Very true that his Buddhism seems to be no better than the exoteric dry and half-broken rind, of European fabrication, of that grand fruit of altruistic mercy, and pity for all that lives—real Eastern Buddhism and especially its esoteric doctrines.

(¹¹) No; but the apple can either screen its neighbour from the sun, and, depriving it of its share of light and heat, prevent its ripening, or sharing with it the dangers from worms and the urchin’s hand, thus diminish that danger by one half. As to Karma this is again a misconception. There is such a thing as a *national*, besides a personal or *individual* Karma in this world. But our correspondent seems to have either never heard of it, or misunderstood once more, in his own way.

(¹²) *Fais que dois, advienne que pourra* [One should do what is to be done, happen what may]. When did the Lord Buddha make a preliminary selection in his audiences? Did he not, agreeably to allegory and History, preach and convert demons and gods, bad and good men? Dr. Hübbe Schleiden seems more Catholic than the Pope, more prim than an old-fashioned English

In spite of all these difficulties and quite conscious of our own incompetency, we nevertheless venture now to publish books and journals, in which we try to explain Indian religio-philosophy to the best of our understanding. Thus every one who has eyes may read it, and who has ears may hear it—if his good Karma is ripening! What else do you expect *us agnams* to do?¹³ Are we not rather to be blamed already, that we undertake such work, for which we—*not* being Buddhas, nor even Bodhisattvas—are as badly qualified as a recruit is fit to serve as general field-marshal. And if you cannot find fault with us, can you say that those “yogis” or “saints” whom you seem to blame in your above passage, were in a better position and could have done more? If, however, they were, *what* ought they to have done?

We are fully aware that a true Buddhist and a sage, or—if you like—theosophist, must always be every inch an *altruist*. And when we are acting altruistically, it is perhaps no bad sign in regard to what we some day might *become*; but every thing at its proper time: where competency does not keep pace with altruism in development and in display, it might do more harm than good. Thus we feel even not quite sure whether our conscience ought not to blame us for our well-intended, but pert work; and the only excuse we can find for our thus giving way to the prompt-

house-wife, and certainly more squeamish than Lord Buddha ever was. “Teach vicarious atonement?” certainly we do not. But it is safer (and more modest at any rate) to make too much of one’s neighbours and fellow-men than to look at every one as on so much dirt under one’s feet. If I am a fool, it is no reason why I should see a fool in everyone else. We leave to our critic the difficult task of discerning who is, and who *is not* fit to listen to us, and, in the absence of positive proof, prefer postulating that every man has a responsive chord in his nature that will vibrate and respond to words of kindness and of truth.

(¹³) We expect you not to regard everyone else as an “*agnam*”—*if* by this word an *ignoramus* is meant. To help to deliver the world from the curse of *Avidya* (ignorance) we have only to learn from those who know more than we do, and teach those who know less. This is just the object we have in view in spreading theosophical literature and trying to explain “Indian *religio-philosophy*.”

ings of our heart is, that those persons who really might be properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work!¹⁴

Yours respectfully,

HÜBBE-SCHLEIDEN

Neuhausen, *Munich*, June 1st, 1889

(¹⁴) An apocalyptic utterance this. I think, however, that I dimly understand. Those who are “properly qualified, do *not* come forward, do *not* help us, do *not do* this evidently necessary work.” Don’t they? How *does* our pessimistic correspondent *know*? I “guess” and “surmise” that they do, and very much so. For had the T.S. and its members been left to their own fate and Karma, there would not be much of it left today, under the relentless persecutions, slander, scandals, purposely set on foot, and the malicious hatred of our enemies—*open* and *secret*.

H. P. BLAVATSKY

Lucifer, July, 1889

WHAT SHALL WE DO FOR OUR FELLOW-MEN?

CORRESPONDENCE

You have obliged my friends and myself by answering or annotating my letter to you in your number of July 15th. Will you allow us to continue this discussion? Several letters which I have received in consequence of this correspondence not only from Germany, but also from England,¹ make it appear likely that your readers on the other side of the Channel also take an interest in this all-important question. As the purport of my former communication has been misunderstood, I have now made this question the title of my present letter, in order to emphasize the point. My friends and I did not ask: Shall we do *anything* for our fellow-men or *nothing*? but: *What* shall we do for them?

You agree with us—as your note 4 to my last letter (pg. 431) unmistakably shows—that the ultimate Goal which the mystic or the occultist have to strive for, is not perfection IN existence (the “world”) but *absolute being*: that is, we have to strive for deliverance FROM all existence in any of the three worlds or planes of existence. The difference of opinions, however, is this: Shall we now, nevertheless, assist all our fellow-men indiscriminately in their *worldly* affairs; shall we occupy ourselves with their national and individual Karma, in order to help them to improve the “world” and to live happily *in* it; shall we strive *with* them to realize socialistic problems, to further science, arts and industries, to teach them cosmology, the evolution of man and of the universe, etc., etc.,—or on the other hand, shall we only do the best we can to show our fellow-men the road of wisdom that will lead them *out* of the world and as straight as possible towards their acknowledged goal of absolute existence (*Para-Nirvana, Moksha, Atma*)? Shall we consequently only work for those who are willing to get rid of all individual existence and yearning to be delivered from all selfishness, from all strivings, who are longing only for eternal peace?

Answer. As the undersigned accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those*

¹ Perchance also, from Madras? —[ED.]

she calls “MASTERS”—answers have, therefore, to be given strictly in accordance with these teachings. My first reply then is: Nothing of that which is conducive to help man, collectively or individually, to live—not “happily”—but less *unhappily* in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life to the wretches they meet—whether these are starving physically or morally—that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in “Socialism” and the third in a “longing only for eternal peace,” there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about “cosmology, the evolution of man and of the Universe.”—H.P.B.

According to our opinion the latter course is the right one for a mystic; the former one we take to be a statement of our views. Your notes to my former letter are quite consistent with this view, for in your note 3 you say: “Paranirvana is reached only when the Manvantara has closed and during the ‘night’ of the universe or Pralaya.” If the final aim of paranirvana *cannot* be attained individually, but only solidarily by the whole of the present humanity, it stands to reason, that in order to arrive at our consummation we have not only to do the best we can for the suppression of our own self, but that we have to work first for the world-process to hurry all the worldly interests of Hottentots, and the European vivisectors, having sufficiently advanced to see their final goal of salvation, are ready to join us in striving towards that deliverance.

Answer. According to our opinion as there is no essential difference between a “mystic” and a “Theosophist-Esotericist” or Eastern Occultist, the above cited course is *not* “the right one for a mystic.” One, who while “yearning to be delivered from all selfishness” directs at the same time all his energies only to that portion of humanity which is of his own way of thinking, shows himself not only very *selfish* but is guilty of prejudice and partiality. When saying that *Para*, or *Parinirvana* rather, is reached only at the Manvantaric close, I never meant to imply the “planetary” but the whole *Cosmic* Manvantara, *i.e.*, at the end of “an *age*” of Brahmā, not one “Day.” For

this is the only time when during the *universal* Pralaya mankind (i.e., not only the terrestrial *mankind* but that of every “man” or “*manu*-bearing” globe, star, sun or planet) will reach “solidarily” Parinirvana, and even then it will not be the whole mankind, but only those portions of the mankind which will have made themselves ready for it. Our correspondent’s remark about the “Hottentots” and “European vivisectors” seems to indicate to my surprise that my learned Brother has in his mind only our little unprogressed *Terrene* mankind?—H.P.B.

You have the great advantage over us, that you speak with absolute certainty on all these points, in saying: “this is the esoteric doctrine,” and “such is the teaching of my masters.” *We* do not think that we have any such certain warrant for *our* belief; on the contrary, we want to learn, and are ready to receive, wisdom, wherever it may offer itself to us. We know of no authority or divine revelation; for, as far as we accept Vedantic or Buddhistic doctrines, we only do so because we have been convinced by the reasons given; or, where the reasons prove to be beyond our comprehension, but where our intuition tells us: this, nevertheless, is likely to be true, we try our best to make our understanding follow our intuition.

Answer. I speak “with absolute certainty” only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any “authority” let alone “divine revelation”! Luckier in this than they are, I need not even rely in this as they do on my *intuition*, as there is no *infallible* intuition. But what I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.—H.P.B.

In reference, therefore, to your note 5, it was not, nor is it, our intention “to inflict any criticism on you”; on the contrary we should never waste time with opposing anything we think wrong; we leave that to its own fate; but we try rather to get at positive information or arguments, wherever we think they may offer themselves. Moreover, we have never denied, nor shall we ever forget, that we owe you great and many thanks for your having originated the present movement and for having made popular many striking ideas hitherto foreign to European civilization. We

should now feel further obliged to you, if you (or your masters) will give us some reasons, which could make it appear likely to us, why parinirvana could *not* be attained by any *jiva* at any time (*a*), and why the final goal can only be reached solidarily

Answer (a). There is some confusion here. I never said that no *jiva* could attain Parinirvana, nor meant to infer that “the final goal can only be reached solidarily” by our present humanity. This is to attribute to me an ignorance to which I am not prepared to plead guilty, and in his turn my correspondent has misunderstood me. But as every system in India teaches several kinds of *pralayas* as also of Nirvanic or “Moksha” states, Dr. Hübbe Schleiden has evidently confused the *Prakrita* with the *Naimittika* Pralaya, of the Visishtadwaita Vedantins. I even suspect that my esteemed correspondent has imbibed more of the teachings of this particular sect of the three Vedantic schools than he had bargained for; that his “Brahmin Guru” in short, of whom there are various legends coming to us from Germany, has coloured his pupil far more with the philosophy of Sri Ramanujacharya, than with that of Sri Sankaracharya. But this is a trifle connected with circumstances beyond his control and of a Karmic character. His aversion to “Cosmology” and other sciences including theogony, and as contrasted with “Ethics” pure and simple, dates also from the period he was taken in hand by the said learned guru. The latter expressed it personally to us, after his sudden *salto mortali* from esotericism—too difficult to comprehend and therefore to teach,—to *ethics* which any one who knows a Southern language or two of India, can impart by simply translating his texts from philosophical works with which the country abounds. The result of this is, that my esteemed friend and correspondent talks Visishtadwaitism as unconsciously as M. Jourdain talked “prose,” while believing he argues from the Mahayana and Vedantic standpoint—pure and simple. If otherwise, I place myself under correction. But how can a Vedantin speak of *Jivas* as though these were *separate* entities and independent of JIVATMA the one universal soul! This is a purely Visishtadwaita doctrine which asserts that Jivatma is different in each individual from that in another individual? He asks “why parinirvana could *not* be attained by any *jiva* at any time.” We answer that if by “*jiva*” he means the “Higher Self” or the *divine ego* of man, only—then we say it may reach Nirvana, not Parinirvana, but even this, only when one becomes *Jivanmukta*, which does *not* mean “at any time.” But if he understands by “*Jiva*” simply the *one life* which, the Visishtadwaitas say is contained in every particle of matter, separating it from the *sarira* or body that contains it, then, we do not understand at all what he means. For, we do not agree that Parabrahm only *pervades* every *Jiva*, as well as each particle of matter, but say that Parabrahm is inseparable from every *Jiva*, as from every particle of matter since it is the *absolute*, and that IT is in truth that Jivatma itself *crystallized*—for want of a better word. Before I answer his questions, therefore, I must know whether he means by Parinirvana,

the same as I do, and of which of the *Pralayas* he is talking. Is it of the *Prakrita* Maha Pralaya, which takes place every 311,040,000,000,000 years; or of the *Naimittika* Pralaya occurring after each *Brahma Kalpa* equal to 1,000 Maha Yugas, or which? Convincing reasons can be given then only when two disputants understand each other. I speak from the esoteric standpoint almost identical with the Adwaita interpretation; Dr. Hübbe Schleiden argues from that of—let him say *what* system, for, lacking omniscience, I cannot tell.—H.P.B.

by the whole of the humanity living at present. In order to further this discussion, I will state here some of the reasons which appear to speak against this view, and I will try to further elucidate some of the consequences of acting in accordance with each of these two views:

1. The unselfishness of the Altruist has a very different character according to which of the two views he takes. To begin with *our* view, the true Mystic who believes that he can attain deliverance from the world and from his individuality independent of the Karma of any other entities, or of the whole humanity, is an Altruist, because and so far as he is a monist, that is to say, on account of the *tat twam asi*. Not the form or the individuality, but the *being* of all entities is the same and is his own; in proportion as he feels his own *avidya*, *agnana* or unwisdom, so does he feel that of other entities, and has compassion with them on that

(b). To feel “compassion” without an adequate practical result ensuing from it is not to show oneself an “Altruist” but the reverse. Real self-development on the esoteric lines is *action*. “Inaction in a deed of mercy becomes *an action* in a deadly sin.” (*Vide The Two Paths* in the “Voice of the Silence,” p. 31.)—H.P.B.

account, (b) To take now the other view: Is not the altruism of an occultist who sees himself tied to the Karma of all his fellow-men, and who, on that account, labours for and with them, rather an egotistical one? For is not at the bottom of his “unselfishness” the knowledge that he cannot work out his own salvation at any lesser price? The escape from selfishness for such a man is self-sacrifice for the “world”; for the mystic, however, it is self-sacrifice to the eternal, to absolute being. Altruism is certainly considered one of the first requirements of any German Theosopher—we can or will not speak for others—but we are rather inclined to think that altruism had never been demanded in this country in the former sense (of self-sacrifice *for* the “world”), but only in the latter sense of self-sacrifice to the eternal.(c)

(c). An Occultist does not feel “himself tied to the Karma of all his fellow men,” no more than one man feels his legs motionless because of the paralysis of another man’s legs. But this does not prevent the fact that the legs of both are evolved from, and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no *egotistical* feeling in his labours for the less favoured brother. Esoterically, there is no other way, means or method of sacrificing oneself “to the eternal” than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone. Witness the *Nirmanakâya*,—the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe Schleiden can find in the IInd and IIIrd Treatises in the “*Voice of the Silence*.” Naught else shows forth the eternal; and in no other way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikâya*, the triple power of Buddha’s embodiment, and of Nirvana in its triple negative and positive definitions has ever escaped them.

If our correspondent believes that by calling himself “theosopher” in preference to “theosophist” he escapes thereby any idea of *sophistry* connected with his views, then he is mistaken. I say it in all sincerity, the opinions he expresses in his letters are in my humble judgment the very fruit of sophistry. If I have misunderstood him, I stand under correction.—H.P.B.

2. It is a misunderstanding, if you think in your note 5, that we are advocating entire “withdrawal or isolation from the world.” We do so as little as yourself, but only recommend an “ascetic life,” as far as it is necessary to prepare anyone for those tasks imposed upon him by following the road to *final* deliverance from the world. But the consequence of your view seems to lead to joining the world in a *worldly* life, and until good enough reasons are given for it, we do not approve of this conduct. That we should have to join our fellow men in all their *worldly* interests and pursuits, in order to assist them and hasten them on to the solidary and common goal, is contrary to our intuition.(a) To

Answer, (a) It is difficult to find out how the view expressed in my last answer can lead to such an inference, or where have I advised my brother Theosophists to join men “in all their *worldly* interests and pursuits!” Useless to quote here again that which is said in note 1, for every one can turn to the passage and see that I have said nothing of the kind. For one precept I can give a dozen. “Not nakedness, not plaited hair, not dirt, not fasting or lying on the earth . . . not sitting motionless, can purify one who has not overcome desires,” says *Dhammapada* (chap. I, 141). “Neither abstinence from fish or flesh, nor going naked, nor the shaving of the head, nor matted

hair, etc., etc., will cleanse a man not free from delusions” *Amagandha Sutta* (7, II). This is what I meant. Between salvation through dirt and stench, like St. Labro and some Fakirs, and worldly life with an eye to every interest, there is a long way. Strict asceticism in the midst of the world, is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth.—H.P.B.

strive for the deliverance *from* the world by furthering and favouring the world-process seems rather a round-about method. Our inclination leads us to retire from all *worldly* life, and to work apart—from a monastery or otherwise—together with and for all *those* fellow-men who are striving for the same goal of deliverance, and who are willing to rid themselves of all karma, their own as well as that of others. We would assist also *all* those who have to remain in worldly life, but who are already looking forward to the same goal of release, and who join us in doing their best to attain this end. We make no secret of our aims or our striving; we lay our views and our reasons before *anyone* who will hear them, and we are ready to receive amongst us *anyone* who will *honestly* join us. (b) Above all, however, we are doing

(b). So do we. And if, not all of us live up to our highest ideal of wisdom, it is only because we are *men* not gods, after all. But there is one thing, however, we never do (those in the esoteric circle, at any rate): *we set ourselves as examples to no men*, for we remember well that precept in *Amagandha Sutta* that says: “Self-praise, disparaging others, conceit, evil communications (denunciations), these constitute (moral) uncleanness”; and again, as in the *Dhammapada*, “The fault of others is easily perceived, but that of oneself is difficult to perceive; the faults of others one lays open as much as possible, but one’s own fault one hides, as a cheat hides the bad die from the gambler.”—H.P.B.

our best to live up to our highest ideal of wisdom; and perhaps the good example may prove to be more useful to our fellow-men than any organized propaganda of teaching.

By the bye, in your note you couple together *Schopenhauer* and *Eduard von Hartmann*. In this question, however, both are of opposite opinions. *Schopenhauer*, like most German mystics and theosophers, represents the views of Vedanta and (exoteric) Buddhism, that final salvation can, and can only, be individually attained independent of time and the karma of others. *Hartmann*, however, verges much more towards your opinion, for he does not believe in *individual* consummation and deliverance from the

world; he thinks all mysticism and particularly that which is now known as Indian philosophy, an error, and demands of everyone as an altruistic duty to give himself up to the world-process, and to do his best in order to hasten its end. (He is the “clever modern philosopher” whom I have mentioned on page 435).(c)

(c). As I have never read von Hartmann, and know very little of Schopenhauer, nor do they interest me, I have permitted myself only to bring them forward as examples of the worst kind of pessimism; and you corroborate what I said, by what you state of Hartmann. If, however, as you say, Hartmann thinks “Indian philosophy an error,” then he cannot be said to *verge* toward *my* opinion, as I hold quite a contrary view. India might return the compliment with interest.—H.P.B.

3. There is, and can be, no doubt that Vedanta and (exoteric) Buddhism do not hold your view, but ours. Moreover, one could scarcely dispute that Lord Buddha—whatever esoteric doctrine he may have taught—founded monasteries, or that he favoured and assisted in doing so. Whether he expected all his disciples to become Bodhisattvas may be doubtful, but he certainly pointed out the “happy life” of a Bhikshu as the road to salvation; he expressly abstained from teaching cosmology or any worldly science; he never meddled with the worldly affairs of men, but every assistance he rendered them was entirely restricted to showing them the road to deliverance from existence. And just the same with Vedanta. It prohibits any attachment to worldly views and interests, or enquiries after cosmology or evolution *a fortiori* socialism and any other world-improvement. All this Vedanta calls *Agnana* (Buddhism: *Avidya*), while Gnana or wisdom—the only aim of a sage (*Gnani*)—is but the striving for the realization of the eternal (true reality, *Atma*).(a)

Answer (a). It depends on what you call Vedanta—whether the Dwaita, the Adwaita, or the Visishtadwaita. That we differ from all these, is no news, and I have spoken of it repeatedly. Yet in the esotericism of the *Upanishads*, when correctly understood, and our esotericism, there will not be found much difference. Nor have I ever disputed any of the facts about Buddha as now brought forward; although these are facts from only his *exoteric* biography. Nor has he invented or drawn from his inner consciousness the philosophy he taught, but only the method of his rendering it. Buddhism being simply esoteric *Bodhism* taught before him secretly in the *arcana* of the Brahminical temples, contains, of course, more than one doctrine of which the Lord Buddha never spoke of in public. But this shows

in no way that he did not teach them to his Arhats. Again, between “attachment to worldly views or interests” and the study of Cosmology, which is *not* “a worldly science” however, there is an abyss. One pertains to religious and philosophical asceticism, the other is necessary for the study of *Occultism*—which is not Buddhistic, but universal. Without the study of cosmogony and theogony which teach the hidden value of every force in Nature and their direct correspondence to, and relation with, the forces in man (or the principles) no occult psychophysics or *knowledge of man* as he truly is, is *possible*. No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedantism.—H.P.B.

Agnani (misprinted in the July number page 436: *agnam*) signified just the same as what is rendered by “fool” in the English translations of the Dhammapada and the Suttas. It is never understood “intellectually” and certainly does not mean an *ignoramus*, on the contrary, the scientists are rather more likely to be *agnanis* than any “uneducated” mystic. *Agnani* expresses always a relative notion. *Gnani* is anyone who is striving for the self-realization of the eternal; a *perfect gnani* is only the *jivanmukta*, but anyone who is on the road of development to this end may be (relatively) called *gnani*, while anyone who is less advanced is comparatively an *agnani*. As, however, every *gnani* sees the ultimate goal *above* himself, he will call himself an *agnani*, until he has attained *jivanmukta*; moreover, no true mystic will ever call any fellow-man a “fool” in the intellectual sense of the word, for he lays very little stress on intellectuality. To him anyone is a “fool” only in so far as he cares for (worldly) existence and strives for anything else than wisdom, deliverance, paranirvana. And this turn of mind is entirely a question of the “will” of the individuality. The “will” of the *agnani* is carrying him from spirit into matter (descending arch of the cycle), while the “will” of the *gnani* disentangles him from matter and makes him soar up towards “spirit” and out of all existence. This question of overcoming the “dead point” in the circle is by no means one of intellectuality; it is quite likely that a sister of mercy or a common labourer may have turned the corner while the Bacons, Goethes, Humboldts, &c., may yet linger on the descending side of existence tied down to it by their individual wants and desires.(b)

(b). *Agnam*, instead of *agnani* was of course a printer’s mistake. With such every Journal and Magazine abounds, in Germany, I suppose, as much as in England, and from which LUCIFER is no more

free than the *Sphinx*. It is the printer's and the proof-reader's Karma. But it is a worse mistake, however, to translate *Agnani* by "fool," all the Beals, Oldenbergs, Webers, and Hardys, to the contrary. Gnana (or, Jnâna, rather) is Wisdom certainly, but even more, for it is the spiritual knowledge of things divine, unknown to all but those who attain it—and which saves the *Jivanmuktas* who have mastered both Karmayoga and Jnânayoga. Hence, if all those who have not jnâna (or gnana) at their fingers' end, are to be considered "fools" this would mean that the whole world save a few Yogis is composed of fools, which would be *out-carlyleing* Carlyle in his opinion of his countrymen. *Ajnâna*, in truth, means simply "ignorance of the true Wisdom," or literally, "Wisdomless" and not at all "fool." To explain that the word "fool" is "never understood intellectually" is to say nothing, or worse, an Irish bull, as, according to every etymological definition and dictionary, a *fool* is one who is "deficient in intellect" and "destitute of reason." Therefore, while thanking the kind doctor for the trouble he has taken to explain so minutely the vexed Sanskrit term, I can do so only in the name of LUCIFER'S readers, not for myself, as I knew all he says, *minus* his risky new definition of "fool" and *plus* something else, probably as early as on the day when he made his first appearance into this world of *Maya*. No doubt, neither Bacon, Humboldt, nor even the great Hæckel himself, the "light of Germany," could ever be regarded as "gnanis"; but no more could any European I know of, however much he may have rid himself of all "individual wants and desires."—H.P.B.

4. As we agree, that all existence, in fact, the whole world and the whole of its evolutionary process, its joys and evils, its gods and its devils, are *Maya* (illusion) or erroneous conception of the true reality: how can it appear to us worth while to assist and to promote this process of misconception?(a)

Answer (a). Precisely, because the term *maya*, just like that of "agnana" in your own words—expresses only a *relative* notion. The world . . . "its joys and evils, its gods and devils," and men to boot, are undeniably, when compared with that awful reality *everlasting eternity*, no better than the productions and tricks of *maya*, illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions—human life in the universal *mahamaya*—for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one "illusion" does not help another "illusion" of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get

out from the clutches of *maya*.—H.P.B.

5. Like all world-existence, time and causality also are only *Maya* or—as Kant and Schopenhauer have proved beyond contradiction—are only *our* conditioned notions, *forms* of *our* intellection. Why then should any moment of time, or one of our own unreal forms of thought, be more favourable to the attainment of paranirvana than any other? To this paranirvana, Atma, or true reality, any manvantara is just as unreal as any pralaya. And this is the same with regard to *causality*, as with respect to *time*, from whichever point of view you look at it. If from that of absolute reality, all causality and karma are unreal, and to realize this *unreality* is the secret of deliverance from it. But even if you look at it from the *agnana-view*, that is to say, taking existence for a reality, there can never (in “time”) be an end—nor can there have been a beginning—of causality. It makes, therefore, no difference whether any world is in pralaya or not; also Vedanta rightly says that during any pralaya the *karana sharira* (causal body, agnana) of Ishvara and of all jivas, in fact, of all existence, is continuing. (b) And how could this be other-

(b). This is again a *Visishtadwaita* interpretation, which we do not accept in the esoteric school. We cannot say, as they do that while the gross bodies alone perish, the *sukshma* particles, which they consider uncreated and indestructible and the only real things, alone remain. Nor do we believe any Vedantin of the Sankaracharya school would agree in uttering such a heresy. For this amounts to saying that *Manomaya* Kosha, which corresponds to what we call *Manas*, mind, with its volitious feelings and even *Kamarupa* the vehicle of the *lower* manas, also survives during pralaya. See page 185 in *Five Years of Theosophy* and ponder over the three classifications of the human principles. Thence it follows that the *Karana Sarira* (which means simply the *human Monad* collectively or the reincarnating ego), the “causal body” cannot continue; especially if, as you say, it is *agnana*, ignorance or the *wisdomless* principle, and even agreeably with your definition “a fool.” The idea alone of this “fool” surviving during any pralaya, is enough to make the hair of any Vedanta philosopher and even of a full blown Jivanmukta, turn grey, and thrust him right back into an “agnani” again. Surely as you formulate it, this must be a *lapsus calami*? And why should the *Karana Sarira* of Iswara let alone that of “all Jivas (!) be necessary during *pralaya* for the evolution of another universe? Iswara, whether as a personal god, or an *intelligent* independent principle, *per se*, every Buddhist whether esoteric or exoteric and orthodox, will reject; while some Vedantins would define him as Parabrahm *plus* MAYA (only, *i.e.*, a conception valid enough

during the reign of maya, but not otherwise. That which remains during pralaya is the eternal potentiality of every condition of *Pragna* (consciousness) contained in that plane or *field* of consciousness, which the Adwaita calls *Chidakasan* and *Chinmatra* (abstract consciousness), which, being absolute, is therefore perfect *unconsciousness*—as a *true Vedantin* would say.—H.P.B.

wise? After the destruction of any universe in pralaya, must not another appear? Before our present universe must there not have been an infinite number of other universes? How could this be, if the cause of existence did not last through any pralaya as well as through any kalpa? And if so, why should any pralaya be a more favourable moment for the attainment of paranirvana than any manvantara?

6. But if then one moment of time and one phase of causality were more favourable for this than any other: why should it just be *any* pralaya after a manvantara, not the end of the *maha-kalpa* or at least that of a *kalpa*. In any kalpa (of 4,320 millions of earthly years) there are 14 manvantaras and pralayas and in each maha-kalpa (of 311,040 milliards of earthly years) there are (36,000 × 14) 504,000 manvantaras and pralayas. Why is this opportunity of paranirvana offered just so often and not oftener, or not once only at the end of each universe. In other words, why can paranirvana only be obtained by spurts and in batches; why, if it cannot be attained by any individuality at its *own* time, why must one wait only for the whole of one's present fellow-humanity; why not also for all the animals, plants, amœbas and protoplasms, perhaps also for the minerals of our planet—and why not also for the entities on all the other stars of the universe?(a)

Answer (a). As Dr. Hübbe Schleiden objects in the form of questions to statements and arguments that have never been formulated by me, I have nothing to say to this.—H.P.B.

7. But, it appears, the difficulty lies somewhat deeper still. That which has to be overcome, in order to attain paranirvana, is the erroneous conception of separateness, the selfishness of individuality, the “thirst for existence” (*trishna, tanha*). It stands to reason, that this sense of individuality can only be overcome individually: How can this process be dependent on other individualities or anything else at all? Selfishness in the *abstract* which is the cause of all existence, in fact, *Agnana* and *Maya*, can never

be *all together* removed and extinguished. Agnana is as endless as it is beginningless, and the number of jivas (atoms?) is absolutely infinite; if the jivas of a whole universe were to be extinguished in paranirvana, jivaship and agnana would not be lessened by one atom. In fact, both are mere unreality and misconception. Now, why should just one batch of humanity have to unite, in order to get rid each of his own misconception of reality?(b)

(b). Here again the only “unreality and misconception” I can perceive are his own. I am glad to find my correspondent so learned, and having made such wonderful progress since I saw him last some three years ago, when still in the fulness of his *agnana*; but I really cannot see what all his arguments refer to?—H.P.B.

Summing up, I will now give three instances of the difference in which, I think a Mystic or (exoteric) Buddhist, Bhikshu or Arhat, on the one side, and an occultist or theosophist on the other, would act, if both are fully consistent with their views and principles. Both will certainly use any opportunity which offers itself to do good to their fellow-men; but the good which they will try to do, will be of a different kind.

Supposing they meet a poor, starving wretch, with whom they share their only morsel of bread: the mystic will try to make the man understand that the body is only to be kept up, because that entity which lives in it has a certain spiritual destination, and that this destination is nothing less than getting rid of all existence, and, at the same time, of all wants and desires; that having to beg for one’s food is no real hardship, but might give a happier life than that of rich people with all their imaginary worries and pretensions, that, in fact, the life of a destitute who *is* nothing and who *has* nothing in the world, is the “happy life”—as Buddha and Jesus have shown—when it is coupled with the right aspiration to the eternal, the only true and unchangeable reality, the divine peace. If the mystic finds that the man’s heart is incapable of responding to any keynote of such true religiousness, he will leave him alone, hoping that, at some future time, he too will find out that all his worldly wants and desires are insatiable and unsatisfying, and that after all true and final happiness can only be found in striving for the eternal.—Not so the occultist. He will know that he himself *cannot* finally realise the eternal, until every other human individuality has likewise gone through all the worldly aspirations and has been weaned from them. He will,

therefore, try to assist this poor wretch first in his worldly affairs; he will perhaps teach him some trade or handicraft by which he can earn his daily bread, or he will plan with him some socialistic scheme for bettering the worldly position of the poor.

Answer. Here the “Mystic” acts precisely as a “Theosophist or Occultist” of the Eastern school would. It is extremely interesting to learn where Dr. Hübbe Schleiden has studied “Occultists” of the type he is describing? If it is in Germany, then pitying the Occultist who *knows* “that he himself *cannot* realize the eternal” until every human soul has been weaned from “worldly aspirations” I would invite him to come to London where other Occultists who reside therein would teach him better. But then why not qualify the “Occultist” in such case and thus show his nationality? Our correspondent mentions with evident scorn, “Socialism” in this letter, as often as he does “Cosmology”? We have but two English Socialists, so far, in the T.S. of which two every Theosophist ought to be proud and accept them as his exemplar in practical Buddha- and Christ-like charity and virtues. Such socialists—two active altruists full of unselfish love and charity and ready to work for all that suffers and needs help—are decidedly worth ten thousand Mystics and other *Theosophers*, whether German or English, who talk instead of acting and sermonize instead of teaching. But let us take note of our correspondent’s second instance.—H.P.B.

Secondly, supposing further the mystic and the occultist meet two women, the one of the “Martha” sort, the other of the “Mary” character. The mystic will first remind both that every one has, in the first instance, to do his or her duty conscientiously, be it a compulsory or a self-imposed duty. Whatever one has once undertaken and wherever he or she has contracted any obligation towards a fellow-being, this has to be fulfilled “up to the uttermost farthing.” But, on the other hand, the mystic will, just for this very reason, warn them against creating for themselves new attachments to the world and worldly affairs more than they find absolutely unavoidable. He will again try to direct the whole of their attention to their final goal and kindle in them every spark of high and genuine aspiration to the eternal.—Not so the occultist. He may also say all that the mystic has said and which fully satisfies “Mary”; as “Martha,” however, is not content with this and thinks the subject rather tedious and wearisome, he will have compassion with her worldliness and teach her some esoteric cosmology or speak to her of the possibilities of developing psychic powers and so on.

Answer. Is the cat out of the bag at last? I am asked to “oblige” our correspondent by answering questions, and instead of clear statements, I find no better than transparent hints against the working methods of the T.S.! Those who go against “esoteric cosmology” and the development of psychic powers are not forced to study either. But I have heard these objections four years ago, and they too, were started by a certain “Guru” we are both acquainted with, when that learned “Mystic” had had enough of Chelaship and suddenly developed the ambition of becoming a Teacher. They are stale.—H.P.B.

Thirdly, supposing our mystic and our occultist meet a sick man who applies to them for help. Both will certainly try to cure him the best they can. At the same time, both will use this opportunity to turn their patient’s mind to the eternal if they can; they will try to make him see that everything in the world is only the *just* effect of some cause, and that, as he is consciously suffering from his present illness, he himself *must* somewhere have consciously given the corresponding and adequate cause for his illness, either in his present or in any former life; that the only way of getting finally rid of all ills and evils is, not to create any more causes, but rather to abstain from all doing, to rid oneself of every avoidable want and desire, and in this way to lift oneself above all causality (karma). This, however, can only be achieved by putting good objects of aspiration into the place of the bad, the better object into that of the good, and the best into that of the better; directing, however, one’s whole attention to our highest goal of consummation and living in the eternal as much as we can, this is the *only* mode of thought that will *finally* deliver us from the imperfections of existence.

If the patient cannot see the force of this train of argument or does not like it, the mystic will leave him to his own further development, and to some future opportunity which might bring the same man near him again, but in a more favourable state of mind.

Not so the occultist. He will consider it his duty to stick to this man to whose Karma, as to that of everyone else, he is irremediably and unavoidably bound; he will not abandon him until he has helped him on to such an advanced state of true spiritual development that he begins to see his final goal and to aspire to it “with all his heart, with all his soul, and with all his might.” In the meantime, however, the occultist will try to prepare him for that by helping him to arrange his worldly life in a manner as favourable to such an aspiration as possible. He will make him

see that vegetarian or rather fruit-diet is the only food fully in accordance with human nature; he will teach him the fundamental rules of esoteric hygienics; he will show him how to make the right use of vitality (mesmerism), and as he does not feel any aspiration for the nameless and formless eternal, he will meanwhile make him aspire for esoteric knowledge and for occult powers.

Now, will you do us the great favour to show us reasons *why* the mystic is wrong and the occultist right, or why paranirvana should not be attained by any individuality and at any time, when its *own* karma has been burnt by *gnana* in *samadhi*, and independent of the karma of any other individual or that of humanity.

Yours sincerely,

HÜBBE-SCHLEIDEN

Neuhaugen bei *München*, September, 1889

Answer. As no Occultist of my acquaintance would act in this supposed fashion no answer is possible. We theosophists, and especially your humble servant, are too occupied with our work to lose time at answering supposititious cases and fictions. When our prolific correspondent tells us *whom* he means under the name of the "Occultist" and *when* or *where* the latter has acted in that way, I will be at his service. Perhaps he means some Theosophist or rather member of the T.S. under this term? For I, at any rate, never met yet an "Occultist" of that description. As to the closing question I believe it was sufficiently answered in the earlier explanations of this reply.

Yours, as sincerely,

Lucifer, October, 1889

H. P. BLAVATSKY

MY BOOKS

SOME time ago, a Theosophist, Mr. R——, was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*, when to his astonishment she replied, “Don’t read it, *it is all trash.*”

Now I did not say “trash” so far as I remember; but what I did say in substance was: “Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused.” And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared

little for such warnings. For more than ten years this unfortunate “master-piece,” this “monumental work,” as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,¹ with its misprints and wrong quotation-marks, has given me more anxiety and trouble than anything else during a long life-time which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.²

¹ Witness the word “planet” for “cycle” as originally written, corrected by some unknown hand, (Vol. I, p. 347, 2nd par.), a “correction” which shows Buddha teaching that there is no rebirth on this planet(!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to “avoid” *reincarnation*; the use of the word “planet,” for *plane*, of “Monas” for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

² *Isis Unveiled*; a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, \$7.50. Fifth Edition.

“This monumental work . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopaedia.”—*North American Review*.

“It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . demands the earnest attention of thinkers, and merits an analytic reading.”—*Boston Evening Transcript*.

“The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through.”—*N.Y. Independent*.

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propriâ personâ* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the “Russian spy” theory down to my acting on false pretences, of being a chronic fraud and *a living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact *that not a single one of these charges has ever been substantiated*; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS, (never

“An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has out-grown it.”—*N.Y. World*.

“Most remarkable book of the season.”—*Com. Advertiser*.

“[To] Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information.”—*Evening Post*.

“They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment.”—*New York Sun*.

“A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being. . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world.”—*Daily Graphic*.

“The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore.”—*New York Tribune*.

“One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis*. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century.”—*New York Herald*.

before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk!³ On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my “fraud,” or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—even to *repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept

³ This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his “executors” found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott’s, which the ex-diplomat had annexed without permission.

in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of “slanders and lies,” my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a *person* most indefatigable in attacking me personally for the last twelve years,⁴ though I have never seen or met the creature. Neither do I intend to answer him now. But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—and *nothing but the truth*. Not that I seek to excuse myself in anything even before them or to “explain things.” It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim*.

(1) When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2) I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3) Until 1874 I had never written one word in English, nor

⁴I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me.

had I published any work in any language. Therefore—

(4) I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close[d] secrets to me.

(5) When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis* before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* “Before the Veil.” If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder’s express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of

correcting galley proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra," that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the Introductory Chapter "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing." But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought transference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala*, published it as his own superb poem, *Hiawatha*, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences." Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard

of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published *A Ride to India, across Persia and Beluchistan*, in the London *Academy* paralleled with extracts from *The Country of Belochistan*, by A. W. Hughes, which are identical *verbatim et literatim*. Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally*, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jésus*, by Renan, will find that he has plagiarised *by anticipation*, some descriptive passages rendered in flowing verse in the *Light of the World*. Yet even Sir Edwin Arnold, whose versatile and recognised genius needs no borrowed imagery, has failed to thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilisation and *fin de siècle*, one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil," I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honourable, too great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary*, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,⁵ would be insane enough to accuse

⁵ A. Wilder, M.D., the editor of *Serpent and Siva Worship*, by Hyde Clarke and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and com-

him of “plagiarising” from any author’s work! I give in the footnote the names of a few of the Platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on Platonists was his, and never gave a further thought to it. But now enemies have ferretted out unquoted passages and proclaim louder than ever “the author of *Isis Unveiled*,” to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead “guilty” in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy, nor even hurt me*. I have no author’s vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(a) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and LUCIFER—yet, to the present hour I never write an article, an editorial or

plete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries*; “A Dissertation, by Thomas Taylor, translator of ‘Plato,’ ‘Plotinus,’ ‘Porphyry,’ ‘Jamblichus,’ ‘Proclus,’ ‘Aristotle,’ etc., etc., etc.,” edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M.D.; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the “Older Academy,” a quarterly journal of New York, and the translator of the *Mysteries*, by Jamblichus.

even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis*, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I, p. 46 [xlvi]) from Montaigne: “I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them.”

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891

H. P. BLAVATSKY

Lucifer, May, 1891

MISTAKEN NOTIONS ON THE “SECRET DOCTRINE”

EVER since the publication of the *Secret Doctrine* Students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought(1); another complains that my explanations are not complete; thus, he says:

For the last ten years, I have been a close reader of theosophical literature. I have read and re-read the *Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute), the Ist and 2nd Logos, Spirit, Matter, Fohat, etc., etc.

This is the direct and natural result of the very mistaken notion that the work I have called the “Secret Doctrine” had ever been intended by me to dovetail with modern Science, or to explain “occult points.” I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval “Wisdom Religion.” I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One*; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of the *Secret Doctrine*. It was

not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of “Secret” would have become like the *secret* of “Polichinelle” shouted in the manner of a stage *a parte*; but simply to give *that which could be given out*, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling “shocker” from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the “Two Students of the E.S.” They are now synthesizing the “Secret Doctrine,” and they do it in the most lucid and comprehensive way, in this magazine. No more than any one else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric*; and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (*a*) by accepting blindly the dicta of the church or modern science; (*b*) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an

unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticizing them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of the "Voice of the Silence"? These say that while "The first repeat in pride 'Behold, *I know*,' the last, they who in humbleness have garnered, low confess, 'thus have I heard' "; and hence, become the only "chosen."

Lucifer, June, 1890

H. P. BLAVATSKY

SEEMING “DISCREPANCIES”

TO THE EDITOR OF THE “THEOSOPHIST”

I have lately been engaged in devoting a few evenings’ study to your admirable article, “FRAGMENTS OF OCCULT TRUTH,” which deserves far more attention than a mere casual reading. It is therein stated that the translated *Ego cannot* span the abyss separating its state from ours, or that it cannot descend into our atmosphere and reach us; that it attracts but cannot be attracted, or, in short, that no departed SPIRIT can visit us.

In Vol. I., page 67, of “Isis,” I find it said that many of the *spirits*, subjectively controlling mediums, are human disembodied *spirits*, that their being benevolent or wicked in quality largely depends upon the medium’s private morality, that “they cannot materialise, but only project their ætherial reflections on the atmospheric waves.” On page 69: “Not every one can attract *human spirits*, who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the astral light vibrating between the person sympathetic to them and the universal soul.” On page 325: “Sometimes, but rarely, the planetary spirits . . . produce them (subjective manifestations); *sometimes the spirits of our translated and beloved friends, &c.*”

From the foregoing it would appear as if both teachings were not uniform, but it may be that *souls*, instead of *spirits*, are implied, or that I have misunderstood the meaning.

Such difficult subjects are rather puzzling to Western students, especially to one who, like myself, is a mere tyro, though always grateful to receive knowledge from those who are in a position to impart such.

Yours, &c.,

CALEDONIAN THEOSOPHIST

9th January, 1882

EDITOR’S NOTE.—It is to be feared that our valued Brother has both misunderstood our meaning in “Isis” and that of the

“Fragments of Occult Truth.” Read in their correct sense, the statements in the latter do not offer the slightest discrepancy with the passages quoted from “Isis,” but both teachings are uniform.

Our “Caledonian” Brother believes that, because it is stated in “Isis,” that “many, among those who control the medium *subjectively*, are *human disembodied spirits*,” and in the “Fragments,” in the words of our critic, that “the Ego cannot span the abyss separating its state from ours . . . cannot descend into our atmosphere, . . . or, in short, that no departed SPIRIT can visit us”—there is a contradiction between the two teachings? We answer —“None at all.” We reiterate both statements, and will defend the proposition. Throughout “Isis”—although an attempt was made in the *Introductory Chapter* to show the great difference that exists between the terms “soul” and “spirit”—one the *reliquia* of the *personal* EGO, the other the pure essence of the spiritual INDIVIDUALITY—the term “spirit” had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood :

On page 67 wherein it is stated that many of the *spirits*, *subjectively controlling* mediums, are human disembodied spirits,” &c., the word “controlling” must not be understood in the sense of a “spirit” possessing himself of the organism of a medium; nor that, in each case, it is a “spirit”; for often it is but a *shell* in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or *fade out*. A “spirit,” or the spiritual *Ego*, cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals—before and after its “gestation period.” Interval the first is that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as “Bar-do.” We have translated this as the “gestation” period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old *Ego* entitle the being to reap the fruit of its reward in its new regenerated Ego-ship. It occurs after the gestation period is over, and the new spiritual Ego is reborn—like the fabled Phoenix from its ashes—from the old one. The locality, which the former inhabits, is called

by the northern Buddhist Occultists “Deva-chan,” the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new *personal* Ego gets re-incarnated into a *personality* when the remembrance of his previous Ego-ship, of course, fades out, and he can “communicate” no longer with his fellow-men on the planet he has left forever, as the individual he was there known to be. After numberless re-incarnations, and on numerous planets and in various spheres, a time will come, at the end of the Maha-Yug or great cycle, when each individuality will have become so spiritualised that, before its final absorption into the *One All*, its series of past *personal* existences will marshal themselves before him in a retrospective order like the many days of some one period of a man’s existence.

The words—“their being benevolent or wicked in quality largely depends upon the medium’s private morality”—which conclude the first quoted sentence mean simply this: a pure medium’s *Ego* can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an *impure* medium can only confabulate with the *astral* soul, or “shell,” of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation. As quoted by our friend, “affection to those whom they have left on earth” is “one of the most powerful attractions” between two loving spirits—the embodied and the disembodied one.

Whence the idea, then, that the two teachings are “not uniform”? We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in “Isis” and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS.

Theosophist, June, 1882

“ISIS UNVEILED” AND THE “THEOSOPHIST” ON REINCARNATION

IN *Light* (July 8) C.C.M. quotes from the THEOSOPHIST (June 1882) a sentence which appeared in the *Editor's Note* at the foot of an article headed “Seeming Discrepancies.” Then, turning to the review of “The Perfect Way” in the same number, he quotes at length from “an authoritative teaching of the later period,” as he adds rather sarcastically. Then, again, a long paragraph from *Isis*. The three quotations and the remarks of our friend run thus:

“There never was, nor can there be, any radical discrepancy between the teachings in ‘Isis’ (‘Isis Unveiled’) and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS.” (*Editor's Note* in “Seeming Discrepancies.”)

Having drawn the attention of his readers to the above assertion C.C.M. proceeds to show—as he thinks—its fallacy:

“To begin with, re-incarnation—if other worlds besides this are taken into account—is the regular routine of nature. But re-Incarnation in the next higher objective world is one thing; re-Incarnation on this earth is another. *Even that takes place over and over again till the highest condition of humanity, as known on this earth, is attained, but not afterwards, and here is the clue to the mystery. . . .* But once let a man be as far perfected by successive re-incarnations as the present race will permit, and then his next re-incarnation will be among the early growths of the next higher world, where the earliest growths are far higher than the highest here. *The ghastly mistake that the modern re-Incarnationists make is in supposing that there can be a return on this earth to lower bodily forms*”;—not, therefore, that man is re-incarnated as man again and again upon this earth, for that is laid down as truth in the above cited passages in the most positive and explicit form.” (*Review* of T.P.W. in the *Theosophist*.)

And now for “Isis”:

“We will now present a few fragments of this mysterious doctrine of Re-Incarnation—as distinct from metempsychosis—which we have from an authority. Re-Incarnation, *i.e.*, the

appearance of the same individual—or rather, of his astral monad—twice on the same planet is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad, which has been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death through the vast realm of being, the immortal Spirit and astral monad of the individual—the latter having been set apart to animate a frame, and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence. *If reason has been so far developed as to become active and discriminative, there is no re-incarnation on this earth*, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it has to re-enter on the earthly planet, as it was frustrated in its first attempt. . . . Further, the same occult doctrine recognizes another possibility, albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental Occultists deny it, though it is universally accepted in Eastern countries.”

. . .

This is the occasional return of the terribly depraved human Spirits which have fallen to the eighth sphere—it is unnecessary to quote the passage at length. Exclusive of that rare and doubtful possibility, then “Isis”—I have quoted from volume I, pp. 351-2—allows only three cases—abortion, very early death, and idiocy—in which re-incarnation on this earth occurs.

I am a long-suffering student of the mysteries, more apt to accuse my own stupidity than to make “seeming discrepancies” an occasion for scoffing. But after all, two and three will not make just four; black is not white, nor, in reference to plain and definite statements, is “Yes” equivalent to “No.” If there is one thing which I ardently desire to be taught, it is the truth about this same question of re-Incarnation. I hope I am not, as a dutiful Theosophist, expected to reconcile the statement of “Isis” with that of this authoritative Reviewer. But there is one consolation. The accomplished authoress of “Isis” cannot have totally forgotten the teaching on this subject therein contained. She, therefore, certainly did not dictate the statements of the Reviewer. If I may conjecture that Koot

Hoomi stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an alias for Madame Blavatsky.

“C.C.M.”

We hope not—for Koot Hoomi’s sake. Mme. B. would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: *La critique est aisée, mais l’art est difficile*—though we feel more inclined to hang our diminished head in sincere sorrow and exclaim: *Et tu Brute!*—than to quote old truisms. Only, where that (even) “seeming discrepancy” is to be found between the two passages—except by those who are entirely ignorant of the occult doctrine—will be certainly a mystery to every Eastern Occultist who reads the above and who studies at the same school as the reviewer of “The Perfect Way.” Nevertheless the latter is chosen as the weapon to break our head with. It is sufficient to read No. I of the *Fragments of Occult Truth*, and ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the “astral” *monad* is not the “Spiritual” *monad* and *vice versa*. That there is no discrepancy whatsoever between the two statements, may be easily shown, and we hope will be shown, by our friend the “reviewer.” The most that can be said of the passage quoted from *Isis* is, that it is incomplete, chaotic, vague, perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language. Therefore, in the face of the statement from the very correct and excellent review of “The Perfect Way”—we say again that “Reincarnation, *i.e.*, the appearance of the same individual—or rather, of his *astral monad* (or the *personality* as claimed by the modern Reincarnationists)—twice on the same planet is not a rule in nature “and that it *is* an exception.” Let us try once more to explain our meaning. The reviewer speaks of the “Spiritual Individuality” or the *Immortal Monad* as it is called, *i.e.* the 7th and 6th Principles in the *Fragments*. In *Isis* we refer to the *personality* or the *Finite astral monad*, a compound of imponderable elements composed of the 5th and 4th principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the 5th principle (the *Manas* or mind) which are assimilated by the 6th

principle when it follows the 7th to its “gestation state” to be reborn or not reborn, as the case may be, in the *Arupa Loka* (the Formless World). The seven principles, forming, so to say, a *triad* and a *Quaternary*, or, as some have it a “Compound *Trinity*” subdivided into a triad and two duads may be better understood in the following groups of Principles:—

<p style="text-align: center;">GROUP I</p> <p>7. <i>Atma</i>—“Pure Spirit.”</p> <p>6. <i>Buddhi</i>—“Spiritual Soul or Intelligence.”</p>	}	<p style="text-align: center;">SPIRIT</p> <p><i>Spiritual Monad</i> or “Individuality”—and its <i>vehicle</i>. Eternal and indestructible.</p>
<p style="text-align: center;">GROUP II</p> <p>5. <i>Manas</i>—“Mind or Animal Soul.”</p> <p>4. <i>Kama-rupa</i>—“Desire” or “Passion” Form.</p>	}	<p style="text-align: center;">SOUL</p> <p><i>Astral Monad</i>—or the <i>personal Ego</i> and its vehicle.</p> <p>Survives Group III and is destroyed after a time, unless,—<i>reincarnated</i> as said under exceptional circumstances.</p>
<p style="text-align: center;">GROUP III</p> <p>3. <i>Linga-sarira</i>—“Astral or Vital Body.”</p> <p>2. <i>Jiva</i>—“Life Principle.”</p> <p>1. <i>Stool-sarira</i>—“Body.”</p>	}	<p style="text-align: center;">BODY</p> <p>Compound Physical, or the “Earthly <i>Ego</i>.” The three die together <i>invariably</i>.</p>

And now we ask,—where is the “discrepancy” or contradiction? Whether man was good, bad, or indifferent, Group II has to become either a “shell,” or to be once or several times more reincarnated under “exceptional circumstances.” There is a mighty difference in our Occult doctrine between an *impersonal* Individuality, and an individual *Personality*. C.C.M. will not be reincarnated; nor will he be in his next re-birth C.C.M., but quite a new being, born of the thoughts and deeds of C.C.M.: his own creation, the child and fruit of his present life, the effect of the *causes* he is now producing. Shall we say then with the Spiritists that C.C.M., the man, we know, will be re-born again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a *new* personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die

towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will re-appear in the next; the leaf that reached its maturity and died a natural death—can never be re-born on the same tree again. While writing *Isis*, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

And thus, it seems, after all, that “two and three” will “make just four,” if the “three” was only *mistaken* for that number. And, we have heard of cases when that, which was universally regarded and denounced as something *very* “black”—shockingly so—suddenly re-became “white,” as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. *Vaut mieux tard que jamais!*

Meanwhile we will wait and see whether C.C.M. will quote again from our present answer—in *Light*.

Theosophist, August, 1882

“IT’S THE CAT!”

(Dedicated to those Members of the T.S. whom the cap may fit.)

Let ignominy brand thy hated name;
Let modest matrons at thy mention start;
And blushing virgins when they read our annals
Skip o’er the guilty page that holds thy legend,
And blots the noble work . . .

—SHAKESPEARE

An excuse is worse and more terrible than a lie;
for an excuse is a lie guarded.

—POPE

THE woman gave me of the tree, and I did eat,” said the first man, the first sneak and coward, thus throwing his own share of the blame upon his helpless mate. This may have been “*worse than a lie*” according to Pope, yet, in truth—it was not one. LIE was not born with the first man or woman either. The Lie is the product of later civilization, the legitimate child of SELFISHNESS—ready to sacrifice to itself the whole of mankind—and of HYPOCRISY, often born of fear. The original sin for which, agreeably to the orthodox Sunday School teaching, the whole world was cursed, drowned, and went unforgiven till the year 1 A.D.—is not the *greatest* sin. The descendants of Adam improving upon their grandsire’s transgression, invented lie and added to it excuse and prevarication. “It’s the cat” is a saying that may have originated with the antediluvians, whenever an *actual sin* had been committed and a scapegoat was needed. But it required the post-diluvians to father on the “cat” even that which had never been committed at all; that which was an invention of the fertile brain of the slanderers, who never hesitate to lie most outrageously whenever they feel inclined to ventilate a grudge against a brother or neighbour. Fruits of atonement, Children of redemption, we lie and sin the more readily for that. No “shame on us,” but:

Hail to the policy that first began
 To temper with the heart to hide its thoughts,

is the world’s motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from Society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, *i.e.*, uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it:—“shifting off a sin from a diseased on to a healthy head.” Oh *lie*—legion is thy name! Fibs and lies are now the cryptogamic excrescences on the soil of our moral and daily lives as toadstools are those of forest swamps, and their respective orders are as large. Both are fungi; plants which delight in shadowy nooks, and form mildew, mold and smut on both the soil of moral life and that of physical nature. Oh, for that righteous tongue:

That will not sell its honesty, or tell a lie!

As said, there are fibs and fibs, conscious and unconscious, hoaxes and impostures, deceptions and calumnies—the latter often followed by moral and physical ruin—mild perversions of truth or evasion, and deliberate duplicity. But there are also catchpenny lies, in the shape of newspaper chaff, and innocent misrepresentations, due simply to ignorance. To the latter order belong most of the newspaper statements regarding the Theosophical Society, and its official *scape-goat*—H. P. Blavatsky.

It has become a matter of frequent occurrence of late, to find in serious articles upon scientific subjects the name of “Esoteric Buddhism” mentioned, and oftener still that of “Mme. Blavatsky” taken in vain. The latter circumstance is really very, *very* considerate, and—in one sense at any rate—*overwhelmingly* flattering!

To find one’s humble name collated with those of Sir Monier Monier-Williams K.C.I.E. and Professor Bastian is an honour, indeed. When, for instance, the *great* Oxford lecturer chooses to make a few big and bold slashes into fact and truth—no doubt to please his pious audience—and says that Buddhism has never had any occult or esoteric system of doctrine which it withheld

from the multitudes,—what happens? Forthwith, “Esoteric Buddhism” receives, metaphorically speaking, a black eye; the Theosophical Society, a kick or two; and finally, the gates of the journalistic poultry-yard being flung wide open, a vehement *sortie* against “Blavatsky” & Co. is effected by a flock of irritated geese sallying therefrom to hiss and peck at the theosophical heels. “Our Ancestors, have saved Rome!” they cackle, “let us save the British Empire from these *pretenders* to Buddhist knowledge!” Again: a lucky “correspondent” gets admittance into the sanctum of Professor Bastian. The German ethnologist, “dressed like an alchemist of the middle ages” and smiling at “questions concerning the *trances* of famous Fakirs,” proceeds to inform the interviewer that such trances never last more than “from five to six hours.” This—the alchemist-like dress, we suppose, helping to bring about a happy association of ideas—leads *presto*, in the American “Sabbath-breaking paper,” to a stern rebuke to our address. We read on the following day:

The famous Fakirs . . . however they may have imposed on other travellers, certainly did not do so on this quiet little German philosopher, Madame Blavatsky to the contrary notwithstanding.

Very well. And yet Professor Bastian, all the “correspondents” to the contrary notwithstanding, lays himself widely open to a most damaging criticism from the standpoint of *fact* and *truth*. Furthermore, we doubt whether Professor Bastian, a learned ethnologist, would ever refer to Hindu Yogis as *Fakirs*—the latter appellation being strictly limited and belonging only to *Mussulman* devotees. We doubt, still more, whether Professor Bastian, an accurate German, would deny the frequent occurrence of the phenomenon that Yogis and these same “Fakirs,” remain in deep, death-like trance for days, and sometimes for weeks; or even that the former have been occasionally buried for forty consecutive days, and recalled to life again at the end of that period, as witnessed by Sir Claude Wade and others.

But all this is too ancient and too well authenticated history, to need substantiation. When “correspondents” will have learned the meaning, as well as the spelling of the term *dhyana*—which the said “correspondent” writes *diana*—we may talk with them of Yogis and Fakirs, pointing out to them the great difference between the two. Meanwhile, we may kindly leave them to their own hazy ideas: they are the “Innocents Abroad” in the realm of

the far Orient, the blind led by the blind, and theosophical charity extends even to critics and hereditary foes.

But there are certain other things which we cannot leave uncontradicted. While week after week, and day after day, the “Innocents” lost in the theosophical labyrinths, publish their own harmless fibs—“slight expansions of truth” somebody called them—they also often supplement them by the wicked and malicious falsehoods of casual correspondents—ex-members of the T.S. and their friends generally. These falsehoods generated in, and evolved from the depths of the inner consciousness of our relentless enemies, cannot be so easily disregarded. Although, since they hang like Mahommed’s coffin in the emptiness of rootless space, and so are a *denial* in themselves, yet they are so maliciously interspersed with hideous lies built on *popular* and already strongly-rooted prejudices that, if left uncontradicted, they would work the most terrible mischief. Lies are ever more readily accepted than truth, and are given up with more difficulty. They darken the horizons of theosophical centres, and prevent unprejudiced people from learning the exact truth about theosophy and its herald, the Theosophical Society. How terribly malicious and revengeful some of these enemies are, is evidenced by the fact that certain of them do not hesitate to perform a moral *hari-kari* upon themselves; to slay their own reputations for truthfulness for the pleasure of hitting hard—or *trying*, at all events, to hit—those whom they hate. Why this hatred? Simply because a calumny, a wicked, groundless slander is often forgiven, and even forgotten; a *truth* told—never! Prevented from disproving that truth, for good reasons, their hatred is kindled—for we hate only what *we fear*. Thus they will *invent a lie*, cunningly grafting it on some utterly false, but nevertheless popular accusation, and raise anew the cry, “It’s the cat, the ca-a-t, the ca-a-t!” . . .

Success in such a policy depends, you see, on temperament and—*impudence*. We have a friend, who will never go to the trouble of persuading anyone to believe him on his “aye” or his “nay.” But, whenever he remarks that his words are doubted, he will say, in the quietest and most innocent way possible, “You know well *I am too impudent to lie!*” There is a great psycholog-

ical truth hidden under this seeming paradox. Impudence often originates from two entirely opposite feelings: fearlessness and cowardice. A brave man will never lie; a coward lies to cover the fact of his being one, and a liar into the bargain. Such a character will never confess himself at fault no more than a vain man will; hence, whatever mischance happens to either, they will always try to lay it at the door of somebody else. It requires a great nobility of character, or a firm sense of one's duty, to confess one's mistakes and faults. Therefore, a scapegoat is generally chosen, upon whose head the sins of the guilty are placed by the transgressors. This scapegoat becomes gradually "the cat."

Now the Theosophical Society has its own special, so to speak, its "family cat," on which are heaped all the past, present and future iniquities of its Fellows. Whether an F.T.S. quarrels with his mother-in-law, lets his hair grow, forgets to pay his debts, or falls off from grace and theosophical association, owing to personal or family reasons, wounded vanity, or what not: *presto* comes the cry—whether in Europe, Asia, America or elsewhere —*It's the cat!* Look at this F.T.S.; he is writhing in the pangs of balked ambition. His desire to reign supreme over his fellow members is frustrated; and finding himself disappointed—it is on the "cat" that he is now venting his wrath. "The grapes are sour," he declares, because "the cat" would not cut them for him, nor would she mew in tune to his fiddle. Hence, the Vine has "worn itself *too thin*." Behold that other "star" of Theosophy, smarting under another kind of grievance—unnamed, because unnamable. Hatred—"till one be lost for ever"—rages in this *brotherly* heart. Pouncing like a bird of prey upon its chosen victim—which it would carry far, far up into the clouds to kill it with the more certainty when it lets it drop—the would-be avenger of his own imaginary wrongs remains utterly blind to the fact, that by raising his chosen victim so high he only elevates it the more above all men. You cannot kill that which you hate, O blind hater, whatever the height you dash it down from; the "cat" has nine lives, good friend, and will ever fall on to its feet.

There are a few articles of belief among the best theosophists, the bare mention of which produces upon certain persons and classes of society the effect of a red rag on an infuriated bull. One of these is our belief—very harmless and innocent *per se*—in the existence of very wise and holy personages, whom some call

their MASTERS, while others refer to them as “Mahatmas.”

Now, these may or may not actually exist—(we say they do); they may or may not be as wise, or possess altogether the wonderful powers ascribed to, and claimed for them. All this is a question of *personal knowledge*—or, in some cases, faith. Yet, there are the 350,000,000 of India alone who believe since time immemorial in their great Yogis and Mahatmas, and who feel as certain of their existence in every age, from countless centuries back down to the present day, as they feel sure of their own lives. Are they to be treated for this as superstitious, self-deceived fools? Are they more entitled to this epithet than the Christians of every church who believe respectively in past and present Apostles, in Saints, Sages, Patriarchs and Prophets?

Let that be as it will; the reader must realize that the present writer entertains no desire to force such a belief on any one unwilling to accept it, let him be a layman or a theosophist. The attempt was foolishly made a few years back in all truth and sincerity, and—it has failed. More than this, the revered names were, from the first, so desecrated by friend and foe, that the once almost irresistible desire to bring the actual truth home to some who needed *living ideals* the most, has gradually weakened since then. It is now replaced by a passionate regret for having ever exhumed them from the twilight of legendary lore, into that of broad daylight.

The wise warning:

Give not that which is holy to the dogs,
Neither cast ye your pearls before swine—

is now impressed in letters of fire on the heart of those guilty of having made of the “Masters” public property. Thus the wisdom of the Hindo-Buddhist allegorical teaching which says, “There can be no Mahatmas, no Arhats, during the *Kali yuga*,” is vindicated. That *which is not believed in, does not exist*. Arhats and Mahatmas having been declared by the majority of Western people as non-existent, as a *fabrication*—do not exist for the unbelievers.

“The Great Pan is dead!” wailed the mysterious voice over the Ionian Sea, and forthwith plunged Tiberius and the pagan world into despair. The nascent Nazarenes rejoiced and attributed that death to the new “God.” Fools, both, who little suspected that

Pan—the “All Nature”—could not die. That that which *had* died was only their fiction, the horned monster with the legs of a goat, the “god” of shepherds and of priests who lived upon the popular superstition, and made profit of the PAN of *their own making*. TRUTH can never die.

We greatly rejoice in thinking that the “Mahatmas” of those who sought to build their own ephemeral reputation upon them and tried to stick them as a peacock’s feather in their hats—are also dead. The “adepts” of wild hallucinations, and too wideawake, ambitious purposes; the Hindu sages 1,000 years old; the “mysterious strangers,” and the *tutti quanti* transformed into convenient pegs whereon to hang—one, “orders” inspired by his own nauseous vices; another, his own selfish purposes; a third, a mocking image from the astral light—are now as dead as the “god Pan,” or the proverbial door-nail. They have vanished into thin air as all unclean “hoaxes” must. Those who invented the “Mahatmas” 1,000 years old, seeing the *hoax* will not pay, may well say they “have recovered from the fascination and taken their proper stand.” And these are *welcome* and *sure* “to come out and turn upon all *their dupes* the vials of *their* sarcasm,” though *it will never be the last act of their* “life’s drama.” For the *true*, the *genuine* “Masters,” whose real names have, fortunately, never been given out, cannot be created and killed at the beck and call of the sweet will of any “opportunist,” whether inside or outside of the T.S. It is only the *Pans* of the modern nymphs and the *Luperci*, the greedy priests of the Arcadian god, who are, let us hope—dead and buried.

This cry, “it is the cat!” will end by making the Theosophical Society’s “scape-goat” quite proud. It has already ceased to worry the victim, and now it is even becoming welcome and is certainly a very hopeful sign for the cause. Censure is hard when deserved; whenever unmerited it only shows that there is in the persecuted party something more than in the persecutors. It is the number of enemies and the degree of their fierceness, that generally decide on the merits and value of those they would brush off the face of the earth if they could. And, therefore, we close with this quotation from old Addison:

Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it, and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age in the world, have passed through this fiery persecution. There is no defense against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.

Dear, kind enemies of the “Tartarian termagant” how hard you do work to add to her eminence and greatness, to be sure!

Lucifer, June, 1889

THE YEAR IS DEAD, LONG LIVE THE YEAR!

DECEMBER, 1888, AND JANUARY, 1889

LUCIFER sends the best compliments of the season to his friends and subscribers, and wishes them a happy New Year and many returns of the same. In the January issue of 1888, LUCIFER said: "Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now, will have added strength to fulfill them consistently." He now repeats what was said and adds: Let no one mistake the importance and potency of numbers—as *symbols*. Everything in the Universe was framed according to the eternal proportions and combinations of numbers. "God geometrizes," and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy, and religion. The respective festivals of the year and their dates were all fixed according to the Sun—the "father of all calendars" and of the Zodiac, or the Sun-god and the twelve great, but still minor gods; and they became subsequently sacred in the cycle of national and tribal religions.

A year ago, it was stated by the editors that 1888 was a dark combination of numbers: it has proved so since. Earthquakes and terrible volcanic eruptions, tidal waves and landslips, cyclones and fires, railway and maritime disasters followed each other in quick succession. Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wiseacres who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity. Prominent among other countries was Germany. It was in 1888 that the Empire reached, virtually, the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results.

What has the year 1889 in store for nations, men and theosophy, and what for LUCIFER? But it may be wiser to forbear looking into Futurity; still better to pray to the now ruling Hosts of *Numbers* on high, asking them to be lenient to us, poor terrene ciphers. Which shall we choose? With the Jews and the Christian Kabalists, the number of their deity—the God of Abraham and Jacob—is 10, the number of perfection, the ONE in space, or the Sun, astronomically, and the ten Sephiroth, Kabalistically. But the Gods are many; and every December, according to the Japanese, is the month of the *arrival, or descent of the Gods*; therefore there must be a considerable number of deities lurking around us mortals in astral space. The 3rd of January, a day which was, before the time of Clovis, consecrated to the worship of *Isis*—the goddess-patroness of Paris who has now changed her name and become *St. Geneviève*, “she who generates life”—was also set apart as the day on which the deities of Olympus visited their worshippers. The third day of every month was sacred to *Pallas Athene*, the goddess of Wisdom; and January the 4th is the day of Mercury (*Hermes, Budha*), who is credited with adding brains to the heads of those who are civil to him. December and January are the two months most connected with gods and numbers. Which shall we choose?—we ask again. “This is the question.”

We are in the Winter Solstice, the period at which the Sun entering the sign of Capricornus has already, since December 21st, ceased to advance in the Southern Hemisphere, and, cancer or crab-like, begins to move back. It is at this particular time that, every year, he is born, and December 25th was the *day of the birth of the Sun* for those who inhabited the Northern Hemisphere. It is also on December the 25th, Christmas, the day with the Christians on which the “Saviour of the World” was born, that were born, ages before him, the Persian Mithra, the Egyptian Osiris, the Greek Bacchus, the Phœnician Adonis, the Phrygian Athis. And, while at Memphis the people were shown the image of the god *Day*, taken out of his cradle, the Romans marked December 25th in their calendar as the day *natalis solis invicti*.

Sad derision of human destiny. So many Saviours of the world born unto it, so much and so often propitiated, and yet the world is as miserable—nay, far more wretched now than ever before—as though none of these had ever been born!

January—the *Januarius* dedicated to Janus the God of Time,

the ever revolving cycle, the double-faced God—has one face turned to the East, the other to the West; the *Past* and the *Future!* Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolizing the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar year and—the twelve Apostles of the Sun-Christ. *Dominus* was the title given to the Sun by the ancients; whence *dies domini*, *dies solis*, the “Sun-days.” *Puer nobis nascitur dominus dominorum*, sing the Roman Catholics on Christmas day. The statue of Janus-January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a sceptre, in the other a key, whence his name *Janitor*, the door-keeper of the Heavens, who opened the gates of the year at its beginning. Old Roman coins represent Janus *bifrons* on one side, and *a ship* on the other.

Have we not the right to see in him the prototype of Peter, the fisherman of the celestial ship, the Janitor of Paradise, to the gates of which he alone holds the keys? Janus presided over the four seasons. Peter presides over the four Evangelists. In Occultism the potency and significance of Numbers and Numerals lie in their right application and permutation. If we have to propitiate any mysterious number at all, we have most decidedly to address Janus-Peter, in his relation to the ONE—the Sun. Now what would be the best thing for LUCIFER and his staff to ask from the latter for 1889? Our joint wishes are many, for our course as that of true love, does not run altogether smooth.

Thus addressing the bright luminary in perpetual *abscondito* beyond the eternal fogs of the great city, we might ask him for a little more light and warmth in the coming year than he gave us in the year 1888. We might entreat him at the same time to pour a little light into the no less befogged heads of those who insist on boycotting LUCIFER under the extraordinary notion that he and Satan are one. Shine more on us, O, Helios Son of Hyperion! Those on whom thou beamest thy greatest radiance must be, as in the legend of Apollo, good and kind men. Alas, for us. The British isle will never be transformed, in this our cycle, into the isle of *Æa*, the habitat of Helios, as of the children of that god and the Oceanide Perseis. Is this the occult reason why our hearts become, with every year, colder and more indifferent to the woes of mankind, and that the very souls of the multitudes

seem turning into icicles? We ask thee to shed thy radiance on these poor shivering souls.

Such is LUCIFER'S, our Light-bearer's fervently expressed desire. What may be that of the Theosophical Society in general, and its working members in particular? We would suggest a supplication. Let us ask, Brethren, the Lord on High, the *One* and the SOLE (or *Sol*), that he should save us from the impudent distortion of our theosophical teachings. That he should deliver us in 1889 from his pretended priests, the "Solar Adepts" as they dub themselves, and their sun-struck followers, as he delivered us once before; for verily "man is born unto trouble," and our patience is well-nigh exhausted!

But, "wrath killeth the foolish man"; and as we know that "envy slayeth the silly one," for years no attention was paid to our ever increasing parodists. They plagiarized from our books, set up sham schools of magic, waylaid seekers after truth by deceiving them with holy names, misused and desecrated the sacred science by using it to get money by various means, such as selling as "magic mirrors" for £15, articles made by common cabinet makers for £1 at most. With them, as with all charlatans, fortune-tellers, and *self-styled* "Adepts," the sacred science of *Theo-sophia* had become when kabalistically read—Dollar-Sophia. To crown all, they ended by offering, in a most generous manner, to furnish all those "awakened" who were "disappointed in Theosophical Mahatmas," with the *genuine* article in the matter of adeptship. Unfortunately the said article was traced in its turn to a poor, irresponsible medium, and something worse; and so that branch of the brood finally disappeared. It vanished one fine morning into thin air leaving its disconsolate disciples thoroughly "awakened" this time, and fully alive to the sad fact, that if they had acquired less than no occult wisdom, their pockets, on the other hand, had been considerably relieved of their weight in pounds and shillings. After their Exodus came a short lull. But now the same is repeated elsewhere.

The long metaphysical articles *borrowed* from "Isis Unveiled," and the *Theosophist* ceased suddenly to appear in certain Scotch papers. But if they disappeared from Europe, they reappeared in America. In August 1887 the New York PATH laid its hand heavily on "The Hidden Way Across the Threshold" printed in Boston, and proceeded to speedily squelch it, as "stolen goods." As

that Journal expresses itself about this pretentious volume, *copied* not written by its authors—“whatever in it is new is not true, and whatever true, is not new; scattered through its 600 pages, are wholesale thefts from ‘Paracelsus,’ ‘Isis Unveiled,’ the *Path* etc. etc.” This unceremonious appropriation of long paragraphs and entire pages “either verbatim or with unimportant changes,”—from various, mostly theosophical authors—a list of which is given in the PATH (*Vide* August 1887, p. 159-160), might be left to its fate, but for the usual trick of our wretched imitators. In the words of the same editor, of the PATH: “the claim is made that it (the book) is inspired by great adepts both living and dead, who have condescended to relent and give out these 600 pages, with certain restrictions *which prevent their going into any detail or explanation beyond those given by the unfortunate or unprogressed (theosophical) authors from whose writings they (the adepts) have either allowed or directed their humble disciple . . . to steal.*”

Before the appearance of modern Theosophical literature it was “Spirits” and “Controls” that were ever in the mouths of these folk; now the living “adepts” are served up with every sauce. It is ever and always Adepts here, Hierophants there. And this only since the revival of Theosophy and its spread in America in 1884, note well; after the great soap-bubble conspiracy between Madras and Cambridge against the Theosophical Society, had given a new impetus to the movement. Up to that year, Spiritualists, and professional mediums especially, with their “controls” and “guides,” could hardly find words of vituperation strong enough to brand the “adepts” and deride their “supposed powers.” But since the Herodic “slaughter of the Innocents,” when the S.P.R. turned from the Theosophical to the Spiritualistic phenomena, most of the “dear departed” ones took to their heels. The angels from the “Summer Land” are going out of fashion just now, for Spiritualists begin to know better and to discriminate. But because the “adept” idea, or rather their philosophy, begins to gain ground, this is no reason why pretenders of every description should travesty in their ungrammatical productions the teachings, phraseology, and Sanskrit terms out of theosophical books; or why, again, they should turn round and make people believe that these were given them by other “Hierophants,” in their opinion, far higher, nobler and grander than our teachers.

The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we should gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism—but that they are so interwoven with mis-statements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is brought to bear upon a movement which is beginning to exercise an influence, incalculable in its promise of good, upon the tendency of modern thought. How shall men discern good from evil, when they find it in its close embrace? The very words, “Arhat,” “Karma,” “Maya,” “Nirvana,” must turn enquirers from our threshold when they have been taught to associate them with such a teeming mass of ignorance and presumption. But a few years ago, all these Sanskrit terms were unknown to them, and even now they repeat them phonetically, parrot-like, and without any understanding. And yet they will cram them into their silly books and pamphlets, and fill these with denunciations against great men, the soles of whose feet they are unworthy to gaze upon!

Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary. Were the “pretensions” of the T.S. in this direction founded on mere hypothesis and sentimental gush, like the identification of many a materialized spirit, the theosophical “Mahatmas” and their society would have dissolved long ago like smoke in space under the desperate attacks of the holy alliance of Missionaries and *pseudo*-Scientists, helped by the half-hearted and misinformed public. That the Society has not only survived but become thrice stronger in numbers and power, is a good proof again of its own intrinsic merit. Moreover, it has gained also in wisdom; that practical, matter-of-fact wisdom which teaches, through the mouth of the great Christian “Mahatma,” not to scatter pearls before swine, nor to attempt to put new wine into old bottles.

Therefore, let us, in our turn, recite a heartfelt conjuration (the ancient name for prayer), and invoke the help of the powers that be, to deliver us from the painful necessity of exposing these sorry “make-believes” in LUCIFER once again. Let us ring the theosophical *Angelus* thrice for the convocation of our theosophical friends and readers. If we would draw on us the attention of *Sol* on High, we must repeat that which the ancients did and which was the

origin of the R. C. *Angelus*. The first stroke of the bell announced the *coming of Day*; the appearance of *Gabriel*, the morning messenger with the early Christians, of *Lucifer*, the morning star, with their predecessors. The second bell, at noon, saluted the glory and exalted position of the *Sun*, King of Heavens; and the third bell announced the approach of *Night*, the Mother of Day the Virgin, Isis-Mary, or the Moon. Having accomplished the prescribed duty, we pour our complaint and say:

Turn thy flaming eye, O SOL, thou, golden-haired God, on certain trans-atlantic mediums, who play at being thine Hierophants! Behold, they whose brain is not fit to drink of the cup of wisdom, but who, mounting the quack's platform, and offering for sale bottled-up wisdom, and the *homunculi* of Paracelsus, assure those of the gaping mouths that it is the true Elixir of *Amrita*, the water of immortal life! Oh, bright Lord, is not thine eye upon those barefaced robbers and iconoclasts of the systems of the land whence thou risest? Hear their proud boasting: "We teach men the science to *make man*"(!). The lucrative trade of vendors of Japanese amulets and *Taro* cards, with indecent double bottoms, having been cut off in its full blossom in Europe, the Eastern Wisdom of the Ages is now abandoned. According to their declarations, China, Japan, old India and even the Swedenborgian "land of the Lost Word" have suddenly become barren; they yield no more their crop of true adepts; it is America, they say, the land of the Almighty Dollar, which has suddenly opened her bowels and given birth to full-blown Hierophants, who now beckon to the "Awakened." *Mirabile dictu!* But if so, why should thy self-styled priests, O great SUN, still offer as a bait a mysterious *Dwija*, a "twice born," who can only be the product of the land of Manu? And why should those pretended and bumptious servants of thine, oh Sūrya-Vikarhana, whose rich crop of national adepts, if "home-made," must rejoice as a natural rule in purely Anglo-Saxon and Celto-German names, still change their Irish patronymics for those of a country which, they say, is effete and sterile, and whose nations are "dying out"? Has another Hindu name and names been discovered in the Great Hub, as a peg and pegs whereon to hang the modest pretensions of the Solar Magi? Yea, they belie truth, O Lord, and they bend their tongues like quill pens for lies. But—"the false prophets shall become wind for the word *is not* in them."

TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is the motto of the true Occultist, from the first adept of our fifth Race down to the last Rosecroix. True Occultism, *i.e.*, genuine *Raj-Yoga* powers, are not pompously boasted of, and advertised in “Dailies” and monthlies, like Beecham’s pills or Pears’ soap. “Woe unto them that are wise in their own eyes; for the wise man feareth *and keeps silent*, but the fool layeth open his folly.”

Let us close by expressing a hope that our Theosophist brothers and sisters in America will pause and think before they risk going into a “Solar” fire. Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge—“Thy money perish with thee, because thou hast thought that the gift of (*our inner*) God may be purchased with money”—is either a black magician or an IMPOSTOR. Such is the first lesson taught by LUCIFER to his readers in 1889.

Lucifer, January, 1889

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End of Volume I

Theosophical
ARTICLES
BY
H P BLAVATSKY

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PSYCHOLOGY

THE SCIENCE OF THE SOUL

ETHICS and law are, so far, only in the phases where there are as yet no theories, and barely systems, and even these, based as we find them upon *à priori* ideas instead of observations, are quite irreconcilable with one another. What remains then outside of physical science? We are told, “Psychology, the Science of the Soul, of the Conscious Self or Ego.”

Alas, and thrice alas! Soul, the Self, or Ego, is studied by modern psychology as inductively as a piece of decayed matter by a physicist. Psychology and its mother-plant metaphysics have fared worse than any other sciences. These twin sciences have long been so separated in Europe as to have become in their ignorance mortal enemies. After faring poorly enough at the hands of mediaeval scholasticism they have been liberated therefrom only to fall into modern sophistry. Psychology in its present garb is simply a mask covering a ghastly, grimacing skeleton’s head, a deadly and beautiful upas flower growing in a soil of most hopeless materialism. “Thought is to the psychologist metamorphosed sensation, and man a helpless automaton, wire-pulled by heredity and environment”—writes a half-disgusted hylo-idealist, now happily a Theosophist. “And yet men like Huxley preach this man automatism and morality in the same breath. . . . Monists¹ to a man, annihilationists who would stamp out intuition with iron heel, if they could.” . . . Those are our modern western psychologists!

Everyone sees that metaphysics instead of being a science of first principles has now broken up into a number of more or less materialistic schools of every shade and color, from Schopenhauer’s pessimism down to agnosticism, monism, idealism, hylo-idealism, and

¹ Monism is a word which admits of more than one interpretation. The “monism” of Lewes, Bain and others, which endeavors so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current “Single-Substance Theory” of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mûlaprakriti are *one*; and that there is but One Reality behind the Mâyâ of the universe. But in the manvantaric circuit, in the realm of *manifested* being, the Logos (spirit), and Mûlaprakriti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena—subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the “Great Unknown,” the one Parabrahman.

every “ism” with the exception of psychism—not to speak of true psychology. What Mr. Huxley said of Positivism, namely that it was Roman Catholicism *minus* Christianity, ought to be paraphrased and applied to our modern psychological philosophy. It is psychology, *minus* soul; psyche being dragged down to mere sensation; a solar system *minus* a sun; *Hamlet* with the Prince of Denmark not entirely cast out of the play, but in some vague way suspected of being probably somewhere behind the scenes.

When a humble David seeks to conquer the enemy it is not the small fry of their army whom he attacks, but Goliath, their great leader. Thus it is one of Mr. Herbert Spencer’s statements which, at the risk of repetition, must be analyzed to prove the accusation here adduced. It is thus that “the greatest philosopher of the nineteenth century” speaks:

“The mental state in which self is known implies, like every other mental act, a perceiving subject and a perceived object. If then the object perceived is self, what is the subject that perceives? or if it is the true self which thinks, what other self can it be that is thought of?² Clearly a true cognition of self implies a self in which the knowing and the known are one—in which subject and object are one; and this Mr. Mansel *rightly holds to be the annihilation of both!* So that the personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot truly be known at all; *the knowledge of it is forbidden by the very nature of thought.*”³

The italics are ours to show the point under discussion. Does this not remind one of an argument in favor of the undulatory theory, namely, that “the meeting of two rays whose waves interlock produces darkness.” For Mr. Mansel’s assertion that when self thinks of self, and is simultaneously the subject and object, it is “the annihilation of both”—means just this, and the psychological argument is therefore placed on the same basis as the physical phenomenon of light waves. Moreover, Mr. Herbert Spencer confessing that Mr. Mansel is right and basing thereupon his conclusion that the knowledge of self or soul is thus “forbidden by the very nature of thought”

² The Higher Self or Buddhi-Manas, which in the act of self-analysis or highest abstract thinking, partially reveals its presence and holds the subservient brain-consciousness in review.

³ *First Principles*, pp. 65, 66.

is a proof that the “father of modern psychology” (in England) proceeds on no better psychological principles than Messrs. Huxley or Tyndall have done.⁴

We do not contemplate in the least the impertinence of criticizing such a giant of thought as Mr. H. Spencer is rightly considered to be by his friends and admirers. We mention this simply to prove our point and show modern psychology to be a misnomer, even though it is claimed that Mr. Spencer has “reached conclusions of great generality and truth, regarding all that can be known of man.” We have one determined object in view, and we will not deviate from the straight line, and our object is to show that occultism and its philosophy have not the least chance of being even understood, still less accepted in this century, and by the present generations of men of science. We would fain impress on the minds of our Theosophists and mystics that to search for sympathy and recognition in the region of “science” is to court defeat. Psychology seemed a natural ally at first, and now having examined it, we come to the conclusion that it is a *suggestio falsi* and no more. It is as misleading a term, as taught at present, as that of the Antarctic Pole with its ever arid and barren frigid zone, called southern merely from geographical considerations.

For the modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself, the latter, at any rate, being more honest and sincere. Materialism shows no pretensions to fathom human thought, least of all the human spirit-soul, which it deliberately and coolly but sincerely denies and throws altogether out of its catalogue. But the psychologist devotes to soul his whole time and leisure. He is ever boring artesian wells into the very depths of human consciousness. The materialist or the frank atheist is content to make of himself, as Jeremy Collier puts it, “a very despicable mortal . . . no better than a heap of organized dust, a talking machine, a speaking head without a soul in it . . . whose thoughts are bound by the law of motion.” But the psychologist is not even a mortal, or even a man; he is a mere aggregate of sensa-

⁴ We do not even notice some very pointed criticisms in which it is shown that Mr. Spencer’s postulate that “consciousness cannot be in two distinct states at the same time,” is flatly contradicted by himself when he affirms that it is possible for us to be conscious of more states than one. “To be known as unlike,” he says, “conscious states must be known in succession” (see *The Philosophy of Mr. H. Spencer Examined*, by James Iverach, M.A.).

tions.⁵ The universe and all in it is only an aggregate of grouped sensations, or “an integration of sensations.” It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of “ontologist.” After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits *hari-kari* by showing sensation itself to be no better than hallucination.

This is even more hopeless for the cause of truth than the harmless paradoxes of the materialistic automatists. The assertion that “the physical processes in the brain are complete in themselves” concerns after all only the registrative function of the material brain; and unable to explain satisfactorily psychic processes thereby, the automatists are thus harmless to do permanent mischief. But the psychologists, into whose hands the science of soul has now so unfortunately fallen, can do great harm, inasmuch as they pretend to be earnest seekers after truth, and remain withal content to represent Coleridge’s “Owlet,” which—

Sailing on obscene wings across the noon,
Drops his blue-fringed lids, and shuts them close,
And, hooting at the glorious sun in heaven,
Cries out, “Where is it?” . . .

—and who more blind than he who does not want to see?

We have sought far and wide for scientific corroboration as to the question of spirit, and spirit alone (in its septenary aspect) being the cause of consciousness and thought, as taught in esoteric philosophy. We have found both physical and psychical sciences denying the fact point-blank, and maintaining their two contradictory and clashing theories. The former, moreover, in its latest development is half inclined to believe itself quite transcendental owing to the latest departure from the too brutal teachings of the Büchners and Moleschotts. But when one comes to analyze the difference be-

⁵ According to John Stuart Mill neither the so-called objective universe nor the domain of mind—object, subject—corresponds with any absolute reality beyond “sensation.” Objects, the whole paraphernalia of sense, are “sensation objectively viewed,” and mental states “sensation subjectively viewed.” The “Ego” is as entire an illusion as matter; the One Reality, groups of feelings bound together by the rigid laws of association.

tween the two, it appears so imperceptible that they almost merge into one.

Indeed, the champions of science now say that the belief that sensation and thought are but movements of matter—Büchner's and Moleschott's theory—is, as a well-known English annihilationist remarks, "unworthy of the name of philosophy." Not one man of science of any eminence, we are indignantly told, neither Tyndall, Huxley, Maudsley, Bain, Clifford, Spencer, Lewes, Virchow, Haeckel nor Du Bois Raymond has ever gone so far as to say that "thought *is* a molecular motion, but that it is the *concomitant* (not the *cause* as believers in a soul maintain) of certain physical processes in the brain." . . . They never—the true scientists as opposed to the false, the sciolists—the monists as opposed to the materialists—say that thought and nervous motion are the *same*, but that they are the "subjective and objective faces of the same thing."

Now it may be due to a defective training which has not enabled us to frame ideas on a subject other than those which answer to the words in which it is expressed, but we plead guilty to seeing no such marked difference between Büchner's and the new monistic theories. "Thought is not a motion of molecules, but it is the concomitant of certain physical processes in the brain." Now what is a concomitant, and what is a process? A concomitant, according to the best definitions, is a thing that accompanies, or is collaterally connected with another—a concurrent and simultaneous companion. A process is an act of proceeding, an advance or motion, whether temporary or continuous, or a series of motions. Thus the concomitant of physical processes, being naturally a bird of the same feather, whether subjective or objective, and being due to motion, which both monists and materialists say *is* physical—what difference is there between their definition and that of Büchner, except perhaps that it is in words a little more scientifically expressed?

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

Postulate. "Every mental change is signaled by a molecular change in the brain substance." To this:

1. Materialism says: the mental changes are caused by the molecular changes.
2. Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter

through the medium of Fohat focussed through one of the principles.]

3. Monism: there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judicially over the mental changes? What is the *noumenon* of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial “self” and which—monists and materialists notwithstanding—does control and regulate the flow of its own mental states. No occultist would for a moment deny that the materialistic theory as to the relations of mind and brain is in its way expressive of the truth that the *superficial* brain-consciousness or “phenomenal self” is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the *mânasic* self. It is an instrument for harvesting experience for the Buddhi-Manas or monad, and saturating it with the aroma of consciously-acquired experience. But for all that the “brain-self” is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the Manas which is correlated with the physical brain.

Lucifer, October, 1896

PSYCHIC AND NOËTIC ACTION

I

“ . . . I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th’ ethereal powers
And spirits, both them who stood and them
 who fail’d,
Truly, they stood who stood, and fell who
 fell . . . ” —MILTON

“ . . . The assumption that the *mind is a real being*, which can be acted upon by the brain and which can act on the body through the brain, is the only one compatible with all the facts of experience.”—GEORGE T. LADD, in the *Elements of Physiological Psychology*.

A NEW influence, a breath, a sound—“as of a rushing mighty wind”—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science*. It is urged that the so-called *esoteric*¹ (or *late esoteric*) cosmogony, anthropology, ethnology, geology—psychology and, foremost of all, metaphysics—having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly*, at all events) “scientific philosophy.” The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the medieval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation*. Useless to say that we decline the compromise. It is quite possible—nay, probable and almost unavoidable—that “the mistakes made” in the rendering of such abstruse metaphysical tenets as those contained in

¹ We say “so-called,” because nothing of what has been given out publicly or in print can any longer be termed *esoteric*.

Eastern Occultism, should be “frequent and often important.” But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya*, not by the speculations that blossom forth today, to die tomorrow—on the shifting sands of modern scientific guesswork, especially in all that relates to psychology and mental phenomena. Holding to our motto, “There is no religion higher than truth,” we refuse most decidedly to pander to *physical* science. Yet, we may say this: If the so-called *exact* sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology—so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that overstepping material Nature the physiologists of the modern “animalistic”² school pretend to meddle with, and deliver *ex cathedrâ dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent*, far less a responsible one—then the Occultist has a far greater right than the average modern “Idealist” to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul*. No such noun can be applied to the word “soul,” unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect*, and in the animal into a *higher* instinct. But since the great Charles Darwin taught that “our *ideas* are animal motions of the organ of sense” everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at loggerheads

² “Animalism” is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor’s term “animism,” which he applied to all the “Lower Races” of mankind who believe the soul a distinct entity. He finds that the words *psyche*, *pneuma*, *animus*, *spiritus*, etc., all belong to the same cycle of superstition in “the lower stages of culture,” Professor A. Bain dubbing all these distinctions, moreover, as a “plurality of souls” and a “double materialism.” This is the more curious as the learned author of “Mind and Body” speaks as disparagingly of Darwin’s “materialism” in *Zoonomia*, wherein the founder of modern Evolution defines the word *idea* as “contracting a motion, or configuration of the fibres which constitute the immediate organ of Sense” (*Mind and Body*, p. 190. Note).

with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By “science” we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free-will in man and the immateriality of the mind are concerned. The study of the “Physiology” of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will*, any more than there is a *physical basis* for the activities of self-consciousness.

“If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvelous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power.”³

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher *Manas*. Only, whereas the psychic element (or *Kama-manas*)⁴ is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*),⁵ or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the “personal” and the “imper-

³ *Physiological Psychology*, etc., p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

⁴ Or what the Kabalists call *Nephesh*, the “breath of life.”

⁵ The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (noëtic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

sional” *Egos*. For, between the *psychic* and the *noëtic*, between the *personality* and the *individuality*, there exists the same abyss as between a “Jack the Ripper,” and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned “Didymi” reject the idea of free-will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern “psycho-physiologists” claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, “the collective hallucination of mankind.” This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens, volens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free-will in man appears as the most *unscientific* absurdity. Says this oracle:—

“In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law”—(*Psychophysiologie Générale*.)

For the Occultist who knows the difference between the *psychic* and the *noëtic* elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if *psychic* phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centers?—we answer that we never denied the fact. But what has this to do with a free-will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at logger-heads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of

physical phenomena may disappear in the vacuum. Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centers, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e.g.*, muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations is “nothing but—motion.”

Yes; it *is* MOTION; but not all “molecular” motion, as the writer means us to infer. Motion as the GREAT BREATH (*vide* “Secret Doctrine,” vol. i. *sub voce*)—*ergo* “*sound*” at the same time—is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life*, the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A,B,C, of its science. “All the world is in the *Swara*; *Swara* is the Spirit itself”—the ONE LIFE or *motion*, say the old books of Hindu Occult philosophy. “The proper translation of the word *Swara* is the *current of the life wave*,” says the author of “Nature’s Finer Forces,”⁶ and he goes on to explain:

⁶ *The Theosophist*, Feb. 1888, p. 275, by Rama Prasad, President of the *Meerut Theosophical Society*. As the Occult book cited by him says: “It is the *Swara* that has given form to the *first accumulations of the divisions of the universe*; the *Swara* causes evolution and involution; the *Swara* is God, or more properly the *Great Power* itself (*Maheshwara*). The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as the *power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases. . . . It is unchangeable existence”—and this is the “Motion” of the Scientists and the universal *Breath of Life* of the Occultists.

“It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. . . . From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book (*vide infra*), itself carries the idea of eternal motion, coming as it does from the root, AT, or eternal motion; and it may be significantly remarked, that the root AT is connected with, is in fact simply another form of, the roots AH, breath, and AS, being. All these roots have for their origin the sound produced by the breath of animals (living beings). . . . The primeval current of the life-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe....”

So much about *motion* and the “conservation of energy” from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism*, when it says:—

“From the visible atom to the celestial body lost in space, *everything is subject to motion* . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.”⁷

But Occultism says more than this. While making of motion on *the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—*Swara*, it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. The author of “Psychophysiologie Générale,” treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for *free-will!* The Occultist denies the conclusion. The actual fact of man’s psychic (we say *manasic* or noëtic) *individuality* is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages*, there would be an end also to psychic individuality.

Now by “psychic” individuality we mean that self-determining power which enables man to override circumstances. Place half a

⁷ “*Animal Mechanism, a treatise on terrestrial and aerial locomotion*. By E. J. Marey, Prof, at the College of France, and Member of the Academy of Medicine.

dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

But if instead of “psychic” we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with “molecular” motion at all? As Professor George T. Ladd says:

*“The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind (manas). To it the mental phenomena are to be attributed as showing what it is by what it does. The so-called mental ‘faculties’ are only the modes of the behavior in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain’s nervous mass.”*⁸

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds:

*“We conclude, then, from the previous considerations: the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.”*⁹

This “Mind” is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore, this assumption of the newest psychophysiology is uncalled for, and the apparent impossibility of recon-

⁸ “The higher *manas*” or “Ego” (*Kshetrajna*) is the “Silent Spectator,” and the voluntary “sacrificial victim”: the lower *manas*, its representative—a tyrannical despot, truly.

⁹ *Elements of Physiological Psychology*. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

ciling the existence of free-will with the law of the conservation of energy is—a pure fallacy. This was well shown in the “Scientific Letters” of “Elpay” in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because “psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man*” The “analytical method of exact sciences” has demonstrated it, and materialistic scientists have decreed to “pass the resolution” that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures¹⁰ that:—

The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room.

Now, let us examine on the testimony of the materialist how this universal solvent called the “analytical method” is applied in this special case. The author of the *Psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. “Are not the fallacy and error of such an unscientific proceeding self-evident?” asks his critic; and then argues very correctly that:—

“At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only ‘the vibrations of molecules’? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual mani-

¹⁰ W. Lawrence, *Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man*. 8vo. London, 1848, p. 6.

festations of the peculiarities of our real world? Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water, would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of "Psycho-physiology" act just in this way when he denies the existence of free-will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compounded elements which he has analysed?"

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a *psychometer*, a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations*, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-

physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration (“*sound*” being the substratum of universal Akasa), yet, in their origin, they belong to a *different and a higher World of HARMONY*. Elpay has a few severe sentences against the assumptions of those he calls “physico-biologists” which are worthy of note.

Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive specialty of the human soul—free-will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the “illusion of free-will.” And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is “a distinctive feature of modern science in its endeavor to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development*,” says G. T. Ladd. And the author of *The Elements of Physiological Psychology* adds:—

The universal process of “Becoming” has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical

evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantages that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own*" (p. 616).

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarized in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force* Science to postulate an invisible *Free-Willer*, a creator of that special Force.

We agree: "not the slightest need," of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding*, there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own*; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis*, and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance*. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the *last* word of science, do we furnish thereby a new proof that free-will is an *hallucination*? We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad*, which, in a beautiful and descriptive metaphor, says that: “The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free-will*) the charioteer.” Verily, there is more *exact* science in the less important of the *Upanishads*, composed thousands of years ago, than in all the materialistic ravings of modern “physico-biology” and “psychophysiology” put together!

II

“. . . The knowledge of the past, present, and future, is embodied in Kshetrajna (the Self).”

—*Occult Axioms*

Having explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms “psychic” and “psychism” somewhat differently from the average public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between “psychic” and “psychological,” both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other—*psyche*—the living principle in man, the breath that *animates* him (from *anima*, soul). Yet, if this is so, how in this case refuse a soul to *animals*? These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis*. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a “soul-less” being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and

rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, “psychology” and “psychism” relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a “superstition” by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* (“The Dual Aspect of Wisdom,” p. 3), and acquaint himself with the *double aspect* of that which is termed by St. James in his Third Epistle at once—the *devilish, terrestrial* wisdom, and the “wisdom from above.” In another editorial, “Kosmic Mind” (April, 1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work “*supersensible beings*.” Occultism regards every atom¹ as an “independent entity” and every cell as a “conscious unit.” It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above-named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

“No good ground exists for speaking of any special organ, or seat of memory,” writes Professor G. T. Ladd.² “Every organ indeed, every area, and every limit of the nervous system has its own memory” (p. 553 *loc. cit.*).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the

¹ One of the names of Brahmâ is *anu* or “atom.”

² Professor of Philosophy at Yale University.

brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobic prejudices of the Materialists who may read this and sniff contemptuously at the mention of “Universal Mind” and the Higher *noëtic* souls of men. But, what *is* memory, we ask. “Both presentation of sense and image of memory, are transitory phases of consciousness,” we are answered. But what is Consciousness itself?—we ask again. “*We cannot define Consciousness,*” Professor Ladd tells us.³ Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people’s private and unverifiable, hypotheses; and this, on “questions of cerebral physiology *where experts and novices are alike ignorant,*” to use the pointed remark of the said author. Hypothesis for hypothesis, then, we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that “if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes” (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, “divine Mind,” or *Nous*, whose pale and too often distorted reflection is that which we call “Mind” and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of “memory” are in these two “principles.” These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, *i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected “Double,” changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter “principle” is the *Lower Self*, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as

³ *Elements of Physiological Psychology.*

the “heresy of separateness.” The former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic*, *i.e.*, “terrestrial wisdom” at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the “lower” *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh. The “Higher Ego,” as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its “double” catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one’s neighbor, etc., etc., has aught to do with the “Higher” Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our “sense-thought,” which is entirely *distinct from the “supersensuous” thought*. It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the “dynamical associations” of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the chords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force,⁴ the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without*. For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units—act under laws of their own*, just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character

⁴ We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics *beyond* recovery.

of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole of man is guided by this double-faced Entity. If the impulse comes from the “Wisdom above,” the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the “terrestrial, devilish wisdom” (psychic power), man’s activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God— but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *viâ the spinal “centre” cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our “personal” mind, the heart being the organ *par excellence* through which the “Higher” Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter.

In other words, if what is called “association of *ideas*” has much to do with the awakening of memory, the mutual interaction and consistent interrelation between the personal “Mind-Entity” and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one’s daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called “states of consciousness” only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such “psychic” actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the “principle” they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* (“Kamic,” terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of “Alaya-Akasa,”⁵ or Mahat,—its reflection, the Personal Mind, is, as a temporary “Principle,” of the Substance of the Astral Light. As a pure ray of the “Son of the Universal Mind,” it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its “body,” or rather functioning essence, is heterogeneous, and leav-

⁵ Another name for the universal mind.

ened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (a) on the condition of paralyzing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (b) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi-state* of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boëhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—*mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit “messages” from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the “communion of spirits” as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind, (*psuche*), the percentage of “astral” light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth’s memories.

The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of “Kama loka,” appear to him the living images of the “dear departed” ones; the broken echoes of once human voices, passing through his mind, suggest to him well coordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium’s heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *personally* through such experiences—that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the “Old Terrestrial Serpent” is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Lévi expresses it, the not altogether pure natures “can be driven headlong by the blind forces set in motion in the *Light*”—by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

“We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.

“The sovereign will (of the adept) is represented in our symbols by the woman who crushes the serpent’s head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a

ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of *Genesis*, but it is also the *brazen serpent of Moses* entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls (*i.e.*, the lower *Manas* or *Nephesh*) have to conquer to liberate themselves from the bonds of the earth; for if their will does not free ‘them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire*’.⁶

The “central and eternal fire” is that disintegrating Force, that gradually consumes and burns out the *Kama-rupa*, or “personality,” in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal “souls” being absorbed “by the force which has produced” their terrestrial elements. And, therefore, as the same Occultist tells us:

“All the magical operations consist in *freeing* one’s self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator’s will. ‘I will give unto thee,’ says the Serpent, in the Gospel myth, ‘all the kingdoms of the earth, if thou wilt fall down and worship me.’ The initiated should reply to him, ‘I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*’ ”

And as such, the *Personal Ego*, becoming at one with its divine parent, shares in the immortality of the latter. . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the “Double-Faced” God in him, and who knows the potency of his own Spirit—or “Soul Dynamics.”

Lucifer, October, November, 1890

⁶ *Dogme et Rituel de la Haute Magie*, quoted in *Isis Unveiled*.

THE DUAL ASPECT OF WISDOM

No doubt but ye are the people and wisdom
shall die with you.

JOB xii. 2.

But wisdom is justified of her children.

MATTHEW xi. 19.

IT is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of *Lucifer* have not escaped the common lot. Reared in the aphorisms of the ages they are aware that “he who can take advice is superior to him who gives it,” and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defence of the “wisdom” of our century that we are taken to task, and charged with “preferring barbarous antiquity to our modern civilization and its inestimable boons,” with forgetting that “our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in *philosophic wisdom* even to the age of Plato.” We are lastly told that we, Theosophists, are “too fond of the dim yesterday, and as unjust to our glorious (?) present-day, the bright noon-hour of the highest civilization and culture”!!

Well, all this is a question of taste. Our correspondent is welcome to his own views, but so are we to ours. Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a mole-hill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen-garden—if he likes. But if we are seriously “challenged” by him to show “in what respect our age of hourly progress and gigantic thought”—a progress a trifle marred, however, by our Huxleys being denounced by our Spurgeons, and the University ladies, senior classics and wranglers, by the “hallelujah lasses”—is inferior to the ages of, say, a hen-pecked “Socrates and a cross-

legged Buddha," then we will answer him, giving him, of course, our own personal opinion.

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice, without which there can be no Wisdom*. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "*best thing*" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self*, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true." And if so, what chance is there for our century of falsification,

from the revised Bible texts down to natural butter, to put forth a claim to “Wisdom”? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent *Chokmah* (in Greek, *Sophia*) is applied to the most dissimilar things—abstract and concrete. Thus we find “Wisdom” as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the “fear of the Lord,” and Pharaoh’s magicians. The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the “*wise woman* of En-Dor.” From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of “the Almighty’s *wisdom*,” the term has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noëtic* “Sophia”—the Wisdom from above—and the terrestrial, psychic, and devilish wisdom (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them “that are perfect,” *i.e.*, those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of *the true and eternal gnosis* on unprepared soil, his motives were yet good and his intention unselfish, and *therefore* has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily “collections” and crazy “societies”? But his case was different. However cautiously, still he spoke “not the wisdom of this world” but *truth* or the “hidden wisdom . . . which none of the Princes of this World know (I Corinth, ii.) least of all the *archons* of our modern science. With regard to “psychic” wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistae*, down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay

a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacock's feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and enquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiatory rites: "Where shall (true) wisdom be found? Where is the place of understanding?" and to answer again in his words: "With the ancient *is* wisdom and in the length of days understanding" (Job xxviii, 12 and xii, 12).

Here we have to qualify once more a dubious term, viz: the word "ancient," and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original *Book of Job*, a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective "ancient" to the Manifested WORD or LOGOS (*Dabar*) of the for ever concealed and un-cognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the "Lord God" of the *translated* Bible. But the Eastern Occultist employs the mystic term only when referring to the re-incarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *atmic* light of the latter can be centered only in that which though eternal is still individualized—*i.e.*, the noëtic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi*. It is this collective light which is the "Wisdom that is from above," and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle." Hence, Job's assertion that "Wisdom is with the Ancient," or *Buddhi-Manas*. For the Divine Spiritual "I," is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the "first-born" of *Alaya-Mahat*, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read: "With the Ancient (man's Higher Ego) *is* Wisdom, and in the length of days (or the number of its re-incarnations) is understanding." No man can

learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster— KARMIC LIFE.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is “heathen foolishness.” The Western world rejects these truths, and will recognize no *wise* men except those of its own making, created in its own image, born within its own Christian era and teachings. The only “wisdom” it understands and practises is the psychic, the “terrestrial and devilish” wisdom spoken of by James, thus making of the *real* Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even “terrestrial” wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for “wisdom” in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the *hoi polloi*. While the mediæval *Rosecroix*, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There was a time when the acquirement of Divine Wisdom (*Sapientia*) required the sacrifice and devotion of a man’s whole life. It depended on such things as the purity of the candidate’s motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled “*Adeptus*” by a regular majority of votes of profane and easily-

caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every marketplace and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a “wise” man, in the terrestrial sense of the word, but that never will a *materialist* wrench from nature any secret on a higher plane—and you will be laughed to scorn. Add, that no “wisdom from above” descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o’-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons. As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the appellation of “wise” even in terrestrial

wisdom? How many, we ask, of the so-called “authorities” and “leaders of men” would prove much better than those of whom it was said—by one “wise” indeed—“they be blind leaders of the blind”? That the teachings of neither our modern teachers nor preachers are “wisdom from above” is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for “to err is but human,” but by incontrovertible facts. *Wisdom* and *Truth* are synonymous terms, and that which is false or pernicious cannot be *wise*. Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the *Sermon on the Mount* would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that “the knell of Charles Darwinism is rung in Mr. A. R. Wallace’s present book,”¹ an event already predicted by Quatrefages—then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy. There is, however, a third course open: to *pretend that we believe in both at the same time*, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, *quand même*, that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—*i.e.*, the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, *which has never existed in nature*, if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call “unwise” or “false” the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World’s “Elect.” He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the “wis-

¹ See “The Deadlock of Darwinism,” by Samuel Butler, in the *Universal Review* for April, 1890.

dom” of neither Bishop nor Scientist is “from above”—which is pretty fairly demonstrated by this time—then their “wisdom” is at best—“terrestrial, psychic, devilish.”

Now our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the *true* teachings of Christ, or *true* science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the “wise men” of our age for trying to carry out the only policy that will keep them on the pinnacle of their “authority”; as they could not, if even they would, act otherwise and preserve their *prestige* with the masses, or escape from being speedily outcast by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a life-long observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World’s universal respect and becoming an “authority”? Show the tenderest regard for the corns of every party’s hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World’s likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony or simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri*, that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors,

and to repeat like well-trained parrots the *dicta* of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—"Scratch my back, Mr. Editor, and I will scratch yours"—proves immortally true. The "rising Star," whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and prejudices—a hypnotic method as old as human vanity. Gradually the hypnotized masses begin to purr, they are ready for "suggestion." Suggest whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the *unpopularity* of *Lucifer* and of the ostracism practised by this same modern world on the Theosophical Society: for neither *Lucifer*, nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture," the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsyng to the left, and an immense amount of male (and especially female) millinery." There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine

may be looked upon as “pessimistic,” but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true. Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears—they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy-worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun— they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and *advisers* as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his “terrestrial” wisdom: we will keep to that pure ray “that comes from above,” from the light of the “Ancient.”

What indeed, has WISDOM, *Theosophia*—the Wisdom “full of mercy and good fruits, without wrangling or partiality and without hypocrisy” (James iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is “but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in *eternity*.”

Lucifer, September, 1890

DIALOGUES BETWEEN THE TWO EDITORS

ON ASTRAL BODIES, OR DOPPELGANGERS

M. C. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of “doubles”—what are they?

H.P.B. Our occult philosophy teaches us that there are three kinds of “doubles,” to use the word in its widest sense. (I) Man has his “double” or *shadow*, properly so called, around which the physical body of the *foetus*—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Atma awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This “double” is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu*, with the corpse. It is this which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man’s vital double*, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This “double” is what we have agreed to call *linga sarira*, but which I would propose to call, for greater convenience, “Protean” or “Plastic Body.”

M.C. Why Protean or Plastic?

H.P.B. Protean, because it can assume all forms; *e.g.* the “shepherd magicians” whom popular rumour accuses, perhaps not without some reason, of being “werewolves,” and “mediums in cabinets,” whose own “Plastic Bodies” play the part of materialised grandmothers and “John Kings.” Otherwise, why the invariable custom of the “dear departed angels” to come out but little further than arm’s length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But

I do affirm that foreign interference is rare, and that the materialised form is always that of the medium's "*Astral*" or Protean body.

M.C. But how is this astral body created?

H.P.B. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M.C. And what about the second?

H.P.B. The second is the "Thought" body, or Dream body, rather; known among Occultists as the *Mayavi-rupa*, or "Illusion-body." During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (mind) and *Kama*, the element of desire. It is *dual* in its potentiality, and after death forms what is called in the East, *Bhoot*, or *Kama-rupa*, but which is better known to theosophists as the "Spook."

M.C. And the third?

H.P.B. The third is the true *Ego*, called in the East by a name meaning "causal body" but which in the *trans*-Himalayan schools is always called the "Karmic body," which is the same. For *Karma* or action is the cause which produces incessant rebirths or "reincarnations." It is *not* the *Monad*, nor is it *Manas* proper; but is, in a way, indissolubly connected with, and a compound of the *Monad* and *Manas* in *Devachan*.

M.C. Then there are three doubles?

H.P.B. If you can call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the *manvantara* unless *Nirvana* puts an end to it before.

M.C. But shall not we be asked what difference there is between the *Mayavi* and *Kama rupa*, or as you propose to call them the "Dream body" and the "Spook"?

H.P.B. Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the *Mayavi* or "Illusion body," merges after death entirely into the causal body or the conscious, *thinking* EGO. The animal elements, or power of desire of the "Dream body," absorbing after death that which it has

collected (through its insatiable desire *to live*) during life; *i.e.*, all the astral vitality as well as all the impressions of its *material* acts and thoughts while it lived in possession of the body, forms the “Spook” or *Kama rupa*. Our Theosophists know well enough that after death the *higher* Manas unites with the *Monad* and passes into Devachan, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy, when it is drawn into the current of a medium.

M.C. Is it all that can be said upon the subject?

H.P.B. For the present this is enough metaphysics, I guess. Let us hold to the “Double” in its earthly phase. What would you know?

M.C. Every country in the world believes more or less in the “double” or doppelganger. The simplest form of this is the appearance of a man’s phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *mayavi rupa*?

H.P.B. It is; because produced by the thought of the dying man.

M.C. Is it unconscious?

H.P.B. It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man’s face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i.e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B.

The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognisant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see some one; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the “Spookical” Research Society would pompously, but none the less muddily, call *telepathic impact*.

M.C. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

H.P.B. This is impossible. The “Double” cannot act, unless the keynote of this action was struck in the brain of the man to whom the “Double” belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivizations* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your form, then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—being made to caricature or distort your thought.

M.C. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

H.P.B. Because it then so happens that the created image is taken up and used by a “Shell.” Just as in séance-rooms when “images” of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present—are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels in-

stantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

M.C. This seems very simple; why then does it only occur with exceptional persons?

H.P.B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which “principle” of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the “music of the spheres,” and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that “person” alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

M.C. Is that shape absolutely unconscious?

H.P.B. Perfectly unconscious unless it is the creation of an adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi rupa* , but the ordinary man does not, except in very rare cases. It is called *Mayavi rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept’s mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M.C. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs* , is simply an image?

H.P.B. Exactly. It is a walking thought.

M.C. In which case an adept can appear in several places almost simultaneously.

H.P.B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be un-

derstood that not *all* of even the *astral* adept is present in each appearance.

M.C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to his thoughts?

H.P.B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for others, those which we call “silent” but potential thoughts— yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpa*, a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

M.C. But supposing the evil-wisher to have a very strong will, without being a *dugpa*, could the death of the other be accomplished?

H.P.B. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the “evil eye”? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

M.C. But how about the thoughts you call “silent”? Do such wishes or thoughts come home to roost?

H.P.B. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules—for even they have *rules* they have to abide by—but not with those

who are regular, fully developed “black magicians”; for such have the power to accomplish what they wish.

M.C. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principal or important suggestion for those who have these powers and wish to control them rightly— in fact to enter occultism?

H.P.B. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

M.C. Why is this so important?

H.P.B. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—**HE WILL FALL INTO BLACK MAGIC.**

Lucifer, December, 1888

OCCULT OR EXACT SCIENCE?

ECCLE *Signum!* Behold the sign foreseen in a brighter future; the problem that will be *the* question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither *the life* of a *chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psychophysical man—even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so—in *this* cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old—especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,¹ one can read the following: "It is then given to us, at last, *to know* (?), to grasp, to handle and measure the forces through which it is claimed, that God proceeded. . . . We have made electricity our postman, light our draughtsman, affinity our journeyman," etc., etc. This is in a French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant*. Verily—"the world was delivered to them that *they should never know* it."

¹ *Bulletin de la Société d' Anthropologie*, 3 fasc. p. 384.

How likely the scientists are *to succeed* in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: “Science begins for man only *when his mind has mastered MATTER!*”² The word “spirit” for “matter” might perhaps have expressed a greater truth. But M. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam “imponderable” forces—whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented—is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work,³ “If but a few of the *new* forces were proven, they would necessitate the admission in their domain (that of forces) of agents of *quite another order* than those of gravitation.”

“I have read a good deal about occultism and studied Kabbalistic books: I have never understood one word in them!”—was a recent remark made by a learned experimenter in “thought-transference,” “colour-sounds,” and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

Some forty years back, I knew a child—a little girl of seven or eight—who very seriously frightened her parents by saying:

“Now, mamma, I love you. You are good and kind to me to-day. Your words *are quite blue*” . . .

“What do you mean?” . . . asked the mother.

“Your words are all blue—because they are so caressing, but when you scold me *they are red* . . . so red! But it is worse when you fly in a passion with papa for then they are orange . . . horrid . . . like that” . . .

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating.”

² *Kosmos*, Vol. 1, pp. 3 and 76 (with same ideas).

³ *Delle Forze*, etc.

sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw “such beautiful rainbows,” she explained, but when her aunt played, it was “fireworks and stars,” “brilliant stars *shooting pistols*—and then . . . bursting” . . .

The parents got frightened and suspected something had gone wrong with the child’s brain. The family physician was sent for.

“Exuberance of childish fancy,” he said. “Innocent hallucinations . . . Don’t let her drink tea, and make her play more with her little brothers—fight with them, and have physical exercise. . . .”

And he departed.

In a large Russian city, on the banks of the Volga, stands a hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years—to the day of her death in fact—as a “harmless” though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest “God’s rainbows” for her; while the voice of the superintendent caused her to see “black and crimson”—the *colours of the Evil one*.

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings—physicians thought in those days—could be due but to one reason; such *impressions* whenever experienced without any *traceable* cause, denoted an ill-balanced mind, a weak brain—likely to lead its possessor to lunacy. Such was *the decree* of science. The views of the piously inclined, supported by the affirmations of the village *curés*, inclined the other way. The brain had nought to do with the “obsession,” for it was simply the work or tricks of the much slandered “old gentleman” with cloven foot and shining horns. Both the men of learning and the superstitious “good women” have had somewhat to alter their opinions since 1840.

Even in that early period and before the “Rochester” wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in “Old Nick’s Chancery,” made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyze the *impressions* at first hand, he took a large dose of *hashisch*. “My hearing,” he writes, “acquired marvellous capacities: I *heard the music of the flowers*; sounds,—green, red and blue—poured into my ears in clearly *perceptible* waves of *smell* and *colour*. A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within me* like so many claps of thunder. At the gentlest contact with objects—furniture or human body—I heard prolonged sounds, sighs like the melodious vibrations of an Æolian harp . . .”⁴

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that “abnormal” class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand—in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis—is that the sensitives who manifest them are all HYSTERICAL! They are *psychopates*,⁵ and *neurosis*⁶—we are told,—no other cause underlying the needless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and—quite hopeful for the future.

“Hysterical hallucination” is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word “hallucination” as “an error of our *senses*, shared by, and imposed (by that error) upon our *intelli-*

⁴ *La Presse*, July 10, 1840.

⁵ A Greek compound term coined by the Russian Medical Faculties.

⁶ From the word *neurosis*.

*gence.*⁷ Now such *hallucinations* of a sensitive as are objective—the apparition of an “astral body” for instance,—are not only perceptible by the sensitive’s (or medium’s) “*intelligence*,” but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to any one who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man’s spirit, *naturalising* before the churchman the “miracle,” and *super naturalising*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptance of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. “Hallucination,” says an authority quoted by Brierre de Boismont,⁸ “is the reproduction of the material sign of the idea.” Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything—“a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients.”

This is an additional proof, that “hallucination” was hardly ever studied “*too seriously*” as self-sacrifice is not quite the most prominent feature of the age. But *if* so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot’s school, have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon—of the class *accepted* and verified by men of science

⁷ *Dictionnaire Medical.*

⁸ *Hallucination*, p. 3.

in the year 1885—remains as unexplained by them, as it was in 1840.

If, admitting for argument's sake, that some of the common herd out of their great reverence—often amounting to *fetich worship*—for science and authority, do accept the dictum of the scientists that every phenomenon, every “abnormal” manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton's *self-moving* slate pencil is also labouring under a fit of the same epilepsy as its medium—even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the “miracles” of the Bible, those of Pythagoras, Apollonius and others—belong to the same family of *abnormal* manifestations, as the hallucinations of Dr. Charcot's Mlle. *Alphonsine*—or whatever her name—and her erotic descriptions and her poetry—“in consequence of *the swelling with gases of her great bowel*” (*sic*)? Such a pretension is likely to come to grief. First of all “hallucination” itself, when it is really the effect of physiological cause, would have to be explained—but *it never has been*. Taking at random some out of the hundreds of definitions by eminent French physicians (we have not those of the English at hand) what do we learn about “hallucinations?” We have given Dr. Briere de Boismont's “definition,” if it can be called one: now let us see a few more.

Dr. Lelut calls it—“a *sensorial and perceptive folly*”; Dr. Chomil—“a common illusion of the *sensorium*”⁹; Dr. Leuret—“an illusion intermediary between sensation and conception” (*Psychol. Fragments*); Dr. Michéa—“a perceptive delirium (*Delusion of the Senses*); Dr. Calmeil—“an illusion due to a vicious modification of the nervous substance” (*Of Folly*, Vol. I) etc., etc.

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*théophania*)¹⁰ and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. “There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*.”

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of

⁹ See *Dictionary of Medical Terms*.

¹⁰ Communication with Gods.

the following, (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst “certain men,” and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially mysteries of nature,—in *abscondito* as the alchemists called it,—were known to the Aryas of the *pre-mahabharata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration, from some recent investigations in France by learned “*specialists*” (?) with regard to the confusion made by their *neurosis*ts and *psychomaniacs* between colour and sound, “*musical impressions*” and *colour-impressions*.

This special phenomenon was first approached in Austria in 1873 by Dr. Newbamer. After him it began to be seriously investigated in Germany by Blaver and Lehmann; in Italy by Vellardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedronneau of France. The most interesting accounts of *colour-sound* phenomena may, however, be found in *La Nature*, (No. 626, 1885, pp. 406, *et seq.*) in an article contributed by A. de Rochat who experimented with a certain gentleman whom he names Mr. “N. R.”

The following as a short *resumé* of his experience.

N. R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. N. R. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results:—The letter *A*—appears to him dark red; *E*—white; *I*—black; *O*—yellow; *U*—blue. The double-vowelled letters; *Ai*—chestnut colour; *Ei*—greyish white; *Eu*—light blue; *Oi*—dirty-yellow; *Ou*—yellowish. The consonants are nearly all of a dark grey hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba*, *ca*, *da* are all of red-grey colour; *bi*, *ci*, *di* ash coloured; *bo*, *co*, *do* yellow grey, and so on. *S* ending a word and pronounced in a hissing way,

like the Spanish words *los compos*, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends thus on the colour of the letters that compose it, so that to N. R. human speech appears in the shape of many coloured, or variegated ribbons coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N. R. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin—black; and the guitar—silver grey, etc.

The names of musical notes pronounced loudly, influence N. R. in the same manner as the words. The colours of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than "N. R." does.

Besides Gabon's interesting chapter upon this subject, in his "Inquiries into Human Faculty and its Development," we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I *hear* the sounds of a guitar, I *see* vibrating chords, surrounded by coloured vapours." The piano produces the same: "coloured images begin to float over the keys." One of Dr.

Pedronneau's subjects in Paris¹¹ has always colour impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says, "I *feel* a great number of coloured points floating over the heads of the singers. I *feel* them, for my eye receives no definite impression; nevertheless, I am compelled to *look* at them, and while *examining* them I feel perplexed, for I cannot find those bright coloured spots where I *look* at them, or rather *feel* them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and—remains powerless to explain them. "*Neurosis* and *hysteria*" is the only answer obtained, and the "*canine* hallucinations" of the French academicians quoted in *Isis*, have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at "blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena, are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just

¹¹ *Annales d'Oculistique*, Nov. and Dec. 1882.—*Journal de Medicine de l'Ouest*, 4me. Trimestre. 1882.

begun reading *esoterically* his Vedas, can suspect what the real phenomenon means; simply—a *cyclic return of human organisms to their primitive form* during the 3rd and even the 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are *found to have their derivation from the same roots*.¹² (2) *Mythology* shows, in her turn, the evident law—the uniformity of which precludes the possibility of chance—that led the ancient symbologists to represent all their *sun-gods* and *radiant deities*—such as the Dawn, the Sun, or Aurora, Phœbus, Apollo, etc.—connected in one way or the other with music and singing,—with *sound* in short,—associated with radiancy and colour.¹³

If this is as yet but an inference, there exists a still better proof in the *Vedas*, for there the conceptions of the words “sound” and “light,” “to hear” and “to see,” *are always associated*. In Hymn X, 71, verse 4, we read “One—though *looking, sees not the speech*, and the other *seeing—does not hear it*.” And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are charactered by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or “one furnished with eyes” and “one furnished with ears.” The latter is natural—the singer has *a good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms?

¹² *Introduction à la Mythologie de l'Odysée*. “Voyvodsky.”

¹³ *Essay on the Bacchic Cults of the Indo-European Nations*.

Moreover, a philologist, a rising Orientalist, tells¹⁴ us that “the Sanskrit verbal root ARC is used to denote two meanings—(a) “to *sing*,” and (b) “to *shine*,” to radiate beams or rays. The substantives *rc* and *arka*, derived from the root ARC are used to signify (1) *song*, *hymn*, and (2) *brilliance*, ray, sun. . . . In the conception of the ancients a *speech could be seen* . . . he explains. What does the Esoteric Doctrine,—that universal solvent indeed of all scientific difficulties and puzzles—say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.¹⁵ Human speech, as known to us, came into being in the Root-race that preceded ours—the *Fourth* or the “Atlantean”—at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight*—as a physical sense—while the four other senses (with the two additional—the 6th and 7th—of which science knows nothing as yet)—remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-races. Thus, if human “speech”—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight,” or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*. “Sound is *seen* before it is heard,”—says the Book of *Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one SENSE, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses. . . .

But we are in the 5th race, and we have already passed the turning or *axial* point of our “sub-race cycle.” Eventually as the current phenomena and the increase of sensitive organisms in our

¹⁴ Professor Ovseniko Koulikovsky, the Author of the Essay on “Bacchic Cults.”

¹⁵ See *Esoteric Buddhism*—for the Rounds, World-periods, and Sub-races. The chapter referred to will appear in the *Secret Doctrine*, which will shortly be published.

age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the 7th sub-race. In plainer and *fuller* language—*plainer* and *fuller* to some theosophists only, I am afraid—we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd *Root-race* of the FOURTH Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the THIRD Round. In the words of one in whom live Truth and Wisdom—however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists,—“in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality”; Humanity was on its *descending arc* in the first half of that round and in the last half on its ascending arc: *i.e.*, “his (man’s) *gigantic* stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a *Deva*-man.” And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles—we have to infer the following:—that the latter half of our Round,—as shown to correspond with the 1st half of the 3rd,—must have already begun to be once more overshadowed by renascent “primordial” spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold *human* Reason.

On the principle of that same law of correspondences,—as shall be shown and thoroughly explained in the forthcoming SECRET DOCTRINE—civilized humanity will soon begin to show itself, if even less “rational” *on the worldly plane*, at any rate more *Deva*-like than “ape-like”—as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still “ape-like” propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system—Science and her authority,—something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th sub-race of the Parent race, and none of us shall live to see the 7th—when things shall mend naturally,—that it is just as well not to hang our hopes

on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than any one else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by “improving the texture” of their spiritual minds.

II

It has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes*. They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes*. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man’s higher *self* to chase the dark-

ness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective, must always have their generating causes inter-blended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other. The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of *red* light is turned on those eggs (the larvas), the ants leave them

untouched as though they were in complete darkness: they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term both of them *dark rays*; while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the *red* ray; therefore, for them, *the chemical ray is violet*. Hence says the professor—“Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would *remain invisible to us*, while the ants would perceive them very well.”

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an “object” (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the “solar spectrum” on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or “dark” rays; and *secondly*—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such “talisman” at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against

that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the *super-sensuous*, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, “only not those that are perceptible to us.”

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar—*abnormal* as they are termed—either naturally, or through training.¹⁶ Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—*who know the way to secure the tympanum from damage, and that of provoking certain correlations in ether*—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—*abnormal* only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. “There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants,” says Professor Butlerof,¹⁷ citing Lubbock; “and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on.”

The aforesaid instances sufficiently show that the scientist’s knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the

¹⁶ The case of Kashmiri natives and especially girls who work on shawls is given in *Isis*. They perceive 300 hues more than Europeans do.

¹⁷ Scientific Letters, X.

supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—*alchemy* and the *metaphysics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same Professor argues—“If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature’s actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every ‘finite’ being: each judging of the external, only by the modifications that are created in him (or it) by the same.”

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of “spiritual” phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butlerof—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits* of *departed human beings*, “so as to *satisfy the requirements of exact science*, or of the unbelieving public for the matter of that.” And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of “spirits” pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected *à priori* by science. For it seeks precisely to limit such mani-

festations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the back-ground, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools—the *idealistic* and the *materialistic*; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their members—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all,

some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass*. Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much* or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much*. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: The Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.” Let the reader go over the 20 odd volumes of de Mirville’s and de Mousseau’s works, embracing over a century of forced

enquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honourable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

“The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God.” We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. “Gold is its idol,” justly observes Professor Butlerof¹⁸ (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he “cannot understand them.”)—“A lump of matter,” he adds, “the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. . . . The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogmas of materialism, which has legalized it.”

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily *routine* of life,—though that which interferes with the highest moral aspirations

¹⁸ Scientific Letters, X.

of Humanity cannot we believe live long,—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Prof. Butlerof, "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *primâ facie* improbability that they should be collectively mistaken." "But they *have* and in the most ludicrous way," answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy; "*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*"

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond-shells?" said another sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal,

an animal man,” etc.—say the Kabbalists.

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it *as a scientific fact—as it appears*.

“When was that?” was the incredulous question. “Not so far back, after all; some 280 years ago—in England.” The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits,—as it was asserted,—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the “Barnacle-goose.” Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and “the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the “Barnacle-goose” was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it “*a fact on the evidence of his own senses*” “He has seen it himself,” he says, “touched the fruit-egg day after day,” watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-goose “which begun forthwith swimming.”¹⁹ So much was the botanist convinced of the truth of the whole thing, that he ends his description by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eyewitness.²⁰ And other learned men, the contemporaries of Gerard

¹⁹ From the *Scientific Letters*—Letter XXIV, Against Scientific Evidence in the Question of Phenomena.

²⁰ He speaks of that transformation in the following words, as translated from the Latin: “In every conch (or shell) that I opened, after the transformation of the fruits

and Murray—Funk, Aldrovandi and many others, shared that conviction.²¹ So what do you say to this “Barnacle-geese—?”

—Well, I would rather call it the “Gerard-Murray goose,” that’s all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F. R. S. and their followers. But the opponent of phenomena who quoted the story about the “Barnacle-geese” is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no “acumen” and support of science can prove a phenomenon “referable to fraud and credulity,” when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane.

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the “terrestrial natural sciences,” viz., the direct or inductive science, “or the exact investigation of those phenomena only which take place in our *earthy conditions of space and time*,” says he can never permit himself to overlook the possibilities of the future. “I would remind my colleagues,” adds the Professor-Spiritualist, “that our inferences from that which is already acquired by investigation, must go a great deal further

on the branches into shells, I found the exact pictures in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc., etc.”

²¹ It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in Hudibras, which was an accurate reflection of the opinions of the day:—

“As barnacles turn Poland Geese
In th’ islands of the Orcades.”

—Ed. Theosophist

than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future? . . . existing in a three dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it? . . . Leaving the reality of a fourth dimensional space for the time being aside, we can still . . . go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space.” In other words, “we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world . . . can it not be reflected in it. . . ?”

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and a sixth dimensional world. Only those senses must become sufficiently *spiritualised* for it in so far as it is our inner sense only that can become the medium for such a transmission. Like “the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions”—four-dimensional beings and things can be *reflected* in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things “real as life” they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science—let alone a crowd of scientific men—that what he sees reflected on our three-dimensional “screen” may be, at times, and under certain conditions a very real phenomenon, reflected from, and produced by “four-dimensional powers,” for his private delectation, and as a means to convince him. “Nothing so false in appearance as naked truth”—is a Kabbalistic saying;—“truth is often stranger than fiction”—is a world-known axiom.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds—the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitionally the real from the unreal, the natural from the artificially prepared “screen.” Yet our age is a reactionary one, hooked on the very end

of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? “How!” it exclaims, “and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organization; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space—a thing of length, breadth, thickness and—what else?”

Indeed, “what else?”—for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the “passage of matter through matter?” Then why should they insist upon it being a “space” when it is simply another *plane of existence*,—or at least that is what ought to be meant by it,—if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name *Mahas* (or Mahaloka)—the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds)—the fourteen worlds that “sprung from the quintuplicated elements”; for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. *Mahas* is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so—they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality—a sphere instead of being what it is—quite a different state of Being. Ever since it came to be resurrected in people’s minds by Prof. Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less

dimensions in the wide Universe. But, as is well expressed by a sceptic—"the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathematicians) the slightest conception of what those dimensions really are. To accept a higher 'four-dimensional' space is like accepting infinitude: such an acceptance does not afford us the smallest help by which we might represent to ourselves either of these . . . all we know of such higher spaces is, that they have nothing in common with our conceptions of space." (*Scientific Letters*.)

"*Our conception*"—means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being, I may quote from the very interesting objections made by one of the two learned opponents,²² already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say—No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical*. It cannot be analyzed—hence explained, on either biological or even physiological data. Nevertheless, it might, inductively—as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth."

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*) "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions."

²² 1883.—*Scientific Letters*—published in the *Novoye Vremya*, St. Petersburg.

To the first statement Occultism answers that those “incapable to realize” any other space but a three-dimensional one, do well to leave alone all others. But it is not “owing to our (human) organization,” but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply, that the “opponent” is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the “fourth dimension”—if we must so call it—exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evolved and born in it as “a product of their understanding and *their* perceptions.” Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged “chasms” exist merely in the tame conceptions of certain naturalists. The two (and more) “spaces,” or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibial beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth dimensional plane complains that the section of high mathematics, known at present under the name of “Metamathematics,” or “Metageometry,” is being misused and misapplied by the spiritualists. They “seized hold of, and fastened to it as to an anchor of salvation.” His arguments are, to say the least, curious. “Instead of proving the reality of their mediumistic phenomena,” he says, “they took to explaining them on the hypothesis of a fourth dimension.” Do we see the hand of a Katie King, which disappears in “unknown space”—forthwith on the proscenium—the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed—again that fourth dimension. From this standpoint space is viewed as something objective. It is believed that there are indeed in nature three, four and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces*. Only think, what would become of exact science, if, to explain phenomena, such hypothetical *spaces* were called to its help. “If one should fail, we could evoke another, a still higher one, and so on. . . .”

Oh, poor Kant! and yet, we are told that one of his fundamental principles was—that our three-dimensional space is not an absolute

one; and that “even in respect to such axioms as those of Euclid’s geometry, our knowledge and sciences can only be relatively exact and real.”

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyze it on the three-dimensional conceptions of terrestrial science, if not by a fourth-dimensional conception? No sane man would undertake to explain the *Daemon* of Socrates by the shape of the great sage’s nose, or attribute the inspiration of the *Light of Asia* to Mr. Ed. Arnold’s skull cap. What would become of science—verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Ether*. Ether is no less “a product of our understanding” than Space is. And if one could be accepted, then why reject the other? Is it because one can be materialised in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the men of strict orthodox science, when to the offer made “to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions,” they answer as they do. “Well”—they say—“and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained “*only if we admit the existence of a four-dimensional space?*”

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated that—say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of

the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter,—no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumble to dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the “four-dimensional space” be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race, matter, which evolves, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties,—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: “Truth is established by investigation and delay; falsehood prospers by precipitancy.” We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY

Theosophist, April, May, 1886

THE NEGATORS OF SCIENCE

As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded *in the doctrines received by us from our ancestors* and in the sacred orgies of Dionysos, than to believe them; *for the mystic symbols are well known to us, who belong to the "Brotherhood."*

PLUTARCH

OF late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science*. We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How *dare* we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories," etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science," applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent *modern materialistic Scientists*. Thus we have once more "the sublime audacity" of, David-like, confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail," and weighing "five thousand shekels of *brass*," truly. Let the Philistine deny facts, and substitute for them his "working hypotheses"; we reject the latter and defend *facts*, "the armies of the one living TRUTH."

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experi-

ment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called “infidel,” who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: “*Cui bono?* why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkeys, severely alone?”

Further on it will be shown *why*; when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas!—we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messrs. Huxley, Claude Bernard, Du Bois Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things “lie outside of [his] philosophical enquiry” (*Physical Basis of Life*), then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier’s felicitous expression, *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the “*automatic* action of nervous centres” as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work:—

A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been *specialists*, holding to their specialty. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which, varies with each individual.

There are things which lie outside the *conceptivity* of certain intellects; they are outside their lucid zone.¹

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your specialty; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*,² then—you can hardly escape the charge of *humbugging* the world.³ The word "humbug" is used

¹ "Analyse des Choses." *Physiologie Transcendentale*. Dr. Paul Gibier, pp. 33, 34.

² "In perfect strictness, it is true that chemical investigation can tell us *little* or *nothing* directly of the composition of living matter, and . . . it is also in strictness true, that we KNOW NOTHING about the composition of any body whatever, as it is." (Prof. Huxley).

³ This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity . . . the most highly trained

here advisedly, in its strictest etymological Websterian meaning, that is, “imposition under fair pretences”—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendancy and prestige over people’s minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things *that he admits he does not know*?⁴ A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—merely dubious. For the sake of truth he will remain indifferent to the world’s opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter of a popular belief. Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Hæckel, has done. What the latter did is worth a repetition. In every subsequent edition of his *Pedigree of Man* he has left uncor-

intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature*.” And yet they do not hesitate to grapple with nature’s spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

⁴ And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:

“I am the master of this college,
And what I know not is not knowledge.”

rected the *sozura* (“unknown to science,” Quatrefages tells us), and his *prosimiæ* allied to the *loris*, which he describes as “without marsupial bones, but *with placenta*” (*Ped. of Man*, p. 77), when years ago it has been proved by the anatomical researches of Messrs. “Alphonse Milne, Edwards and Grandidier . . . that the *prosimiæ* of Hæckel have . . . *no placenta*” (Quatrefages, *The Human Species*, p. 110). This is what we, Theosophists, call downright *dishonesty*. For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be *myths* in nature, and that far from any possibility of their being the direct or indirect ancestors of apes—let alone *man*, “they cannot even be regarded as the ancestors of the zonoplacental mammals” according to Quatrefages. And yet Hæckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, “because the proof of their existence arises *from the necessity of an intermediate type*”!! We fail to see any difference between the pious frauds of a Eusebius “for the greater glory of God,” and the impious deception of Hæckel for “the greater glory of matter” and—man’s dishonour. Both are *forgeries*—and we have a right to denounce both.

The same with regard to other branches of science. A specialist—say a Greek or Sanskrit scholar, a paleographer, an archaeologist, an orientalist of any description—is an “authority” only within the limits of his special science, just as is an electrician or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe today, with Koch’s craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the existence of the tubercular microbe*? When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular bacillus, he was told by Vulpian that “this germ *could not exist*,” for “had it existed it would have been discovered *before now*, having been hunted after for so many years!”⁵

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how

⁵ *Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.

much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because, having once strayed away from the main road into the jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another “authority,” who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them. Moreover, he identifies himself with the “gods” he serves or patronizes. He is like the Zouave of the Pope’s body-guard who, because he had to beat the drum at every appearance and departure of St. Peter’s “Successor,” ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself “as one of us,” and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a “zone” of their own, but have to see things through the light of other people’s intellectual “zones.”

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less “eminent,” in his special branch of science. Two years ago, the writer promised in the *Secret Doctrine*, Vol. II., p. 798, a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants, (every one of whom is set down by the Scientists as an *imposter*), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. NO need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among

the latter—including even those who are personally inimical to each other—to follow a certain line of policy in the matter of dates;⁶ of denial to “adepts” of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III. of the *Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindu-Buddhistic Canon of Occultism, the *Upanishads*, the *Purânas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others) —all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo*—no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya, nota bene*). In his Edinburgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone *initiated* Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy* (!), thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.⁷ Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the *Timæus*.⁸

⁶ Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann's *Troja*: “The natural tendency of the student of to-day is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible.” This is so, and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know*. Conceit and vanity!

⁷ See Edkin's *Chinese Buddhism*, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

⁸ See *Preface* to his translation of *Timæus*.

The Neo-Platonists, such as Ammonius Saccas, Plotinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i.e.*, knowledge) was in its infancy in the days of Thales, Pythagoras and even of Plato; while the grossest superstition and “twaddle” reigned in the times of the Indian Rishis. Pânini, the greatest grammarian in the world, according to Professors Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B. C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues:—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a “Wizard of the North” to cook an omelette in a gentleman’s hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of today seem to have forgotten more than the initiated priests of the days of Sargon (3750 years B.C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjurer; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit*. Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not “frauds,” and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (*a*) the diametrically opposite conclusions of their colleagues—other scientists as eminent *specialists* in the same branches of study as themselves; and (*b*) the true meaning of sundry passages disfigured by

these partizans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the “inferior races.” Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—“a respecter of persons.” We are on the defensive, and have to vindicate that which we know to be implicit truth: hence, for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to “leave our highly respectable, firmly-rooted official *science* severely alone.”

Meanwhile we may close with a few parting words to our readers. *Power belongs to him who knows*; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of the profane to turn against their tacitly accepted idols. Therefore it is also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macaulay, of Sir W. Hamilton, or John Stuart Mill, be printed and issued to-day by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and *un-English*, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of the *Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found. In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is pre-eminently materialistic, and as pre-eminently pietist, a Janus age, in all truth.

Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very “proper” and “respectable,” each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two in the middle of the book, and the closing sentence, will proclaim it “unreadable”; it will be mocked by the sycophants of science and church, misquoted by their flunkeys, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured circles of Society about the teachings of the “Wisdom-religion” (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific “authorities.” And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera—called the “working hypotheses” of our day. To the advocates of the “animalistic” theory, our cosmogenetical and anthropogenetical teachings must be “fairy tales,” truly. “How can we,” asked one of the champions of the men of science of a friend, “accept the *rigmaroles* of ancient Babus (?!) even if taught in antiquity, once they go in every detail against the conclusions of modern science ... As well ask us to replace Darwin by Jack the Giant Killer!” Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair “sons of the gods,” or to have to recognize as a brother, a starveling from the slums, or a copper-coloured man of an “inferior” race. “Hold back!” shout in their turn the pietists, “you can never hope to make respectable church-going Christians—*‘Esoteric Buddhists’!*”

Nor are we in any way anxious to attempt the metamorphosis; the

less so, since the majority of the pious Britishers have already, and of their own free will and choice, become *Exoteric Boothists*.

De gustibus non disputandum.

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timæus*, in stating that “the fancies of the Neo-Platonists have nothing to do with the interpretation of Plato,” and that “the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge,” not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred.

II

ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY

In assuming the task of contradicting “authorities” and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those “authorities” we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do*. But, this

conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind Materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. “True,” was the pert reply; “Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does.*” And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato’s Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than

can be claimed by, or expected from, those who, knowing nothing whatever of that “language” and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, “that an ancient Philosopher is to interpreted from himself [*i.e.* be., from the dead-letter texts] and *by the contemporary history of thought*” (Prof. Jowett); he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but *of all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul’s immortality and every noble conception inherent in man. We all know that in their endeavours to kill that which they have agreed to call “superstition” and the “relics of ignorance” (*read* “religious feelings and metaphysical concepts of the Universe and Man”), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything *they* do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by personal conceit, or by the fear of public opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority’s eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in Physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are, for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of “authorities”—are simply fatal to humanity. Between missionary enterprise—encouraged far more on political than religious grounds⁹—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe

⁹ We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be “*tolerated*” (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; *i.e.*, why don't they refuse to say either *yea* or *nay* in regard to that which they really *do not know*, instead of denying or affirming it *à priori* as they all do? Why do not our Scientists proclaim frankly and honestly to the whole world, that most of their notions—*e.g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—are *not scientific facts and axioms*, but simple “working hypotheses”? Or again, why should not Orientalists—but too many of them are “Reverends”—or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise? This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of “authority,” and thus but too inclined to take every ephemeral hypothesis on trust, to *accept* as proven that which has *yet* to be proved. But the “authorities” act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a “myth,” or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a

certain page of some old Hindû work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

H. P. B.

Lucifer, April, 1891

PRACTICAL OCCULTISM

IMPORTANT TO STUDENTS

AS some of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:—

(a) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:—

(b) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of these “Teachers” are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly

reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.¹ These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the “Teachers” are so reticent, and why “Chelas” are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the “Divina Sapiencia”? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine quâ non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

¹ So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colours" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, *i.e.*, in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or—his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed*, thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves*. Otherwise the words of Wisdom and of the good Law, shall scatter and be picked up by the winds.

["Lamrin" is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. "To make ready" for *Dubjed*, is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the

greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute (*vina*), each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed forever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as “I am the wisest,” “I am more holy and pleasing to the teacher, or in my community, than my brother,” etc.,—and remain an *upasaka*. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature*, he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily

contact (i.e. being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the “Doctrine of the Heart” should become only the “Doctrine of the Eye,” (*i.e.*, empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These twelve extracts are taken from amongst some seventy-three rules, to enumerate which would be useless, as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be “Upasaka,” who has been born and bred in Western lands.²

All Western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called “friendly rivalry” is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas “educated into” him from his childhood, how

² Be it remembered that *all* “Chelas,” even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are *set apart*, are considered as “laymen.”

can a Westerner bring himself to feel towards his co-students “as the fingers on one hand”? Those co-students, too, are not of his *own selection*, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerners are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one’s nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one’s own development. Well, let those who think so defer, till another lifetime, the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered “external,” though their importance is none the less great, how are students in the West to “attune themselves” to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. “Professional” hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of “non-separateness” is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one’s lower to one’s higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the

Path for last February: “The key in each degree is the *aspirant himself*.” It is not “the fear of God” which is “the beginning of Wisdom,” but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realise some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates:—MAN KNOW THYSELF. . . .

SOME CORRESPONDENCE

PRACTICAL OCCULTISM

“In a very interesting article in last month’s number entitled ‘Practical Occultism’ it is stated that from the moment a ‘Master’ begins to teach a ‘chela’ he takes on himself all the sins of that chela in connection with the occult sciences until the moment when initiation makes the chela a master and responsible in his turn.

“For the Western mind, steeped as it has been for generations in ‘Individualism,’ it is very difficult to recognize the justice and consequently the truth of this statement, and it is very much to be desired that some further explanation should be given for a fact which some few may feel intuitively but for which they are quite unable to give any logical reason.”—S. E.

EDITORS’ REPLY. The best logical reason for it is the fact that even in common daily life, parents, nurses, tutors and instructors are generally held responsible for the habits and future ethics of a child. The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do. Let us hope that the Western Mind, although being “steeped in Individualism,” has not become so dulled thereby as not to perceive that there would be neither logic nor justice were it otherwise. And if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after life, how much more the “Spiritual Guru”? The latter taking the student by the hand leads him into, and introduces him to a world entirely

unknown to the pupil. For this world is that of the invisible but ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive*, producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long, then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

IS THERE NO HOPE?

I think, after reading the conditions necessary for Occult study given in the April number of LUCIFER, that it would be as well for the readers of this magazine to give up all hopes of becoming Occultists. In Britain, except inside a monastery, I hardly think it possible that such conditions could ever be realised. In my future capacity of medical doctor (if the gods are so benign) the eighth condition would be quite exclusive; this is most unfortunate, as it seems to me that the study of Occultism is peculiarly essential for a successful practice of the medical profession.³

I have the following question to ask you, and will be glad to be favoured with a reply through the medium of LUCIFER. IS it possible to study Occultism in Britain?

Before concluding, I feel compelled to inform you that, I admire your magazine as a scientific production, and that I really and truly classify it along with the “Imitation of Christ” among my text books of religion.

DAVID CRICHTON.

Marischall College, Aberdeen.

EDITORS’ REPLY.—This is a too pessimistic view to entertain. One may study with profit the Occult Sciences without rushing into the higher Occultism. In the case of our correspondent especially, and in his future capacity of medical doctor, “the Occult knowledge

³ By “successful practice” I mean, successful to everybody concerned.

of simples and minerals, and the curative powers of certain things in Nature,” is far more important and useful than metaphysical and psychological Occultism or *Theophany*. And this he can do better by studying and trying to understand Paracelsus and the two Van Helmonts, than by assimilating Patanjali and the methods of Taraka Raja Yoga.

It is possible to study “Occultism” (the Occult sciences or arts is more correct) in Britain, as on any other point of the globe; though owing to the tremendously adverse conditions created by the intense selfishness that prevails in the country, and a magnetism which is repellent to a free manifestation of Spirituality—solitude is the best condition for study.

A SUBSEQUENT NOTE

[In *Lucifer* for June, 1889, H.P.B. printed a letter questioning the “practicality” of certain of the requirements of chelaship, as given in “Practical Occultism.” She made the following reply in a footnote:]

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

Lucifer, April, May, 1888

June, 1889

OCCULTISM VERSUS THE OCCULT ARTS

I oft have heard, but ne'er believed till now,
There are, who can by potent spells
Bend to their crooked purpose Nature's laws.

—MILTON

IN this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(b) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light," and want, on the strength of this feat, to be regarded as full blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the

Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded “superstition.” Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. “Magic,” a synonym for jugglery; “Sorcery,” an equivalent for crass ignorance; and “Occultism,” the sorry relic of crack-brained, mediaeval Fire-philosophers, of the Jacob Boehmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of “thimble-rigging.” They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding æons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words “miracle” and “enchantment” (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (!!)) as explained by the accepted authorities) convey to the minds of those who hear, or who pronounce them? A Christian—*breaking* “of the laws of nature,” notwithstanding— while believing firmly in the *miracles*, because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh’s magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such

“superstitions.” This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the “breaking of the laws of Nature” by man, God, or devil; the former—the *scientific* “miracles” and enchantments of Moses and the Magicians *in accordance with natural laws*, both having been learned in all the Wisdom of the Sanctuaries, which were the “Royal Societies” of those days—and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya*, “Secret Knowledge.” But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Purânas. There is (1) *Yajna-Vidya*,¹ knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Maha-vidya*, the “great knowledge,” the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply “knowledge of the Soul,” *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires *Light on the Path*, and who would be wise and unselfish, ought to strive after. All the rest is some branch of the “Occult Sciences,” *i.e.*, arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature,

¹ “The *Yajna*,” say the Brahmans, “exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from ‘no beginning.’ It is the key to the TRIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. ‘The Yajna’ exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes” —Martin Hauge’s *Aitareya Brahmana*.

“This *Yajna* is again one of the forms of the Akasa; and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER.” *Isis Unveiled*, Vol. I, Intr. See *Aitareya Brahmana*, Hauge.

however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts*. But clairvoyance, symbolised in India as the “Eye of Siva,” called in Japan, “Infinite Vision,” is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified “Occult Arts” without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* “Hypnotizers” of the Faculties of Medicine; the only difference between the two classes being that the *Voodoos* and *Dugpas* are *conscious*, and the Charcot-Richet crew *unconscious*, Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practiced in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the *Voodoos* and *Dugpas* enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore lay *Atma-Vidya* or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably centre on those who

are invincibly attracted towards the “Occult,” yet who neither realise the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man’s heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a “Mahatma,” a Buddha or a Great Saint, let him study the philosophy and the “Science of Soul,” and he can become one of the modest benefactors of humanity, without any superhuman powers. *Siddhis* (or the Arhat powers) are only for those who are able to “lead the life,” to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and remember always, that *true Occultism or Theosophy* is the “Great Renunciation of SELF,” unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. “Not for himself, but for the world, he lives,” as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he “accepted” than his personality must disappear, and he has to become *a mere beneficent force in Nature*. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break*, the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship*. . . .

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary

aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master*—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can issue out of it impregnated with all the perfumes of the incenses used? . . . Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal*. The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some

imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—*that same animal soul*; for both the higher and the lower portions of the “Human Soul” or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The “Higher Self” or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, or even of the “Astral man”?

For this “Astral”—the shadowy “double” (in the animal as in man) is not the companion of the *divine* Ego but of the *earthly body*. It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life*. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the “astral” has been reduced in consequence to a cipher, that the Union with the “Higher Self” can take place. Then when the “Astral” reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides*, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT forever.²

² Those who would feel inclined to see three *Egos* in one man will show themselves

How then can it be thought possible for a man to enter the “straight gate” of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *égoïsme à deux* in the second instance. What mother would not sacrifice without a moment’s hesitation hundreds of thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves*, near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the “great orphan”? And how shall the “still small voice” make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo-sophy*, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the “still small

unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one*, and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three “Egos” are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

voice” and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to OCCULTISM in the gratification of a terrestrial love or lust*, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one’s passions *or even that of a Dugpa*; the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in:—

Depth ever deepening, darkness darkening still;
Folly for wisdom, guilt for innocence;
Anguish for rapture, and for hope despair.

And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence*. Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum*. Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are “natural-born magicians”; Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a

flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the “astral” animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way “that leadeth unto destruction,” and therefore “many be they that enter in thereby.” This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the “Gate” and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity —“narrow is the gate and straightened the way that leadeth unto life” eternal, and therefore “few be they that find it.” So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. . . .

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that *Via Fatale* of the *Inferno*, over whose portal Dante read the words:—

Per me si va nella citta dolente
Per me si va nell'eterno dolore
Per me si va tra la perduta gente. . . .

Lucifer, May, 1888

SPIRITUAL PROGRESS

C HRISTINA ROSSETTI's well-known lines:

Does the road wind up-hill all the way?

Yes, to the very end.

Does the journey take the whole long day?

From morn to night, my friend.

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published *Light on the Path*, search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which men can gain the true spiritual insight. And how can it be otherwise, since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, become—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change; and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption: the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives. The trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives, and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute atten-

tion to a set of arbitrary rules, acquires first one power and then another; and, when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea, they fancy that the first thing to be done towards attaining adeptship is to acquire “powers”—clairvoyance and the power of leaving the physical body and travelling to a distance are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of “powers”; and that its only mission is to rekindle the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest dealer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psy-

chic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and *the amount of pay*" should apply to his address, with enclosed postage stamps! Upon the table before us lies a reprint of "The Divine Pymander," published in England last year, and which contains a notice to "*Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS*"; cordially inviting them to send in their names to the Editor, who will see them, "after a short probation," admitted into an Occult Brotherhood who "teach *freely* and WITHOUT RESERVE all they find worthy to receive." Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

"Herein is the only way which leads to Truth, which, indeed, our ancestors trod, and by which they arrived at the attainment of the Good. This way is beautiful and even; nevertheless, it is difficult for the soul to walk therein so long as she is immured within the prison of the body. . . . *Therefore, abstain from the crowd, so that by means of ignorance the vulgar may be kept within bounds, even through fear of the unknown.*"

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with

great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active cooperation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect*. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.

Above all we would reiterate the fact that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members: thus will be developed self-reliance and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (*i.e.*, looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to *try* for themselves.

Theosophist, May, 1885

IS THE DESIRE TO “LIVE” SELFISH?

THE passage, “to Live, *to Live*, TO LIVE must be the unswerving resolve,” occurring in the article on the *Elixir of Life*, published in the March and April Numbers of Vol. III of the *Theosophist*, is often quoted, by superficial readers unsympathetic with the Theosophical Society, as an argument that the above teaching of occultism is the most concentrated form of selfishness. In order to determine whether the critics are right or wrong, the meaning of the word “selfishness” must first be ascertained.

According to an established authority, selfishness is that “exclusive regard to one’s own interest or happiness; that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others.”

In short, an absolutely selfish individual is one who cares for himself and none else, or, in other words, one who is so strongly imbued with a sense of importance of his own personality that to him it is the acme of all his thoughts, desires and aspirations and beyond that all is a perfect blank. Now, can an occultist be then said to be “selfish” when he desires *to live* in the sense in which that word is used by the writer of the article on the *Elixir of Life*? It has been said over and over again that the ultimate end of every aspirant after occult knowledge is *Nirvana* or *Mukti*, when the individual, freed from all *Mayavic Upadhi*, becomes one with *Paramatma*, or the Son identifies himself with the Father in Christian phraseology. For that purpose, every veil of illusion which creates a sense of personal isolation, a feeling of separateness from THE ALL, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less affected. A study of the Law of Cosmic Evolution teaches us that the higher the evolution, the more does it tend towards Unity. In fact, Unity is the ultimate possibility of Nature, and those who through vanity and selfishness go against her purposes, cannot but incur the punishment of total annihilation. The Occultist thus recognises that unselfishness and a feeling of universal philanthropy are the inherent law of our being, and all he does is to attempt to destroy the chains

of selfishness forged upon us by *Maya*. The struggle then between Good and Evil, God and Satan, *Suras and Asuras, Devas and Daityas*, which is mentioned in the sacred books of all the nations and races, symbolizes the battle between unselfishness and the selfish impulses, which takes place in a man, who tries to follow the higher purposes of Nature, until the lower animal tendencies, created by selfishness, are completely conquered, and the enemy thoroughly routed and annihilated. It has also been often put forth in various theosophical and other occult writings that the only difference between an ordinary man who works along with Nature during the course of cosmic evolution and an occultist, is that the latter, by his superior knowledge, adopts such methods of training and discipline as will hurry on that process of evolution, and he thus reaches in a comparatively very short time that apex to ascend to which the ordinary individual may take perhaps billions of years. In short, in a few thousand years he approaches that form of evolution which ordinary humanity will attain to perhaps in the sixth or the seventh round during the process of *Manvantara*, *i.e.*, cyclic progression. It is evident that the average man cannot become a MAHATMA in one life, or rather in one incarnation. Now those, who have studied the occult teachings concerning *Devachan* and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such *Devachanic* periods, the greater is the number of years over which this evolution is extended. The chief aim of the occultist is therefore to so control himself as to be able to control his future states, and thereby gradually shorten the duration of his *Devachanic* states between his two incarnations. In his progress, there comes a time when, between one physical death and his next re-birth, there is no *Devachan* but a kind of spiritual sleep, the shock of death, having, so to say, stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on the *Elixir of Life* means to convey, when he says:—

By or about the time when the Death-limit of his race is passed HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is in fact dead to, and absolutely unconscious of, the World—he is oblivious of its pleasures, careless of its miseries—in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence. . . .

The process of the emission and attraction of atoms, which the occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones, till at last the former *sthula sarira* is completely dead and disintegrated and he lives in a body entirely of his own creation, suited to his work. That body is essential for his purposes, for, as the *Elixir of Life* says:—

But to do good, as in every thing else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive. . . .

In another place, in giving the practical instructions for that purpose, the same article says:

The physical man must be rendered more ethereal and sensitive: the mental man more penetrating and profound; the moral man more self-denying and philosophical.

The above important considerations are lost sight of by those who snatch away from the context the following passage in the same article:—

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophists “to procure for them communication with the highest Adepts.” It is with the utmost difficulty that one or two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say—“This is not *God-like*. This is the acme of selfishness” But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

Now, in condemning the above passage as inculcating selfishness, superficial readers and thinkers lose sight of various important considerations. In the first place, they forget the other extracts already quoted which impose *self-denial* as a necessary condition of success, and which say that, with progress, new senses and new powers are acquired with which infinitely more good can be done than without them. The more spiritual the Adept becomes, the less can he meddle with *mundane, gross* affairs and the more he has to confine himself to a spiritual work. It has been repeated, time out of number, that the work on a spiritual plane is as superior to the work on an intellectual plane as the one on the latter plane is superior to that on a physical plane. The very *high* Adepts, therefore, do help humanity, *but only spiritually*: they are constitutionally incapable of meddling with *worldly* affairs. But this applies only to very high Adepts. There are various degrees of Adeptship, and those of each degree work for humanity on the planes to which they may have risen. It is only the *chelas* that can live in the world, until they rise to a certain degree. And it is because the *Adepts do* care for the world that they make their *chelas* live in and work for it, as many of those who study the subject are aware. Each cycle produces its own occultists who will be able to work for the humanity of those times on all the different planes; but when the Adepts foresee that at a particular period the then humanity will be incapable of producing occultists for work on particular planes, for such occasions they do provide by either giving up voluntarily their further progress and waiting in those particular degrees until humanity reaches that period, or by refusing to enter into *Nirvana* and submitting to re-incarnation in time to reach those degrees when humanity will require their assistance at that stage. And although the world may not be aware of the fact, yet there are even now certain Adepts who have preferred to remain *statu quo* and refuse to take the higher degrees, for the benefit of the future generations of humanity. In short, as the Adepts work harmoniously, since unity is the fundamental law of their being, they have as it were made a division of labour, according to which each works on the plane at the time allotted to him, for the spiritual elevation of us all—and the process of longevity mentioned in the *Elixir of Life* is only the means to the end which, far from being selfish, is the most unselfish purpose for which a human being can labour.

Theosophist, July, 1884

GENIUS

Genius! thou gift of Heaven, thou light divine!
Amid what dangers art thou doom'd to shine.
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts to contend with pain;
Or want, sad guest! . . .

—CRABBE

AMONG many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être*, the causes of its excessive rarity? Is it indeed “a gift of Heaven”? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god “to refer the appearance of every single individual to a *special act of divine will and creative energy*,” or “to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law.”

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—“the faculty of growth”; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man’s over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelary deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance “is not here”—

For what you see is but the smallest part. . . .
 But were the whole frame here,
 It is of such a spacious, lofty pitch,
 Your roof were not sufficient to contain it. . . .

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle.¹ This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with

¹ The period of one full Manvantara composed of Seven Rounds.

the greatest caution and only within the farthest limits of fact. "From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise *Master-BUILDER*,"² (I *Cor.* III, 10) but echoes Thoth-Hermes when telling the Corinthians "We speak Wisdom among them that are perfect (the initiated) . . . *divine* Wisdom in a MYSTERY, even the *hidden* Wisdom." (*Ibid*, II, 7.)

Yet, to this day the Ancients are accused of blasphemy and fetishism for their "hero worship." But have the modern historians ever fathomed the cause of such "worship"! We believe not. Otherwise they would be the first to become aware that that which was "worshipped," or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or Saint So-and-So, which still prevails on the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* "god" *within* that personality. Who, in the profane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as "Princes")—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship"?

Verily was Paul right in declaring that "we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies, the language of the Initiates and their secrets no *profane*, not even an "Archon" or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego*) which is *in him*." (*Ib.* V, II.)

Were Chapters II and III of 1 Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man were strewn with roses for the passage of the Hero of the day, if every citizen was called to bow in reverence to him who was so feasted, and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

² A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

“Behold,” it saith, “in every manifestation of genius—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, Oh man of matter!” Thus, that which we call *deification* applied to the immortal God within, not to the dead walls of the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all in the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden eruption. On the other hand artificial genius, so often confused with the former, and which, in truth, is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across

the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—*i.e.*, each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius*, so called, back into its own primordial element, which is chaos again, or *evil*, or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas*. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

If not protected, pruned, and fed with care,
Soon dies, or runs to waste with fitful glare—

—can apply only to artificial genius, the outcome of cultural and of purely intellectual acuteness. It is not the direct light of the *Manasa putra*, the “Sons of Wisdom,” for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare. Lavater calculated that “the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions.” This is indeed interesting, though not too complimentary to *human* nature, if, by “genius,” Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, “protected, pruned, and fed,” and not the genius we speak of. Moreover such genius is always apt to lead to the extremes of weal or woe him through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom human genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because,

as Occultism teaches us, it is easier for the personality with its acute physical senses and *tatwas* to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the “one in ten millions.” Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. “Genius requires cultivation,” says one; “Genius is vain and self-sufficient” declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an “inflammable constitution,” will even show it “a prey to every passion but seldom delicacy of taste!” (Lord Kaimes.) It is useless to argue with such, or tell them that, original, and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric, though always *sui generis*; and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people’s heart, are capable of sensing intuitively a true “great soul” full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the XIII century the “Angelic Doctor” snubbed Pope Innocent IV who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that “the age of the Church is past in which she said ‘Silver and gold have I none!’” “True,” was the ready reply; “but the age is also past when she could say to a paralytic, ‘Rise up and walk’.” And yet from that time, and far, far earlier, to our own

day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles." Hence—no Christ-like (or "Buddha-like") way of life is possible in civilized States.

The occultist then, to whom "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a "soul" in him is the vehicle of (a) genius will appear supremely absurd, even to believers, while the materialist will fall foul of it as a "crass superstition." As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same clastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognised genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny, tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated*, masses, just because of that lack of sophistical reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-or-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . . The weak to bend, the proud to pray
To powers unseen and mightier than they . . .

This is now called SUPERSTITION . . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms"

prove in no wise that that “darkness”—which is only another term for the *invisible* and the *unseen*—is really empty of any *Presence* save our own. So that if in its exaggerated form, “superstition” is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgement that there are things in the universe, and around us, of which we know nothing. In this sense “superstition” becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing “nothing whatever, in that darkness”; nor can there be anything since they, the wiseacres, have failed to discern it.

E pur se muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa*. Genius and undeserved suffering, prove an immortal Ego and Reincarnation in our world. As for the rest, *i.e.*, the obloquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that “*If superstition makes a man a fool, SCEPTICISM MAKES HIM MAD.*”

Lucifer, November, 1889

ELEMENTALS

I

THE Universal Æther was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, Planetary Spirits, monstrous and minor creatures, and having in its every molecule the germs of life from the potential up to the most developed. Like the finny tribes which swarm in our oceans and familiar bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly, and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbours, and some traversing great areas of water; so the various races of the Planetary, Elemental, and other Spirits, were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions.

According to the ancient doctrines, every member of this varied ethereal population, from the highest “Gods” down to the soulless Elementals, was evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it is absolute and immutable and has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the ONE LIFE itself, it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in this matrix out of the bodies of a certain class of these elemental beings—the primordial germ of Gods and men—which have passed away into the invisible worlds. In the Ancient Philosophy there was no

missing link to be supplied by what Tyndall calls an “educated imagination”; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our “ignorant” ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the Universal Æther to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of Spirit into the world of gross Matter: and through that back again to the source of all things. The “descent of species” was to them a descent from the Spirit, primal source of all, to the “degradation of Matter.” In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin’s missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now, himself “a thing not of matter” but an “idea of joy and light,” his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination. He makes the wise Mejnour say to Glyndon:

Man is arrogant in proportion of his ignorance. For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, in this immense design, science brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man’s frame, as man inhabits earth—common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that

space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air*. Yet between these last and man is a mysterious *and terrible affinity*. . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself—the air, the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *Magic* as the credulous call it; as I have so often said before, Magic (a science that violates Nature) exists not; it is *but the science by which Nature can be controlled*. Now, in space there are millions of beings, *not literally spiritual*, for they have all, like the animalculæ unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . *some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven*.¹

Such is the insufficient sketch of Elemental Beings void of Divine Spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public. We have underlined the few lines than *which nothing can be more graphically descriptive*. An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the “Gods,” or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Âryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. *So did the Christian*

¹ Bulwer-Lytton, *Zanoni*.

Fathers. They applied the sacred name of Daimonia—the divine Egos of man—to their devils, a fiction of diseased brains, and thus dishonoured the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathesome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

Xenocrates, who expounded many of the unwritten theories and teachings of his master, and who surpassed Plato in his definition of the doctrine of invisible magnitudes, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness,² and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal Soul is the leading guardian Daimon of every man, and that no Daimon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the human Soul, its nature and faculties, speaking of Spirits, calls them “Daimons with airy and vaporous bodies,” and affirms that *Souls* inhabit the Milky Way before descending “into generation” or sublunary existence.

Again, when the author of *Epinomis* locates between the highest and lowest Gods (embodied Souls) three classes of Daimons, and peoples the universe with invisible beings, he is more rational than either our modern Scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces, or the Christian Theologians, who call every pagan God, a *dæmon*, or devil. Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapoury bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but

² Plutarch, *De Isid.*, ch. xxv, p. 360.

the appellation was often synonymous with that of Gods or angels. For instance, the “Samothraces” was a designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Cabeiri, Dioscuri, and Corybantes. Their names were mystical—denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius or Hermes, and they were all referred to as Daimons.

Apuleius, speaking in the same symbolical and veiled language of the *two Souls*, the human and the divine, says:

The human soul is a demon that our language may name genius. She is an *immortal god*, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

Eminent men were also called Gods by the ancients. Deified during life, even their “shells” were revered during a part of the Mysteries. Belief in Gods, in Larvæ and Umbræ, was a universal belief then, as it is fast becoming—*now*. Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheists—only because they rejected the grotesque idea of a personal *extra-cosmic* God—such as Epicurus, for instance, believed in Gods and invisible beings. Going far back into antiquity, out of the great body of Philosophers of the pre-Christian ages, we may mention Cicero, as one who can least be accused of superstition and credulity. Speaking of those whom he calls Gods, and who are either human or atmospheric spirits, he says:

We know that of all livings beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible*; that they are not bodies having a certain solidity . . . but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space *to produce such images*, these are produced before us . . . and make us realize what are these happy, immortal beings.³

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brâhmans and their most admirable Philosophies, we find them calling their Gods and their

³ *De Natura Deorum*, lib. i. cap. xviii.

Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists—their true nature having been all along wrapped in obscurity by the unwillingness of the Brâhmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances*, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic “Gods,” and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djins, etc. They are the Soul of the elements, the capricious forces in Nature, acting under one immutable Law, inherent in these Centres of Force, with undeveloped consciousness and bodies of plastic mould, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will, in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms*, and pertain to the Mysteries on account of their dangerous nature.

We have found a very erroneous opinion gaining ground not only among Spiritualists—who see the spirits of their disembodied fellow creatures everywhere—but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disembodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instru-

ments. This is in more than one sense erroneous, the error being first started, we believe, by M. L. Jacolliot, in his *Spiritisme dans le Monde*, and Govinda Swami; or, as he spells it, “the fakir Kovindasami’s” phenomena. The Pitris are not the ancestors of the present living men, but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Mânava-Dharma-Shâstra* they are called the Lunar Ancestors. The Hindû—least of all the proud Brâhman—has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, “Nachapunarâvarti,” “I shall not come back,” and by this very declaration is placed beyond the reach of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyâs as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds “lead and represent the human element.”⁴

A brief examination of the part they play will prevent all future confusion in the student’s mind between the Pitris and the Elementals. In the *Rig Veda*, Vishnu (or the *pervading* Fire, Æther) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods, Agni, Indra and other solar deities. Therefore, while the “Sons of Fire,” the primeval Seven of our System, emanate from the primordial Flame, the “Seven Builders” of our Planetary Chain are the “Mind-born Sons” of the latter, and—*their instructors likewise*. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda*

⁴ Let the student consult *The Secret Doctrine* on this matter, and he will there find full explanations.

they are divided into two classes—the Pitris Agni-dagdha (“Fire-givers”), and the pitris Anagni-dagdha (“non-Fire-givers”)⁵ *i.e.*, as explained *exoterically*—Pitris who sacrificed to the Gods and those who refused to do so at the “fire-sacrifice.” But the Esoteric and true meaning is the following. The first or primordial Pitris, the “Seven Sons of Fire” or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see *Vâyu Purâna* and *Harivamsha*, also *Rig Veda*); three of which classes are Arûpa, formless, “composed of intellectual not elementary substance,” and four are corporeal. The first are pure Agni (fire) or Sapta-jiva (“seven lives,” now become Sapta-jihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds*, as this is the first requisite. They could only give birth to “mind-born” beings, their “Sons,” the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third—the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâsha) to produce beings that became objective and having a form.⁶ But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. “The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the ‘Circle Squared’ or immersion of pure Spirit), before the first could be instructed” (Sansk. *Comment.*). Then only, could perfect Beings—intellect-

⁵ In order to create a blind, or throw a veil upon the mystery of primordial evolution, the later Brâhmans, with a view also to serve orthodoxy, explained the two, by an invented fable; the first Pitris were “sons of God” and offended Brahmâ by refusing to sacrifice to him, for which crime, the Creator cursed *them to become fools*, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers—*Pitris*. This is the *exoteric* version.

⁶ We find an echo of this in the *Codex Nazaraeus*. Bahak-Zivo, the “father of Genii” (the seven) is ordered to construct creatures. But, as he is “ignorant of Orcus” and unacquainted with “the consuming fire which is wanting in light,” he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the *mud* (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the “Spirit” (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos—the spirit of matter and concupiscence—who consents to *help* his mother, that the “Spiritus” conceives and brings forth “*Seven Figures*,” and again “Seven” and once more “Seven” (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates *our* planet. (See *Isis Unveiled*, vol. i. 298-300 *et seq.*)

ually and physically—be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which all is*, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinates all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the “Self-Existent”—a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age—the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr’actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. “There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form”⁷ (of perfect contraries not only in opposite sexes but of cosmical polarity). “Why were these primordial worlds destroyed? Because,”

⁷ *Idra Suta, Zohar, iii. 292b.*

answers the *Zohar*, “the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed.”

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the “spirits of the departed” concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the *Mâdan*, a generic name indicating wicked elemental spirits, half brutes, half monsters, for *Mâdan* signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The *Shudâla-Mâdan*, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as *Kutti Shâtan*, the little juggling imps. *Shudâla*, they say, is a half-fire, half-water demon, for he received from Shiva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people “to see that which *they do not see*.” *Shûla Mâdan* is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. *Shûla* likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû Mâdan is the “wrestling” demon; he is the strongest of all; and whenever there are feats shown in which physical force

is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every “physical manifestation” has its own class of Elemental Spirits to superintend it. Besides these there are in India the Pisâchas, Daimons of the races of the gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i.e.*, the lower part of the dual Fifth Principle, joined to the animal, and the true Ego. For the doctrine of the Initiates is that no astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense, “from elements it was formed—to elements it must return.” We may stop here and say no more: every learned Brâhman, every Chelâ and thoughtful Theosophist will understand why. For he *knows* that while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the *god-like* man, or rather, his individual Ego, cannot die. Says Proclus:

After death, the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like—

while the purely human soul or the lower part of the Fifth Principle *is not*. The above explanations and the meaning and the *real* attributes and mission of the Pitris, may help to better understand this passage of Plutarch:

And of these souls *the moon is the element, because souls resolve into her*, as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the nous (understanding) and no longer using the corporeal passions, they

incontinently vanish away.⁸

The ancient Egyptians, who derived their knowledge from the Aryans of India, pushed their researches far into the kingdoms of the “elemental” and “elementary” beings. Modern archæologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship by the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

There are many distinct classes of “Elementaries” and “Elementals.” The highest of the former in intelligence and cunning are the so-called “terrestrial spirits.” Of these it must suffice to say, for the present, that they are the Larvæ, or shadows of those who have lived on earth, alike of the good and of the bad. They are the lower principles of all disembodied beings, and may be divided into three general groups. The first are they who having refused all spiritual light, have died deeply immersed in the mire of matter, and from whose sinful Souls the immortal Spirit has gradually separated itself. These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Eliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called “astral bodies”), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and,

⁸ Of late, some narrow-minded critics—unable to understand the high philosophy of the above doctrine, the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as in psychological sciences—chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and mouldy dogmas of an unscientific faith, nothing better than *our* “moon in the shape of a dust-bin to collect the sins of men!”

mephitic. Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the “shells” which remain the longest period in the Kâma Loka; all saturated with terrestrial effluvia, their Kâma Rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centred on earth than in heaven; the stay in Kâma Loka of the *reliquiæ* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the “privation” of the form of the child that *is to be*. According to Aristotle’s doctrine there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The “privation” of the child which is to be, we locate in the invisible mind of the Universal Soul, in which all types and forms exist from eternity—privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child’s form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form—the abstract must become concrete,

in short. Thus, as soon as this privation of matter is transmitted by energy to universal Æther, it becomes a material form, however sublimated. If modern Science teaches that *human* thought “affects the matter of another universe simultaneously with this,” how can he who believes in a Universal Mind deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal Æther—the lower World-Soul? Very true, Occult Philosophy denies it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedântin and Buddhist Philosophies alike, speaking of it as of *Absolute* Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity. And, if so, then it must follow that once there, the Divine Thought manifests itself objectively, energy faithfully reproducing the outlines of that whose “privation” is already in the divine mind. Only it must not be understood that this Thought *creates* matter, or even the privations. No; it develops from its latent outline but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are “Elementals”—better yet, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that Divine Breath called Spirit which completes the perfect man. This class cannot communicate, either subjectively or objectively, with men.

The essential difference between the body of such an embryo and an Elemental proper is that the embryo—the future man—contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water

is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

II

Another class are those elemental beings which will never evolve into human beings in the present Manvantara, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the “princes of the powers of the air.”

In the teachings of Eastern Kabalists, and of the Western Rosicrucians and Alchemists, they are spoken of as the creatures evolved in and from the four kingdoms of earth, air, fire and water, and are respectively called gnomes, sylphs, salamanders and undines. Forces of nature, they will either operate effects as the servile agents of general law, or may be employed, as shown above, by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.⁹

Under the general designation of fairies, and fays, these spirits of the elements appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. Their names are legion—peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbours, wild women, men of peace, white ladies—and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that *all* who have met them were hallucinated?

These Elementals are the principal agents of disembodied but *never visible* “shells” taken for spirits at *séances*, and are, as shown,

⁹ Persons who believe in clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the London *Spiritualist* of June 29th, 1877. A thunderstorm approaching, the seeress saw “a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds.” These are the Maruts of the Vedas.

The well-known lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits. If Spiritualists will accept her “spiritual” experience they can hardly reject her evidence in favour of the occult theories.

above, the producers of all the phenomena except the subjective.

In the course of this article we will adopt the term “Elemental” to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are “centres of force” having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the “human elementaries,” or the “shells.” More than this; they can so condense it as to make for themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances or persons encountered but once. As a few seconds’ exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the Zenith of the Universe to the Moon belonged to the Gods or Planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve Huper-ouranioi, or Su-

percelestial Gods, with whole legions of subordinate Daimons at their command. They are followed next in rank and power by the Egkosmioi, the Inter-cosmic Gods, each of these presiding over a great number of Daimons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class, or the Elementals we have just described.

Further on he shows, on the principle of the Hermetic axiom—of types, and prototypes—that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with Daimons, maintaining with Aristotle that the universe is full, and that there is no void in nature. The Daimons of the earth, air, fire, and water are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the Gods and men. Although lower in intelligence than the *sixth* order of the higher Daimons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly Hylê into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial Gods take form and being in the plant, they become its *soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant—besides the bones, the flesh, the nerves, the brains, and the blood, in the former; and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf—there must be a substantial form, which Aristotle called in the horse, the horse's *soul*; Proclus, the *daimon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as “poetical metaphysics” and gross superstition. Still on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clue to the perplexing missing links of exact science. The latter has become so dogmatic of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists “ridicule the use of the term ‘vital force,’ or vitality, as a *remnant of superstition*.”¹⁰ De Candolle suggests the term “vital movement,” instead of vital force;¹¹ thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with clock-work inside him. “But,” objects Le Conte, “can we conceive of movement without force? And if the movement is peculiar, so also is the *form of force*.”

In the Jewish Kabalah, the nature-spirits were known under the general name of Shedim, and divided into four classes. The Hindûs call them Bhûtas and Devas, and the Persians called them all Devs; the Greeks indistinctly designated them as Daimons; the Egyptians knew them as Afrites. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. This proves pretty clearly that the “ancient” Mexicans knew something of the doctrines of Kâma Loka. These passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as Yowahoos. In the Indian Pantheon, as we have often remarked, there are no less than 330,000,000 of various kinds of spirits, including Elementals, some of which were termed by the Brâhmans, Daityas. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether, as the passage of a cannon shot does in the,

¹⁰ *Correlation of Vital with Chemical and Physical Forces*, by J. Le Conte.

¹¹ *Archives des Sciences*, xiv. 345, December, 1872.

air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd. The various races of spirits are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favourably or otherwise by conditions of the astral light, resulting from the different aspects of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope would depend, of course, no less upon the astrologer's astronomical erudition than upon his knowledge of the occult forces and races of nature.

Pythagoras taught that the entire universe is one vast series of mathematically correct combinations. Plato shows the Deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the center which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is

destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption, the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly-glimmering ray of its divine monad is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere of the Kâma Loka. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed Hades, and we—Avîchi. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul of the personality being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the Yin-youan of the Buddhist initiates.

This class of spirits are called the “terrestrial,” or “*earthly* elementaries,” in contradistinction to the other classes, as we have shown in the beginning. But there is another and still more dangerous class. In the East, they are known as the “Brothers of the Shadow,” living men possessed by the earth-bound elementaries; at times—their *masters*, but ever in the long run falling victims to these terrible beings. In Sikkhim and Tibet they are called Dug-pas (red-caps), in contradistinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bûtan and Sikkhim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, *en masse*, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the *élite* of their Lamaseries, of a nucleus of priests, “devil-dancers,” and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population. Thus there are two classes of these terrible “Brothers of the Shadow”—the *living* and the *dead*. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at *séances*. These are the leading “stars,” on the great spiritual stage of “materializa-

tion,” which phenomenon they perform with the help of the more intelligent of the genuine-born “elemental” creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German Kabalist, in his rare work, *Amphitheatrum Sapientiæ Æternæ*, has a plate with representations of the four classes of these human “elementary spirits.” Once past the threshold of the sanctuary of initiation, once that an adept has lifted the “Veil of Isis,” the mysterious and jealous Goddess, he has nothing to fear; but till then he is in constant danger.

Magi and theurgic philosophers objected most severely to the “evocation of souls.” “Bring her (the soul) not forth, lest in departing she retain something,” says Psellus. “It becomes you not to behold them *before your body is initiated*, since, by always alluring, they seduce the souls of the uninitiated”—says the same philosopher, in another passage.

They objected to it for several good reasons. 1. “It is extremely difficult to distinguish a good Daimon from a bad one,” says Iamblichus. 2. If the shell of a good man succeeds in penetrating the density of the earth’s atmosphere—always oppressive to it, often hateful—still there is a danger that it cannot avoid; the soul is unable to come into proximity with the material world without that on “departing, she *retains* something,” that is to say, she contaminates her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioners of black magic—such as the Dug-pas of Bhûtan and Sikkhim—who compel the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid their selfish designs.

Of intercourse with the Augæides, through the mediumistic powers of *subjective* mediums, we elsewhere speak.

The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called Mnizurin was one of the most powerful agents. “When you shall see a *terrestrial* Daimon approaching, exclaim, and sacrifice the stone Mnizurin”—exclaims a Zoroastrian Oracle (Psel., 40).

These “Daimons” seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and

some of the apostles, had the power to cast out “devils,” by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; Zoroaster is corroborated in this by Mr. C. F. Varley, and ancient science is justified by modern. The effect of some chemicals used in a saucer and placed under the bed, by Mr. Varley, of London,¹² for the purpose of keeping away some disagreeable physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

It is for these carnal terrestrial Larvæ, degraded human spirits, that the ancient Kabalists entertained a hope of *reincarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labour.

Speaking of the elementary, Porphyry says:

These invisible beings have been receiving from men honours as gods; . . . a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.¹³

Homer describes them in the following terms:

Our gods appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival*

¹² Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in the *Spiritualist* (London, April 14th, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls “unpleasant spirits.” He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits! And yet the general public mocks at as a “superstition” the herbs and incenses employed by Hindus, Chinese, Africans, and other races to accomplish the self-same purpose!

¹³ “Of Sacrifices to Gods and Daimons,” chap. ii.

meals. Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides*, and otherwise manifest their presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.¹⁴

The latter proves that these Gods were kind and beneficent Daimons, and that, whether they were *disembodied* spirits or elemental beings, they were no “devils.”

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits.

Daimons are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself*. Their abode is in the neighbourhood of the earth . . . and *when they can escape the vigilance of the good Daimons, there is no mischief they will not dare commit*. One day they will employ brute force; another, *cunning*.¹⁵

Further, he says:

It is a child’s play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you “that all of these are the work of the gods.” . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods and souls* (disembodied spirits).¹⁶

Iamblichus, the great theurgist of the Neoplatonic school, a man skilled in sacred magic, teaches that:

Good Daimons appear to us *in reality*, while the bad ones can manifest themselves but under the *shadowy forms of phantoms*.

Further, he corroborates Porphyry, and tells how that:

The *good ones fear not the light*, while the *wicked ones require darkness* . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent.¹⁷

Even the most practised theurgists sometimes found danger in their dealings with certain elementaries, and we have Iamblichus stating that:

The gods, the angels, and the Daimons, as well as the *souls*, may be summoned through evocation and prayer. . . . But

¹⁴ *Odyssey*, vii.

¹⁵ Porphyry, “Of Sacrifices to Gods and Daimons,” chap. ii.

¹⁶ *Ibid.*

¹⁷ Iamblichus, *De Mysteriis Egyptorum*.

when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad Daimons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them.¹⁸

The ancients, who named but four elements, made of ether a fifth. On account of its essence being made divine by the unseen presence, it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil*. An adept who prepared to converse with the “invisibles,” had to know his ritual well, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrate the elements, so as to prevent the ingress of the Elementals into their respective spheres. But woe to the imprudent enquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian:

Once that thou hast resolved to become a coöperator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr'd the wrath of the *moyst*¹⁹ *natures*, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*.²⁰

The spirit of harmony and union will depart from the elements,

¹⁸ *Ibid.*, “On the Difference between the Daimons, the Souls,” etc.

¹⁹ We give the spelling and words of this Kabbalist, who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

²⁰ The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *duad*; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire—*air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabbalist knows by experience that an elemental spirit contains only one of these, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct—the bad demons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aërial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The Elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementoes, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable “Book of Life.”

The author of the Homoiomerian system of philosophy, Anaxagoras of Clazomene, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindûs who had personified their Âkâsha, and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, Pater Omnipotens Æther,²¹ Magnus, the Great God, Ether.

These beings, the elemental spirits of the Kabalists,²² are those whom the Christian clergy denounce as “devils,” the enemies of mankind!

III

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in

²¹ Virgil, *Georgica*, book ii.

²² Porphyry and other philosophers explain the nature of the *dwellers*. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state, and, therefore, they themselves, irresponsible.

But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neoplatonist. “These spirits,” he says, “are deceitful, *not by their nature*, as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for *gods* and for the *souls of the defunct*” (*Civit. Del.* x. 2). So far Porphyry agrees with him; “but they do not claim to be *demons* [read devils], for they are such in reality!”—adds the Bishop of Hippo. So far, so good, and he is right there. But then, under what class should we place the men *without heads*, whom Augustine wishes us to believe he saw himself; or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, “men with the legs and tails of goats”; and, if we may believe him, one of these satyrs was actually *pickled* and sent in a cask to the Emperor Constantine!!!

the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are “spirits” implies that there is a diversity of “spirits”; for men differ, and human “spirits” are but disembodied men.

To say that all “spirits” are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric, magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or that all men can be nourished on the same food. To begin with, neither the elementals, nor the elementaries themselves, can be called “spirits” at all. It accords with reason to suppose that the grossest natures among them will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest will be farthest away. In what, were we to coin a word, we should call the “psychomatics” of Occultism, it is as unwarrantable to assume that either of these grades of ethereal beings can occupy the place, or subsist in the conditions, of the other, as it would be in hydraulics to expect that two liquids of different densities could exchange their markings on the scale of Beaume’s hydrometer.

Görres, describing a conversation he had with some Hindûs of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied:

Yes, but we know them to be *bad bhûts* [spirits, or rather, the “empty” ones, the “shells”], . . . good ones can hardly ever appear at all. They are principally the *spirits* of *suicides* and *murderers*, or of those who die violent deaths. They constantly

flutter about and appear as phantoms. Night-time is favourable to them, they seduce the feeble-minded and tempt others in a thousand different ways.²³

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. He writes:

The *soul*,²⁴ having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.²⁵

Though spiritualists discredit them ever so much, these nature-spirits—as much as the “elementaries,” the “empty shells,” as the Hindûs call them—are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer Lytton’s “Dweller on the Threshold” is a modern conception, modelled on the ancient type of the Sulanuth of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*.²⁶

The Christians are very wrong to treat them indiscriminately, as “devils,” “imps of Satan,” and to give them like characteristic names. The elementals are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, has described these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neoplatonist, and thus argued upon good authority, remarks, that it is absurd to call them devils,²⁷ for they are only *inferior* angels, “the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God.”²⁸ Origen, who before he became a

²³ Görres, *Mystique*, iii; 63.

²⁴ The ancients called the spirits of bad people “souls”; the soul was the “larva” and “lemure.” Good human spirits became “gods.”

²⁵ Porphyry, *De Sacrificiis*. Chapter on the true Cultus.

²⁶ Chap. lxxx. vv. 19, 20. “And when the Egyptians hid themselves on account of the swarm [one of the plagues alleged to have been brought on by Moses] . . . they locked their doors after them, and God ordered the Sulanuth . . . [a sea-monster, naively explains the translator, in a foot-note] which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly.”

²⁷ Strom., vi. 17, §159.

²⁸ Ibid., vi. 3, §30.

Christian also belonged to the Platonic school, is of the same opinion. Porphyry, as we have seen, describes these daimons more carefully than any one else.

The Secret Doctrine teaches that man, if he wins immortality, will remain for ever the *septenary* trinity that he is in life, and will continue so throughout all the spheres. The astral body, which in this life is covered by a gross physical envelope, becomes—when relieved of that covering by the process of corporeal death—in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere of life. But the immortal soul, the “silvery spark,” observed by Dr. Fenwick in Margrave’s brain (in Bulwer Lytton’s *Strange Story*), and not found by him in the animals, never changes, but remains indestructible “by aught that shatters its tabernacle.” The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person at a spiritual circle, by being materialized. In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet. The facts given in modern spiritualistic literature are numerous and many of them are trustworthy.

As to the *human* spirit, the notions of the older philosophers and mediæval Kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neoplatonists held that the Augœides never descends hypostatically into the living man, but only more or less sheds its radiance on the inner man—the astral soul—the Kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man’s soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian Kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the “fall of Adam,” contaminated

with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared—

The spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean—its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone.

On the other hand, the philosophers who explained the “fall into generation” in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the “shining one” were concerned. Man and his spiritual soul or the monad—*i.e.*, spirit and its vehicle—had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his astral or human soul—Manas and *its* vehicle Kâma Rupa— and body. Although the word “personality,” in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and when (as in the case of criminals beyond redemption) the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied personal entity is left to share the fate of the lower animals, to gradually dissolve into ether, fall into the terrible *state* of Âvîchi, or disappear entirely in the eighth sphere and have its complete personality annihilated—even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for the gods of the Pagan or the archangels of the Christian, the direct emanations of the One Cause, notwithstanding the hazardous statement of Swedenborg, *never were nor will they be men*, on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esotericism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned

scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul, *i.e.*, the personality, like the terrestrial body and the lower portion of the *human* soul of man, may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel its personal individuality, if it did not deserve to soar higher, and the divine spirit, or spiritual individuality, still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the “spirit,” or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his *personality*? This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all personally immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our nature—the desire of a personal and distinct life in the hereafter, the positive assurance that we cannot win it unless we “take the kingdom of heaven by violence,” and the conviction that neither human prayers nor the blood of another man will save us from personal destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit—our *only* personal God.

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian School derived the soul from the universal World-Soul; and a portion of the latter was, according to their own teachings—ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or Cause,²⁹

²⁹ As says Krishna—who is at the same time Purusha and Prakriti in its totality, and the *seventh* principle, the divine spirit in man—in the *Bhagavad Gita*: “I am the *Cause*. I am the production and dissolution of the whole of Nature. On me is all the Universe suspended as pearls upon a string.” (Ch. vii.) “Even though myself unborn, of changeless

because the Anima Mundi is but the effect, the objective emanation of the former. Both the divine spiritual soul and the human soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul (the vehicle of the former) exists only as preëxistent matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the Theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the Anima Bruta and the Anima Divina. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul, Nous, and the other, the animal soul, Psuche. According to these philosophers, the reasoning soul comes from *without* the Universal Soul (*i.e.*, from a source higher than the Universal Soul—in its cosmic sense; it is the Universal Spirit, the seventh principle of the Universe in its totality), and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself, who was not an initiate) as a fifth element—whereas it is the *seventh* in the Esoteric Philosophy, or Mûlaprakriti—purely spiritual and divine, whereas the Anima Mundi proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the Universe, in short—Ether.³⁰ The Stoics, the greatest materialists of ancient days, excepted the Divine Principle and Divine Soul from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul, the essence of matter. Most certainly Epicurus did not believe in God or soul as understood by either ancient or modern theists. But Epicurus, whose doctrine (militating directly against the agency of a Supreme Being and Gods, in the formation or government of the world) placed him far above the Stoics in atheism and materialism, nevertheless taught that the soul is of a fine, tender essence formed from the smoothest, roundest, and finest atoms—which description still brings us to the same sublimated ether. He further believed in the Gods. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes,

essence, and the Lord of all existence, yet in presiding over Nature (Prakriti) which is mine, I am born but through my own Mâyâ [the mystic power of Self-ideation, the Eternal Thought in the Eternal Mind].” (Ch. iv.)

³⁰ Ether is the Ākāsha of the Hindus. Ākāsha is Prakriti, or the totality of the manifested Universe, while Purusha is the Universal Spirit, higher than the Universal Soul.

that the soul was corporeal, though of a very fine nature—an anthropomorphic and personal something, *i.e.*, corporeal, finite and conditioned. Can it under such conditions become immortal? Can the mutable become the immutable?

This doctrine of the possibility of losing one's soul and, hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little, if any, perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, some Swedenborgians—those, at least, who follow the spirit of a philosophy, not merely the dead letter of a teaching—fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D.D., of New York, recently elucidated the subject in a public discourse as follows. Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of the divine love, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still

their delights; they have their intellectual endowments, and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, “these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust.”

Although we do not believe in “the Lord and the angels”—not, at any rate, in the sense given to these terms by Swedenborg and his followers, we nevertheless admire these feelings and fully agree with the reverend gentleman’s opinions.

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or Manas), is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually* dead everywhere.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a “double” soul, or soul *plus* spirit, as one can see in his *De Generat. et Corrupt.* (Lib. ii.). He laughed at Strabo for believing that any particles of matter, *per se*, could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.³¹ Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thorough study of the Pythagorean

³¹ *De Part.*, i. 1.

Ethical Fragments; for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn “by him who the Tetraktys found.”³² But indeed our men of science know nothing certain about Aristotle. His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, they passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years; after which, we learn that his manuscripts were copied and much augmented by Appelicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle’s example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the heads of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said here and elsewhere of the variety of “spirits” and other invisible beings evolved in the astral light, and what we now mean to say of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past thirty-five years, in various countries. India, Tibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has fully corroborated the teachings of our Masters and of *The Secret Doctrine*, and has taught us two important truths, viz., that for the exercise of “mediumship” personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

³² A Pythagorean oath. The Pythagoreans swore by their Master.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and under the impulse of the elementaries, still genuine disembodied human spirits, may, under *exceptional* circumstances—such as the aspiration of a pure, loving heart, or under the influence of some intense thought or unsatisfied desire, at the moment of death—manifest their presence, either in dream, or vision, or even bring about their objective appearance—if very soon after physical death. Direct writing may be produced in the genuine handwriting of the “spirit,” the medium being influenced by a process unknown as much to himself as to the modern spiritualists, we fear. But what we maintain and shall maintain to the last is, that no genuine *human* spirit can *materialize*, *i.e.*, clothe his monad with an objective form. Even for the rest it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant, Devachanic state—its home—into the foul atmosphere from which it escaped upon leaving its earthly body.

When the possible nature of the manifesting intelligences, which science believes to be a “psychic force,” and spiritualists the identical “spirits of the dead,” is better known, then will academicians and believers turn to the old philosophers for information. They may in their indomitable pride, that becomes so often stubbornness and arrogance, do as Dr. Charcot, of the Salpêtrière of Paris, has done: deny for years the existence of Mesmerism and its phenomena, to accept and finally preach it in public lectures—only under the assumed name, Hypnotism.

We have found in spiritualistic journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal “spirits” do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Notwithstanding every proof and probability the spiritualists will, nevertheless, maintain that it is the “spirits” of the departed human beings that are at work even in the “materialization” of animals. We will now examine with their permission the *pro* and *con* of the mooted question. Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i.e.*, deprived of its physical and in possession of an astral, if not an immortal body. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human

spirits produce? And why may not these excel in cleverness and ingenuity many of those which have been witnessed in spiritualistic circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a septenary trinity of body, astral spirit, and immortal soul, the animal is but a duality—*i.e.*, having but five instead of *seven* principles in him, a being having a physical body with its astral body and life-principle, and its animal soul and vehicle animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the Kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, the "life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the

ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or a “future state”?

The Kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an individuality after the death of the body is the *astral soul*, which Plato, in the *Timæus* and *Gorgias*, calls the *mortal soul*, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs?*

Lucifer, August, 1893

* The article here comes to an abrupt termination—whether it was ever finished or whether some of the MS. was lost, it is impossible to say.—EDS. [*Lucifer*].

THOUGHTS ON THE ELEMENTALS

YEARS have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of “Spirits.”

The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is—endless. The great kyriology of their symbolic names—is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation—the *Prakrita* and the *Vaikrita* or *Padma*, the primary and the secondary) all evolved from the body of Brahmâ. The *Urdhwasrota* only,¹ of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phoenician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders. None regarded them from such a sectarian stand-point as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognised as the attendants upon the Jewish Jehovah—were proclaimed *Devils*.

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists, brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected

¹ The *Urdhwasrota*, the Gods, so called because the bare sight of ailment stands to them, in place of eating; “for there is satisfaction from the mere beholding of ambrosia,” says the commentator of the Vishnu Purana.

very wisely belief in devils, and, too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground—still he will acknowledge no other Spirits save those of the dead.

This is his *Karma*, and also that of the Churches collectively. In the latter such a stubborn fanaticism, such *parti pris* is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any “Spirits.” If a man is a sceptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all—the question changes. Where is that man or woman free from prejudice and preconceptions, who can believe that in an infinite universe of life and being—let us say in our solar system alone—that in all this boundless space in which the Spiritualist locates his “Summer-land”—there are only *two orders of conscious* beings—men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant days. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers. Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old *Count de Gabalis*, immortalized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the “Spirits” of the Séance rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed,

had probably a presentiment of his own speedy *Karma*² in the shape of assassination.

The way he introduces the *Count de Gabalis* is worthy of attention.

“I was astonished one Remarkable Day, when I saw a man come in of a most exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a *Foreigner*, ‘Adore my son; adore the most great God of the Sages; and let *not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency*’.”³

There is only one answer to be made to those who, taking advantage of such works, laugh at Occultism. “*Servitissimo*” gives it himself in his own chaffing way in his introductory “Letter to my Lord” in the above-named work. “I would have persuaded him (the author of *Gabalis*) to have changed the whole form of his work,” he writes, “for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the *Cabal* are serious matters, which many of my friends do seriously study . . . the which are certainly most dangerous to jest with.” *Verbum sat sapienti*.

They are “dangerous,” most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fires produced by chance and accident.

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in “Angels,” for many have seen them

² The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc his native country.

³ *Sub-Mundanes; or the Elementaries of the Cabal: being the History of Spirits*, reprinted from the Text of the Abbé De Villars, *Physio-Astro-Mystic*, wherein it is asserted that there are in existence on earth rational creatures besides man. 1886: Bath, Robert H. Fryer.

. . . . by the sick one's pillow—
 Whose was the soft tone and the soundless tread!
 Where smitten hearts were drooping like the willow,
 They stood between the living and the dead.

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the “drolleries” of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are *historical and scientific facts*, whatever the garb they are presented in to the profane. Since the first kings began reigning “by the grace of God,” countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their hunches and at their fingers' ends, than all their royal masters put together had in their brainless heads. They alone had the inestimable privilege of speaking *truth* at the Courts, and those truths have always been laughed at. . . .

This is a digression; but such works as the *Count de Gabalis* have to be quietly analyzed and their true character shown, lest they should be made to serve as a sledge hammer to pulverize those works which *do not* assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most positively maintained that there are more truths uttered in the witty *railleries* and *gasconades* of that “satire,” full of pre-eminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in *effects* and *results*—*good or bad motive* being everything. Many of the preliminary rules and conditions to enter societies of *adepts*, whether of the *Right* or the *Left* Path, are also identical in many things. Thus *Gabalis* says to the author: “The *Sages* will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. *You must renounce all carnal Commerce with Women*” (p. 27).

This is a *sine qua non* with *practical* Occultists—Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the *Duggas* and *Fadoos* of Bhutan and India, one with the *Voodoos* and

Nagals of New Orleans and Mexico,⁴ with an additional clause to it, however, in the statutes of the latter. And this is to have carnal commerce with male and female Djins, Elementals, or Demons, call them by whatever names you will.⁵

“I am making known nothing to you but the Principles of the Ancient *Cabal*,” explains de Gabalis to his pupil. And he informs him that the Elementals (whom he calls *Elementaries*), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. “In respect of Eternity . . . they must finally resolve into nothing.” . . . “Our Fathers, the philosophers,” goes on the *soi-disant* Rosicrucian, “speaking to God Face to Face, complained to him of the Unhappiness of these People (the Elementals), and God, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with God, has been made Partaker of the Divinity: the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a *she-Nymph* or a *Sylphide* becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a Sage; a *Gnome* or a *Sylphe* ceases to be Mortal from the moment that he *Espouses one of our Daughters*.”

Having delivered himself of this fine piece of advice on practical sorcery, the “Sage” closes as follows:

“No, no! Our *Sages* have never erred so as to attribute the Fall of the first *Angels* to their love of *women*, no more than they have put Men under the Power of the *Devil*. . . There was nothing criminal in all that. They were *Sylphs* which endeavored to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the *Philosophers*, have appeared so Just to us that we are all resolved by common consent utterly to Renounce *Women*; and entirely to *give ourselves to Immortalizing of the Nymphs and Sylphs*” (p. 33).

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such

⁴We speak here of the well-known *ancient statutes* in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the Dugpa renounces to this day commerce with living women; and, as the New Orleans’ *Voodoo* does, when in the exercise of his powers. Every Kabbalist knows this.

⁵The Jewish Kabbalist of Poland and Galicia calls the female Spirit of Nergal, when bent on revenge, to his help and to infuse into him power. The Mussulman Sorcerer a female Djini; a Russian Koldoon a deceased Witch (*Vyedma*). The Chinese maleficer has a female *Houen* in his house at his command. The above intercourse is said to give magic powers and Supernal Force.

mediums personally, men and women, *and it is not those of Holland who will deny the fact*, with a recent event among their colleagues and co-religionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called “Spirits of the Dead,” watch. Let those who *ridicule* our warnings and doctrine and make merry over them—explain after analysing it dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain Mediums and Sensitives of their *actual marriage* with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the *undeniable facts* of SPIRIT-MATERIALIZATIONS. If there are “Spirits” capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of Séance rooms, all of which facts have been proven as well as the existence of those visitors themselves—*why should not those same Spirits perform matrimonial duties as well?* And who are those “Spirits” and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine —, —one of which authoresses we abstain from naming out of regard to the surviving relatives—that they are the actual “Spirits” of those two deceased ladies; and that the latter felt a “Spiritual affinity” for an idiotic, old, and slovenly Canadian medium and thus became his *happy wife* as he boasts publicly, the result of which union is a herd of “spiritual” children *bred with this holy Spirit?* And *who* is the astral husband—the nightly consort of a well-known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of *Spiritual* (!?) intercourse. Let him think seriously over this, and then read the “Count de Gabalis,” especially the Appendix to it, with its Latin portions; and then perchance he will be better able to appreciate the full gravity of the *supposed* chaff, in the work in question,⁶ and understand the true value of the raillery in it. He

¹ “Sub-Mundanes; or The Elementaries of the Cabala”: with an illustrative Appendix from the work “Demoniality” or “Incubi and Succubi,” by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the

will then see clearly the ghastly connexion there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the “Elementaries” of the Kabalists—and all those poetical, spiritual “Lillies” of the “Harris Community,” the astral “Napoleons,” and other departed Don Juans from the “Summer-Land,” the “*spiritual* affinities from beyond the grave” of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. “Platon”—(a presumptuous pseudonym to assume, by the bye) a dissatisfied ex-theosophist, tells the Spiritualists (see *Light*, Jan. 1, 1887) that not only is there no re-incarnation—because the astral “spirit” of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is tom-foolery. “Without Karma re-incarnation cannot stand,” and, since his *astral* informant “has inquired in the realm of his present existence as to the theory of re-incarnation, and he says he cannot get one fact or a trace of one as to the truth of it” this “astral” informant *has to be believed*. He *cannot* lie. For “a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness.”⁷

Let us hope that the “astrals” of such eminent chemists as Messrs. Crookes and Butlerof—when disembodied, will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their *post mortem* communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convinc-

corporeity of the Incubi and Succubi would do as well now, perhaps: “The blessed St. Anthony” having inquired who he was, the little dwarf of the woods answered: “I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi” or “Spirits of the Dead” might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

⁷ The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those “Spirits” are not even “lying” Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the *sitters* and the brain of the medium as a connecting link.

ing, no doubt for the present generation of Spiritualists, since the name assumed by the “astral control of a friend” was that of a truthful and honorable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good—goes for nought. And thus the “spirit-husbands and wives” must be also believed when they say they are this or that. Because, as “Platon” justly argues: “There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as this spirit says *they do*, the philosophy of Occultism in regard to re-incarnation is wrong upon this point; and how do we know that the many other points are correct, as they are without proof?”

This is high philosophy and logic. “The end of wisdom is consultation and deliberation”—with “Spirits,” Demosthenes might have added, had he known where to look for them—but all this leaves still the question, “who are those spirits”—an open one. For, “where doctors disagree,” there must be room for doubt. And besides the ominous fact that Spirits are divided in their views upon reincarnation—just as Spiritualists and Spiritists are, “every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity,” says Sir T. Browne. This is no disrespectful cut at “Platon,” whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, gave once a very wise definition of Truth, by showing how necessary it is to draw a distinction *between truth and accuracy*. A person may be very truthful—he observed—that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschell, puts it, “The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.”

Now very few Spiritualists, if any, unite in themselves the

precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; *i.e.*, that Theosophists are, to say the least, in the same box with the Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the “universal experience,” demanded by Sir John Herschell, says. Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity: and since— whether in the writings and traditions of the East; in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the mediæval Theosophists and so on, *ad infinitum*;—since we find in all these, the same identical testimony as to the extremely various, and often dangerous nature of all those Genii, Demons, Gods, Lares, and “Elementaries,” now all confused into one heap under the name of “Spirits”; we cannot fail to recognize in all this something “enduring the test of *universal experience*,” and “coming unchanged” out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair minded witness to the doings of the “Spirits” in America, one that is neither a Theosophist nor a Spiritualist, be asked: “What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was slowly killing, and the Spirit-wives and husbands of the mediums?” Surely none— would be the correct answer. Those who do not shudder at this hideous revival of mediæval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy—which unveils the mysteries of the “Spirit World” and unmask the Spirits masquerading under eminent names—none are so bitter and so implacable as the Spir-

itualists of Protestant, and the Spiritists of Roman Catholic countries.

“Monstrum horrendum informe cui lumen ademptum”¹² . . . is the fittest epithet to be applied to most of the “Lillies” and “Joes” of the Spirit World. But we do not mean at all—following in this the example of Spiritualists, who are determined to believe in no other “Spirits” than those of the “dear departed” ones—to maintain that save *Nature Spirits* or Elementals, *Shells*, or Elementaries, and “Gods” and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits—who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men’s hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such *superhuman* and supersensous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of “Joes,” and “Daisies,” and other spooks and “controls.” And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complete psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict remain “*non compos mentis*” or “victim to fraud and psychology”? &c., &c. When we say with regard to unbelievers that they are “a handful” the statement is no undervaluation; for it is not those who shout the loudest against degrading superstitions, the “Occult craze” and

¹² “A man without eyes, but monstrous and deformed.” (Eds, 2018)

so on, who are the strongest in their scepticism. At the first opportunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the “Departure of the Fairies.” They are gone, says the poet:

. . . They are flown,
Beautiful fictions of our fathers, wove
In Superstition’s web when Time was young,
And fondly loved and cherished—they are flown,
Before the Wand of Science!

We maintain that they have done nothing of the kind; and that on the contrary it is these “Fairies”—the beautiful, far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its “Wand.”

Belief in “Spirits” is legitimate, because it rests on the authority of experiment and observation, it vindicates, moreover, another belief, also regarded as a superstition: namely, *Polytheism*. The latter is based upon a fact in nature: Spirits mistaken for Gods, have been seen in every age by men—hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD—that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism—once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom “*no man shall see and live*” (*Exodus xxxiii. 20*), shows him at the same time so human and so petty a God as to concern himself with the breeches⁸ of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in *conscious intra-Kosmic Beings*, in fact, is logical and reasonable, while belief in

¹ “And thou shalt make them linen breeches to cover their nakedness, from their loins even unto their thighs they shall reach” (*Exodus xxviii, 42 et seq.*). GOD a linen-drafter and a tailor!!

an *extra-Kosmic* God is an absurdity. And if Jehovah, who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses (“*See I have made thee a God to Pharaoh, and Aaron thy prophet*” Exodus vii. 7) as the Egyptian monarch’s deity, why should not “Pagans” be allowed the choice of their own Gods? Once we believe in the existence of our *Egos*, we may well believe in Dhyān Chohans. As Hare has it: “man is a *mixed* being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is *infinite and uncreated*.” And if God is the latter, then God is not a “Being” but an *incorporeal Principle*, not to be blasphemously anthropomorphized. The angels or Dhyān Chohans are the “Living Ones”; that Principle the “Self-Existent,” the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the “River of Life,” whose ever rolling waves create angels and men alike, the former being simply “men of a superior kind,” as Young intuitionally remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their *Houen*,⁹ *Bhoots*, and *Pisachas*—the Pagan, however, only to keep them quiet from *post-mortem* mischief.

Although these Gods are said to be “superior to man in some respects,” it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolised in the *Mahābhārata* by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and *Deva-yonis* (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to

⁹ The *Houen* in *China*, is “the *second* Soul, or human Vitality, the principle, which animates the ghost” as explained by missionaries from China; simply the *astral*. The *Houen*, however, is as distinct from the “Ancestor” as the *Bhoots* are from the *Pitris* in India.

his audience “Know ye not that we shall judge angels?” (I Corinth, vi., 3.,) and speaks of the astral body of man, the *soma psychikon*, and the spiritual body, *soma pneumatikon*, which “hath not flesh and bones,” but has still an external form.

The order of Beings called the Devas—whose variety is so great that no description of it can be attempted here—is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may, however, be mentioned. The Pitris, or our “lunar ancestors,” and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos *do* believe in, and even worship “Spirits.” This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not “the spirits” of the departed *ancestors*—the full significance of which name will be found in Vol. II. of the “Secret Doctrine,” where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay “*nacha purarâvarti*”—“I shall not come back”—and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the “lunar” ancestors and their connection with the “moon” would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A “soma-drinker” attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors*. This “concentration,” and the moon being a store-house of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a *dual nature*—one giving life and wisdom, the other being lethal. He

who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom—will have his reward. The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar* wisdom esoterically, and not the “Lunar ancestor.” It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the “Nabathean Agriculture,” who wrote down “the revelations of the Moon.” But there is *the other side* to this. If most of the Brahmanical religious ceremonials are connected with the full moon, so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from “the *dark side* of the moon,” which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris . . . Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called “superstitions” of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread “degrading superstitions,” any more than has any other philosophical or scientific Society. The only difference between the “Spirits” of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the “Spirits of the Dead,” and in whom the Roman Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan Chohans, Devas, Pitris, Elementals high and low—and know them as the “Gods” of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in

nature; and each host is the complement and crown of its own particular sphere as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

H. P. B.

Lucifer, May, 1890

KOSMIC MIND

Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION.

(*Esoteric Axioms.*)

Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal. —CICERO

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of

existence? Harvey was also regarded at first as a “dreamer” and a madman to boot. Finally, the whole of modern science is formed of “working hypotheses,” the fruits of “scientific imagination” as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, “teaches mysteries” they say; and mystery is *the negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: “mystery is the fatality of science.” Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty

years ago to the French academicians have nearly become immortal as a truism. “Gentlemen,” he said, “you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions. . . . and when you arrive at its parent source you come face to face with the unknown!”

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison’s “dreams.” But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*. Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:—

was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . . *Novoye Vremya* of 1887.

—Of what? Why, of the existence in every organism of a *distinct* “VITAL FORCE” independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the “hardihood” to declare in his *Memoirs*, that:—

We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—the *direct embodiment of the universal mind*—a perfec-

tion inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought.

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life. . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.* . . . Directing the forces and elements toward the formation of organisms, this *organizing life-principle* becomes *self-sentient, self-conscious, racial or individual.* Substance, ruled *and directed by the life-principle*, is organised *according to a general defined plan into certain types.* . . .

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he—

acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save *that* organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.

And he adds *à propos* of Moleschott's materialism:—

Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my "illusion" has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my "I" is not the product of chemical and histological elements but *an embodiment of a common universal Mind.* The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality.

For, as remarks elsewhere this great and philosophic man of Science:—

The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American “Freethinkers,” become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night-owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff to the “exploded superstition” of *vitalism* and the severely exiled life-principle, the *principium vitæ* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of “*principia non homines,*” has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who

are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called “inanimate” nature, which are acting exclusively in living beings. For, as they well argue:—

The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses*. We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, æons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the “Great Breath.”¹

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle,² who speaks like an Occultist.

It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate.

And forthwith the lecturer adds that man being endowed “in addition to his physical senses with an *inner sense*,” a perception which gives him the possibility of observing the states and phenomena of his own consciousness, “he has to use *that* in dealing with animate nature”—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to

¹ Vide “Secret Doctrine,” vol. i, pp. 2 and 3.

² From a paper read by him some time ago at a public lecture.

him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *effects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:—

Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism:—

Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws.

Hitherto the opponents of vitalism and “life-principle,” as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a “mystical life-force,” they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:—

I maintain that the more our experiments and observations are

exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable*. They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation*.

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the “animalists”! But the Basle professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free-will* and *consciousness*, in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *Amæbas*. Now the *Amæbas* or animalculæ are, as all know, microscopical protoplasms—as the *Vampyrella Sirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualification, and coin a new term. For see what Cienkowsky³ says of it. Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one called *Spirogyra*, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it when moved by hunger, first projecting its *pseudopodiæ* (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another *Amœba*—the *Colpadella Pugnax*—he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; “having

³ L. Cienkowsky. See his work *Beitraege zur Kenntniss der Monaden*, Archiv f. mikroskop, Anatomie.

made a puncture in the body of the *Chlamydomonas* it sucks its chlorophyl and then goes away," he writes, adding these significant words: "The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings!*"

Not less suggestive are the observations of Th. W. Engelman (*Beitraege zur Physiologie des Protoplasm*), on the *Arcella*, another unicellular organism only a trifle more complex than the *Vampyrella*. He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i.e.*, on their convex side, so that the *pseudopodiæ*, projected from the edge of the shell, find no hold in space and leave the *Amœba* helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodiæ*. After this, the *Amœba* proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the *Amœbæ* will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman:—

If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcellæ* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is im-

possible not to admit that such facts as these *point to the presence of some PSYCHIC process in the protoplasm.*⁴

Among hundreds of accusations against Asiatic nations of degrading *superstitions*, based on “crass ignorance,” there exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs *of, and in,* the human body. Indeed, do not we hear these “benighted fools” of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas*, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebræ, fibers, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed *to act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance*. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and—*quien sabe*—will come perhaps to be recognized some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent Amœba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodiae*—out of their contractive, bare, protoplasmic bodies—which *pseudopodiae*, or false feet, fish out of the food

⁴ *Loc. cit.*, Pfluger’s Archiv. Bd. II, S. 387.

drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But to-day we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.⁵

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, *sense, choose* and *select* its favorite drop of fat from a pigmental grain? But we will be told that “sensing, choosing, and selecting” pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious*, but rather poetical “twaddle” of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and a *mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmotic laws*. In all probability the lymphatic cells play just as active a part during the absorption of

⁵ From the paper read by the Professor of physiology at the University of Basle, previously quoted.

alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.⁶ Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into lymphatic and blood vessels—such is the work of the cells. *“It is evident that in all this there is not the slightest hint at diffusion or endosmose,”* says the Basle physiologist. *“It becomes entirely useless to try and explain these phenomena by chemical laws”*

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiological on the lines of pure dynamic electricity has egregiously failed. Ignorant of “Fohat” no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced *on a dead eye*. The phenomenon of life consists *in the evolution and development of the eye itself*. How is this marvellous and complicated work produced? To this physiology replies, “We do not know”; for, toward the solution of this great problem—

⁶ *Untersuchungen ueber Resorption u. Assimilation der Naehrstoffe* (Archiv. f. Experimentelle Pathologie und Pharmakologie, Bd. XIX, 1885).

Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws: but its relation to them remains utterly *passive*. As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism:—

*The riddle of life is found in the active functions of a living organism,⁷ the real perception of which activity we can get only through self-observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of "active functions." Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, form-*

¹ *Life* and *activity* are but two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

less and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace “consciousness”—the soul of the higher animals!

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the “superstitious and ignorant” Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that—

A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part.

If the reader turns to Webster’s *Dictionary* he will find therein a curious explanation at the words “lymphatic” and “Lymph.” Etymologists think that the Latin word *lympa* is derived from the Greek *nymphē*, “a nymph or inferior Goddess,” they say. “The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs.”

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor “River God” is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same “superstitions” as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmâ, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material Universe*

and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,⁸ plus the doctrines of *Gupta Vidya*, or esoteric knowledge—knows also how to correctly understand this “superstition.” The five fundamental titles of Vishnu—added to that of *Anu* (atom) common to all the trimurtic personages—which are, *Bhutâtman*, one with the created or emanated materials of the world; *Pradhanâtman*, “one with the senses;” *Paramâtman*, “Supreme Soul”; and *Atman*, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History*.

Lucifer, April, 1890

⁸ *Brahmâ* comes from the root *brih*, “to expand,” to “scatter”; *Vishnu* from the root *vis* or *vish* (phonetically) “to enter into,” “to pervade” the universe, of matter. As to Siva—the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

DIALOGUE ON THE MYSTERIES OF THE AFTER LIFE

ON THE CONSTITUTION OF THE INNER MAN AND ITS DIVISION

M. Of course it is most difficult, and, as you say, “puzzling” to understand correctly and distinguish between the various *aspects*, called by us the “principles” of the real EGO. It is the more so as there exists a notable difference in the numbering of those principles by various Eastern schools, though at the bottom there is the same identical substratum of teaching in all of them.

X. Are you thinking of the Vedantins. They divide our seven “principles” into five only, I believe?

M. They do; but though I would not presume to dispute the point with a learned Vedantin, I may yet state as my private opinion that they have an obvious reason for it. With them it is only that compound spiritual aggregate which consists of various mental aspects that is called *Man* at all, the physical body being in their view something beneath contempt, and merely an *illusion*. Nor is the Vedanta the only philosophy to reckon in this manner. Lao-Tze in his *Tao-te-King*, mentions only five principles, because he, like the Vedantins, omits to include two principles, namely, the spirit (Atma) and the physical body, the latter of which, moreover, he calls “the cadaver.” Then there is the *Taraka Rajà Yogà* School. Its teaching recognizes only three “principles” in fact; but then, in reality, their *Sthulopadhi*, or the physical body in its *jaग्रata* or waking conscious state, their *Sukshmopadhi*, the same body in *svapna* or the dreaming state, and their *Karanopadhi* or “causal body,” or that which passes from one incarnation to another, are all dual in their aspects, and thus make six. Add to this Atma, the impersonal divine principle or the immortal element in Man, undistinguished from the Universal Spirit, and you have the same seven, again, as in the esoteric division.¹

X. Then it seems almost the same as the division made by mystic Christians: body, soul and spirit?

M. Just the same. We could easily make of the body the vehicle of the “vital Double”; of the latter the vehicle of Life or *Prana*;

¹ See “Secret Doctrine” for a clearer explanation.

of *Kamarupa* or (animal) soul, the vehicle of the *higher* and the *lower* mind, and make of this six principles, crowning the whole with the one immortal spirit. In Occultism, every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting EGO, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

X. It is just that which is so difficult to understand.

M. It seems to me very easy, on the contrary, once that you have seized the main idea, *i.e.*, that man acts on this, or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain, the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like; but, unless you make of him a pure animal, you cannot do less. Take his objective *body*; the feeling principle in him—which is only a little higher than the *instinctual* element in the animal—or the vital elementary soul; and that which places him so immeasurably beyond and higher than the animal—*i.e.*, his *reasoning* soul or “spirit.” Well, if we take these three groups or representative entities, and subdivide them, according to the occult teaching, what do we get?

First of all Spirit (in the sense of the Absolute, and therefore indivisible ALL) or Atma. As this can neither be located nor conditioned in philosophy, being simply that which is, in Eternity, and as the ALL cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a “human” principle at all. Rather, and at best, it is that point in metaphysical Space which the human Monad and its vehicle man, occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a *maya*; but then for ourselves as for other personal Egos, we are a reality during that fit of illusion called life, and we have to take ourselves into account—in our own fancy at any rate if no one else does. To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the ABC of the mystery of man, Occultism calls it the *seventh* principle, the synthesis of the six, and gives it for vehicle the *Spiritual Soul*, *Buddhi*. Now the latter conceals a mystery, which is never given to anyone with

the exception of irrevocably pledged *chelas*, those at any rate, who can be safely trusted. Of course there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift like the "ring of Gyges" might prove very fatal to men at large and to the possessor of that faculty in particular, it is carefully guarded. Alone the adepts, who have been tried and can never be found wanting, have the key of the mystery fully divulged to them . . . Let us avoid side issues, however, and hold to the "principles." This divine soul or Buddhi, then, is the Vehicle of the Spirit. In conjunction, these two are one, impersonal, and without any attributes (on this plane, of course), and make two spiritual "principles." If we pass on to the *Human Soul* (*manas*, the *mens*) everyone will agree that the intelligence of man is *dual* to say the least: *e.g.*, the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull and material, if not animal-minded man. Why then should not these men be represented by two "principles" or two aspects rather? Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth; so to say paralysed by the strength and predominance of the other *aspect*, during the life of man. These, then, are what we call the two principles or aspects of *Manas*, the higher and the lower; the former, the higher *Manas*, or the thinking, conscious EGO gravitating toward the Spiritual Soul (Buddhi); and the latter, or its instinctual principle attracted to *Kama*, the seat of animal desires and passions in man. Thus, we have *four* "principles" justified; the last three being (1) the "Double" which we have agreed to call Protean, or Plastic Soul; the vehicle of (2) the life *principle*; and (3) the physical body. Of course no Physiologist or Biologist will accept these principles, nor can he make head or tail of them. And this is why, perhaps, none of them understand to this day either the functions of the spleen, the physical vehicle of the Protean Double, or those of a certain organ on the right side of man, the seat of the above mentioned desires, nor yet does he know anything of the pineal gland, which he describes as a horny gland with a little sand in it, and which is the very key to the highest and divinest consciousness in man—his omniscient, spiritual and all embracing mind. This seemingly useless appendage is the pendulum which, once the clock-work of the *inner* man is wound up,

carries the spiritual vision of the EGO to the highest planes of perception, where the horizon open before it becomes almost infinite. . . .

X. But the scientific materialists assert that after the death of man nothing remains; that the human body simply disintegrates into its component elements, and that what we call soul is merely a temporary self-consciousness produced as a by-product of organic action, which will evaporate like steam. Is not theirs a strange state of mind?

M. Not strange at all, that I see. If they say that self-consciousness ceases with the body, then in *their* case they simply utter an unconscious prophecy. For once that they are firmly convinced of what they assert, no conscious after-life is possible for them.

X. But if human self-consciousness survives death as a rule, why should there be exceptions?

M. In the fundamental laws of the spiritual world which are immutable, no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

X. Quite so, I understand. It is an aberration of a blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see?

M. They will not compel him, nor will he see anything. Having persistently denied an after-life during this life, he will be unable to sense it. His spiritual senses having been stunted, they cannot develop after death, and he will remain blind. By insisting that he *must* see it, you evidently mean one thing and I another. You speak of the spirit from the Spirit, or the flame from the Flame—of Atma in short—and you confuse it with the human soul—Manas. . . . You do not understand me, let me try to make it clear. The whole gist of your question is to know whether, in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible? Isn't it so? I say: It is possible. Because, believing firmly in our Esoteric Doctrine, which refers to the *Post-mortem* period, or the interval between two lives or births as merely a transitory state, I say:—Whether that interval between two acts of the illusionary drama of life lasts one year or a million, that *post-mortem* state may, without any breach of the fundamental law, prove to be just the same state as that of a man who is in a dead swoon.

X. But since you have just said that the fundamental laws of the after-death state admit of no exceptions, how can this be?

M. Nor do I say now that they admit of exceptions. But the spiritual law of continuity applies only to things which are truly real. To one who has read and understood Mundakya Upanishad and Vedanta-Sara all this becomes very clear. I will say more: it is sufficient to understand what we mean by Buddhi and the duality of Manas to have a very clear perception why the materialist may not have a self-conscious survival after death: because Manas, in its lower aspect, is the seat of the terrestrial mind, and, therefore, can give only that perception of the Universe which is based on the evidence of that mind, and not on our spiritual vision. It is said in our Esoteric school that between Buddhi and Manas, or Iswara and Pragna,² there is in reality no more difference than *between a forest and its trees, a lake and its waters*, just as Mundakya teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from being still a forest. The destruction or *post-mortem* death of one personality dropped out of the long series, will not cause the smallest change in the Spiritual divine *Ego*, and it will ever remain the same EGO. Only, instead of experiencing *Devachan* it will have to immediately reincarnate.

X. But as I understand it, Ego-Buddhi represents in this simile the forest and the personal minds the trees. And if Buddhi is immortal, how can that which is similar to it, *i.e.*, Manas-taijasi,³ lose entirely its consciousness till the day of its new incarnation? I cannot understand it.

M. You cannot, because you will mix up an abstract representation of the whole with its casual changes of form; and because you confuse *Manas-taijasi*, the *Buddhi-fit* human soul, with the latter, animalized. Remember that if it can be said of Buddhi that it is unconditionally immortal, the same cannot be said of Manas, still less of taijasi, which is an attribute. No *post-mortem* consciousness or Manas-Taijasi, can exist apart from Buddhi, the divine soul, because the first (*Manas*) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (*taijasi*) is identical with the first, and that it is the same Manas only with the light of

² Iswara is the collective consciousness of the manifested deity, Brahmâ, *i.e.*, the collective consciousness of the Host of Dhyân Chohans; and Pragna is their individual wisdom.

³ Taijasi means the radiant in consequence of the union with Buddhi of Manas, the human, illuminated by the radiance of the divine soul. Therefore Manas-taijasi may be described as radiant mind; the *human* reason lit by the light of the spirit; and Buddhi-Manas is the representation of the divine *plus* the human intellect and self-consciousness.

Buddhi reflected on it. In its turn, Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, *as it were something separate* from the universal soul for the whole period of the cycle of incarnation. Say rather that *Buddhi-Manas* can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two—*i.e.*, the spiritual and the human soul, had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognize its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like *taijasi*, or spiritual radiance, is simply a transitory phenomenon.

X. Do I understand you to say that we must not mix in our minds the noumenon with the phenomenon, the cause with its effect?

M. I do say so, and repeat that, limited to *Manas* or the human soul alone, the radiance of *Taijasi* itself becomes a mere question of time; because both immortality and consciousness after death become for the terrestrial personality of man simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly; we reap *in our after-life* only the fruit of that which we have ourselves sown, or rather created, in our terrestrial existence.

X. But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

M. Our philosophy teaches that Karmic punishment reaches the Ego only in the next incarnation. After death it receives only the reward for the unmerited sufferings endured during its just past existence.⁴ The whole punishment after death, even for the mate-

⁴ Some Theosophists have taken exception to this phrase, but the words are those of the Masters, and the meaning attached to the word "unmerited" is that given above. In the T.P.S. pamphlet No. 6, a phrase, criticised subsequently in *Lucifer* was used, which was intended to convey the same idea. In form however it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma, but to that of other people—and for these sufferings they of course deserve compensation. If it is true to say that nothing that happens to us can be anything else than Karma—or the direct or indirect effect of a cause—it would be a great error to think that every evil or good which befalls us is due *only to our* personal Karma. (*Vide* further on.)

rialist, consists therefore in the absence of any reward and the utter loss of the consciousness of one's bliss and rest. Karma—is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal, which is not the fruit and consequence of some sin in this, or a preceding existence, on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, but believes sincerely he suffers for no guilt of his own, this alone is quite sufficient to entitle the human soul to the fullest consolation, rest and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child; either entirely dreamless, or with pictures of which he will have no definite perception. For the believer it will be a dream as vivid as life and full of realistic bliss and visions. As for the bad and cruel man, whether materialist or otherwise, he will be immediately reborn and suffer his hell on earth. To enter *Avitchi* is an exceptional and rare occurrence.

X. As far as I remember, the periodical incarnations of Sutratma⁵ are likened in some Upanishad to the life of a mortal which oscillates periodically between sleep and waking. This does not seem to me very clear, and I will tell you why. For the man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every new incarnation a full change takes place not only in his external envelope, sex and personality, but even in his mental and psychic capacities. Thus the simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the

⁵ Our immortal and reincarnating principle in conjunction with the Manasic recollections of the preceding lives is called Sutratma, which means literally the Thread-Soul; because like the pearls on a thread so is the long series of human lives strung together on that one thread. Manas must become *taijasi*, the radiant, before it can hang on the Sutratma as a pearl on its thread, and so have full and absolute perception of itself in the Eternity. As said before, too close association with the terrestrial mind of the human soul alone causes this radiance to be entirely lost.

slightest recollection of a preceding life or any fact or event concerning it. . . . I may forget in the morning what I have dreamed during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection have I of my past incarnation? How do you reconcile this?

M. Yet some people do recollect their past incarnations. This is what the Arhats call Samma-Sambuddha—or the knowledge of the whole series of one's past incarnations.

X. But we ordinary mortals who have not reached Samma-Sambuddha, how can we be expected to realize this simile?

M. By studying it and trying to understand more correctly the characteristics of the three states of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

X. Just so. But this takes us from our subject. Let us return to the materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality especially.

M. And the materialist is right for once, at least; since for one who has no inner perception and faith, there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during one's terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours; why cannot the same be admitted for the *post-mortem* dreams? I repeat it, *death is sleep*. After death begins, before the spiritual eyes of the soul, a performance according to a programme learnt and very often composed unconsciously by ourselves; the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. A Methodist, will be Methodist, a Mussulman, a Mussulman, of course, just for a time—in a perfect fool's paradise of each man's creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to

influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality, as the continuation or annihilation of separate entities, cannot fail to give colour to that fact in its application to each of these entities. Now do you begin to understand it?

X. I think I do. The materialist, disbelieving in everything that cannot be proven to him by his five senses or by scientific reasoning, and rejecting every spiritual manifestation, accepts life as the only conscious existence. Therefore, according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awakening. Is it so?

M. Almost so. Remember the universal esoteric teaching of the two kinds of conscious existence: the terrestrial and the spiritual. The latter must be considered real from the very fact that it is the region of the eternal, changeless, immortal cause of all; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

X. Stop! . . . Can the consciousness of my terrestrial *Egos* perish not only for a time, like the consciousness of the materialist, but in any case so entirely as to leave no trace behind?

M. According to the teaching, it must so perish and in its fulness, all except that principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out and out materialist, in whose personal “I” no Buddhi has ever reflected itself, how can the latter carry away into the infinitudes one particle of that terrestrial personality? Your spiritual “I” is immortal; but from your present Self it can carry away into after life but that which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

X. Well, and the flower, the terrestrial “I”?

M. The flower, as all past and future flowers which blossomed and died, and will blossom again on the mother bough, the *Sutratma*, all children of one root of Buddhi, will return to dust. Your present “I,” as you yourself know, is not the body now sitting before me, nor yet is it what I would call Manas-Sutratma—but Sutratma-Buddhi.

X. But this does not explain to me at all, why you call life after death immortal, infinite, and real, and the terrestrial life a simple phantom or illusion; since even that *post-mortem* life has limits, however much wider they may be than those of terrestrial life.

M. No doubt. The spiritual Ego of man moves in Eternity like a pendulum between the hours of life and death. But if these hours marking the periods of terrestrial and spiritual life are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the spiritual “Pilgrim” is eternal. Therefore are the hours of his *post-mortem* life—when, disembodied he stands face to face with truth and not the mirages of his transitory earthly existences during the period of that pilgrimage which we call “the cycle of rebirths”—the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, to be following un-deviatingly, though gradually and slowly, the path to its last transformation, when that Ego having reached its goal becomes the divine ALL. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. This Ego is the actor, and its numerous and various incarnations the parts it plays. Shall you call these parts with their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the Cycle of Necessity up to the very threshold of *Para-nirvana*, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. It collects from every terrestrial personality into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, and uniting all these into one whole it emerges from its chrysalis as the glorified Dhyān Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.

X. Thus then it seems, that for the terrestrial personality, immortality is still conditional. Is then immortality itself *not* unconditional?

M. Not at all. But it cannot touch the *non-existent*. For all that which exists as SAT, ever aspiring to SAT, immortality and

Eternity are absolute. Matter is the opposite pole of spirit and yet the two are one. The essence of all this, *i.e.*, Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by this triple unity during its incarnations, the externality, is certainly only the illusion of our personal conceptions. Therefore do we call the after-life alone a reality, while relegating the terrestrial life, its terrestrial personality included, to the phantom realm of illusion.

X. But why in such a case not call sleep the reality, and waking the illusion, instead of the reverse?

M. Because we use an expression made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

X. Nevertheless, I cannot understand. If the life to come is based on justice and the merited retribution for all our terrestrial suffering, how, in the case of materialists many of whom are ideally honest and charitable men, should there remain of their personality nothing but the refuse of a faded flower!

M. No one ever said such a thing. No materialist, if a good man, however unbelieving, can die forever in the fulness of his spiritual individuality. What was said is, that the consciousness of one life can disappear either fully or partially; in the case of a thorough materialist, no vestige of that personality which disbelieved remains in the series of lives.

X. But is this not annihilation to the Ego?

M. Certainly not. One can sleep a dead sleep during a long railway journey, miss one or several stations without the slightest recollection or consciousness of it, awake at another station and continue the journey recollecting other halting places, till the end of that journey, when the goal is reached. Three kinds of sleep were mentioned to you:

the dreamless, the chaotic, and the one so real, that to the sleeping man his dreams become full realities. If you believe in the latter why can't you believe in the former? According to what one has believed in and expected after death, such is the state one will have. He who expected no life to come will have an absolute blank amounting to annihilation in the interval between the two rebirths. This is just the carrying out of the programme we spoke of, and which is created by the materialist himself. But there are various kinds of materialists, as you say. A selfish wicked Egoist, one who

never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must drop at the threshold of death his personality forever. This personality having no tendrils of sympathy for the world around, and hence nothing to hook on to the string of the Sutratma, every connection between the two is broken with the last breath. There being no Devachan for such a materialist, the Sutratma will reincarnate almost immediately. But those materialists who erred in nothing but their disbelief, will oversleep but one station. Moreover, the time will come when the ex-materialist will perceive himself in the Eternity and perhaps repent that he lost even one day, or station, from the life eternal.

X. Still, would it not be more correct to say that death is birth into a new life, or a return once more to the threshold of eternity?

M. You may if you like. Only remember that births differ, and that there are births of “still-born” beings, which are *failures*. Moreover, with your fixed Western ideas about material life, the words “living” and “being” are quite inapplicable to the pure subjective state of *post-mortem* existence. It is just because of such ideas—save in a few philosophers who are not read by the many and who themselves are too confused to present a distinct picture of it—that all your conceptions of life and death have finally become so narrow. On the one hand, they have led to crass materialism, and on the other, to the still more material conception of the other life which the Spiritualists have formulated in their Summer-land. There the souls of men eat, drink and marry, and live in a Paradise quite as sensual as that of Mohammed, but even less philosophical. Nor are the average conceptions of the uneducated Christians any better, but are still more material, if possible. What between truncated Angels, brass trumpets, golden harps, streets in paradisiacal cities paved with jewels, and hell-fires, it seems like a scene at a Christmas pantomime. It is because of these narrow conceptions that you find such difficulty in understanding. And, it is also just because the life of the disembodied soul, while possessing all the vividness of reality, as in certain dreams, is devoid of every grossly objective form of terrestrial life, that the Eastern philosophers have compared it with visions during sleep.

Lucifer, January, 1889

A NOTE ON “MEMORY”

NOTHING that takes place, no manifestation however rapid or weak, can ever be lost from the *Skandhic* record of a man's life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed “organ of memory” are the *receivers* and *conveyors* of all the pictures and impressions of the past, not their *retainers*. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory*, *recollection*, *remembrance*; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler*; it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the windowpane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images—sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. *Unconscious* cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe.

Lucifer, October, 1891

THE SCIENCE OF LIFE

WHAT is Life? Hundreds of the most philosophical minds, scores of learned well-skilled physicians, have asked themselves the question, but to little purpose. The veil thrown over primordial Kosmos and the mysterious beginnings of life upon it, has never been withdrawn to the satisfaction of earnest, honest science. The more the men of official learning try to penetrate through its dark folds, the more intense becomes that darkness, and the less they see, for they are like the treasure-hunter, who went across the wide seas to look for that which lay buried in his own garden.

What is then this Science? Is it biology, or the study of life in its general aspect? No. Is it physiology, or the science of organic function? Neither; for the former leaves the problem as much the riddle of the Sphinx as ever; and the latter is the science of death far more than that of life. Physiology is based upon the study of the different organic functions and the organs necessary to the manifestations of life, but that which science calls living matter, is, in sober truth, *dead matter*. Every molecule of the living organs contains the germ of death in itself, and begins dying as soon as born, in order that its successor-molecule should live only to die in its turn. An organ, a natural part of every living being, is but the medium for some special function in life, and is a combination of such molecules. The vital organ, the *whole*, puts the mask of life on, and thus conceals the constant decay and death of its parts. Thus, neither biology nor physiology are the science, nor even branches of the *Science of Life*, but only that of the *appearances* of life. While true philosophy stands Oedipus-like before the Sphinx of life, hardly daring to utter the paradox contained in the answer to the riddle propounded, materialistic science, as arrogant as ever, never doubting its own wisdom for one moment, biologises itself and many others into the belief that it has solved the awful problem of existence. In truth, however, has it even so much as approached its threshold? It is not, surely, by attempting to deceive itself and the unwary in saying that life is but the result of molecular complexity, that it can ever

hope to promote the truth. Is vital force, indeed, only a “phantom,” as Du-Bois Reymond calls it? For his taunt that “life,” as something independent, is but the *asylum ignorantiae* of those who seek refuge in abstractions, when direct explanation is impossible, applies with far more force and justice to those materialists who would blind people to the reality of facts, by substituting bombast and jaw-breaking words in their place. Have any of the five divisions of the functions of life, so pretentiously named—Archebiosis, Biocrosis, Biodiaeresis, Biocaenosis and Bioparodosis¹, ever helped a Huxley or a Haeckel to probe more fully the mystery of the generations of the humblest ant—let alone of man? Most certainly not. For life, and everything pertaining to it, belongs to the lawful domain of the *metaphysician* and psychologist, and physical science has no claim upon it. “That which hath been, is that which shall be; and that which hath been is named already—and it is known that it is MAN”—is the answer to the riddle of the Sphinx. But “man” here, does not refer to *physical* man—not in its esoteric meaning, at any rate. Scalpels and microscopes may solve the mystery of the material parts of *the shell of man*: they can never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

It is those thinkers alone, who, following the Delphic injunction, have cognized life in their *inner* selves, those who have studied it thoroughly in themselves, before attempting to trace and analyze its reflection in their outer shells, who are the only ones rewarded with some measure of success. Like the fire-philosophers of the Middle Ages, they have skipped over the *appearances* of light and fire in the world of effects, and centred their whole attention upon the producing arcane agencies. Thence, tracing these to the one abstract cause, they have attempted to fathom the MYSTERY, each as far as his intellectual capacities permitted him. Thus they have ascertained that (1) the *seemingly* living mechanism called physical man, is but the fuel, the material, upon which life feeds, in order to manifest itself; and (2) that thereby the inner man receives as his wage and reward the possibility of accumulating additional experiences of the terrestrial illusions called lives.

One of such philosophers is now undeniably the great Russian novelist and reformer, Count Lef N. Tolstoi. How near his views are to the esoteric and philosophical teachings of higher Theosophy

¹ Or Life-origination, Life-fusion, Life-division, Life-renewal and Life-transmission.

will be found on the perusal of a few fragments from a lecture delivered by him at Moscow before the local Psychological Society.

Discussing the problem of life, the Count asks his audience to admit, for the sake of argument, *an impossibility*. Says the lecturer:

Let us grant for a moment that all that which modern science longs to learn of life, it has learnt, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought, and that finally, all this is known, not only to the city student, but to every village schoolboy, as well.

I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thoughts? The question—what are the thoughts and feelings I ought to generate in myself and others, remains still, not only unsolved, but even untouched.

Yet it is precisely this question which is the *one* fundamental question of the central idea of life.

Science has chosen as its object a few manifestations that accompany life; and *mistaking*² the part for the whole, called these manifestations the integral total of life. . . .

The question inseparable from the idea of life is not *whence* life, but *how one should live* that life: and it is only by first starting with this question that one can hope to approach some solution in the problem of existence.

The answer to the query “How are we to live?” appears so simple to man that he esteems it hardly worth his while to touch upon it.

. . . One must live the best way one can—that’s all. This seems at first sight very simple and well known to all, but it is by far neither as simple nor as well known as one may imagine. . . .

The idea of life appears to man in the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body,

² “Mistaking” is an erroneous term to use. The men of science know but too well that what they teach concerning life is a materialistic fiction contradicted at every step by logic and fact. In this particular question science is abused, and made to serve personal hobbies and a determined policy of crushing in humanity every spiritual aspiration and thought. “*Pretending to mistake*” would be more correct.—H.P.B.

than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in the brain. It is everywhere and it is nowhere. It comes to this: Life cannot be found in any of its dwelling-places. Then man begins to look for life in Time; and that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he had thought. Now, I have *lived* fifty-eight years, so says my baptismal church record. But I know that out of these fifty-eight years I slept over twenty. How then? have I lived all these years, or have I not? Deduct the months of my gestation, and those I passed in the arms of my nurse, and shall we call this life, also? Again, out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during that time or not. I may have lived a little, and vegetated a little. Here again, one finds that in time, as in the body, life is everywhere, yet nowhere. And now the question naturally arises, whence, then, that life which I can trace to nowhere? Now—will I learn. . . . But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly. Therefore, once we have to go in search of the whereabouts of life—if search we have to—then it should be neither in space nor in time, neither as cause nor effect, but as a something which I cognize within myself as quite independent from Space, time and causality.

That which remains to do now is to study *self*. But how do I cognize life in myself?

This is how I cognize it. I know, to begin with, that I live; and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night. All that lives outside of myself is important in my eyes, but only in so far as it co-operates with the creation of that which is productive of *my* welfare. The Universe is important in my sight only because it can give *me*, pleasure.

Meanwhile, something else is bound up with this knowledge in me of my existence. Inseparable from the life I feel, is another cognition allied to it; namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself,

of the same instinctive realization of their exclusive lives; and that all these creatures live for their own objects, which objects are foreign to me; that those creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects, are ready to annihilate me at any moment. But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone life is represented, a very speedy and inevitable destruction is lying in wait.

It is as if there were two "I's" in man; it is as if they could never live in peace together; it is as if they were eternally struggling, and ever trying to expel each other.

One "I" says, "I alone am living as one should live, all the rest only seems to live. Therefore, the whole *raison d'être* for the universe is in that I may be made comfortable."

The other "I" replies, "The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy."

Life becomes a dreadful thing after this!

One "I" says, "I only want the gratification of all my wants and desires, and that is why I need the universe."

The other "I" replies, "All animal life lives only for the gratification of its wants and desires. It is the wants and desires of animals alone that are gratified at the expense and detriment of other animals; hence the ceaseless struggle between the animal species. Thou art an animal, and therefore thou hast to struggle. Yet, however successful in thy struggle, the rest of the struggling creatures must sooner or later crush thee."

Still worse! life becomes still more dreadful. . . .

But the most terrible of all, that which includes in itself the whole of the foregoing, is that:—

One "I" says, "I want to live, to live for ever."

And that the other "I" replies, "Thou shalt surely, perhaps in a few minutes, die; as also shall die all those thou lovest, for thou and they are destroying with every motion your lives, and thus approaching ever nearer suffering, death, all that which thou so hatest, and which thou fearest above anything else."

This is the worst of all. . . .

To change this condition is impossible. . . . One can avoid moving, sleeping, eating, even breathing, but one cannot escape from thinking. One thinks, and that thought, *my* thought, is poisoning every step in my life, as a personality.

No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again. "To live such life as you feel and see in your past, the life lived by animals and many men too, lived in *that* way, which made you become what you are now—is no longer possible. Were you to attempt doing so, you could never escape thereby the struggle with all the world of creatures which live as you do—for their personal objects; and then those creatures will inevitably destroy you." . . .

To change this situation is impossible. There remains but one thing to do, and that is always done by him who, beginning to live, transfers his objects in life outside of himself, and aims to reach them. . . . But, however far he places them outside his personality, as his mind gets clearer, none of these objects will satisfy him.

Bismarck, having united Germany, and now ruling Europe—if his reason has only thrown any light upon the results of his activity—must perceive, as much as his own cook does who prepares a dinner that will be devoured in an hour's time, the same unsolved contradiction between the vanity and foolishness of all he has done, and the eternity and reasonableness of that which exists for ever. If they only think of it, each will see as clearly as the other; *firstly*, that the preservation of the integrity of Prince Bismarck's dinner, as well as that of powerful Germany, is solely due: the preservation of the former—to the police, and the preservation of the latter—to the army; and that, so long only as both keep a good watch. Because there are famished people who would willingly eat the dinner, and nations which would fain be as powerful as Germany. Secondly, that neither Prince Bismarck's dinner, nor the might of the German Empire, coincide with the aims and purposes of universal life, but that they are in flagrant contradiction with them. And thirdly, that as he who cooked the dinner, so also the might of Germany, will both very soon die, and that so shall perish, and as soon, both the dinner and Germany. That which shall survive alone is the Universe, which will never give one thought to either dinner or Germany, least of all to those who have cooked them.

As the intellectual condition of man increases, he comes to the

idea that no happiness connected with his personality is an achievement, but only a necessity. Personality is only that incipient state from which begins life, and the ultimate limit of life. . . .

Where, then, does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on the shore, ends the domain of the sea, and where does the domain of land begin?

There is day and there is night; there is land and there is sea; there is life and there is *no* life.

Our life, ever since we became conscious of it, is a pendulum-like motion between two limits.

One limit is, an absolute unconcern for the life of the infinite Universe, an energy directed only toward the gratification of one's own personality.

The other limit is a complete renunciation of that personality, the greatest concern with the life of the infinite Universe, in full accord with it, the transfer of all our desires and good will from one's self, to that infinite Universe and all the creatures outside of us.³

The nearer to the first limit, the less life and bliss, the closer to the second, the more life and bliss. Therefore, man is ever moving from one end to the other; i.e., he lives. THIS MOTION IS LIFE ITSELF.

And when I speak of life, know that the idea of it is indissolubly connected in my conceptions with that of *conscious* life. No other life is known to me except conscious life, nor can it be known to anyone else.

We call life, the life of animals, organic life. But this is no life at all, only a certain state or condition of life manifesting to us.

But what is this consciousness or mind, the exigencies of which exclude personality and transfer the energy of man outside of him and into that state which is conceived by us as the blissful state of love?

What is conscious mind? Whatsoever we may be defining, we have to define it with our conscious mind. Therefore, with what shall we define mind? . . .

If we have to define all with our mind, it follows that conscious mind cannot be defined. Yet all of us, we not only know it, but it is

³ This is what the Theosophists call "living *the* life"—in a nut-shell.—H.P.B.

the only thing which is given to us to know undeniably. . . .

It is the same law as the law of life, of everything organic, animal or vegetable, with that one difference that we *see* the consummation of an intelligent law in the life of a plant. But the law of conscious mind, to which we are subjected, as the tree is subjected to its law, we *see* it not, but fulfil it. . . .

We have settled that life is that which is not our life. It is herein that lies hidden the root of error. Instead of studying that life of which we are conscious within ourselves, absolutely and exclusively—since we can know of nothing else—in order to study it, we observe that which is devoid of the most important factor and faculty of our life, namely, intelligent consciousness. By so doing, we act as a man who attempts to study an object by its shadow or reflection does.

If we know that substantial particles are subjected during their transformation to the activity of the organism; we know it not because we have observed or studied it, but simply because we possess a certain familiar organism united to us, namely the organism of our animal, which is but too well known to us as the material of our life; *i.e.* that upon which we are called to work and to rule by subjecting it to the law of reason. . . . No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life, than he becomes wretched, and sees death. . . . A man who conceives life such as he finds it in his consciousness, knows neither misery, nor death: for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him. The death of particles in the animal being, we know. The death of animals and of man, as an animal, we know; but we know nought about the death of conscious mind, nor can we know anything of it, *just because that conscious mind is the very life itself.* And *Life can never be Death.* . . .

The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognizing it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him to kill himself out of sheer fear of death? Why should it be so? Because the man who sees death is a sick man, one who has broken the law of his life, and lives no longer a conscious existence. He has become an animal himself, an animal which also has broken the law of life.

The life of man is an aspiration to bliss, and that which he aspires to is given to him. The light lit in the soul of man is bliss and life, and that light can never be darkness, as there exists—verily there exists for man—only this solitary light which burns within his soul.

We have translated this rather lengthy fragment from the Report of Count Tolstoi's superb lecture, because it reads like the echo of the finest teachings of the universal ethics of true theosophy. His definition of life in its abstract sense, and of the life every earnest theosophist ought to follow, each according to, and in the measure of, his *natural* capacities—is the summary and the Alpha and the Omega of practical psychic, if not spiritual life. There are sentences in the lecture which, to the average theosophist, will seem too hazy, and perhaps incomplete. Not one will he find, however, which could be objected to by the most exacting, practical occultist. It may be called a treatise on the Alchemy of Soul. For that “solitary” light in man, which burns for ever, and can never be darkness in its intrinsic nature, though the “animal” outside us may remain blind to it—is that “Light” upon which the Neo-Platonists of the Alexandrian school, and after them the Rosecroix and especially the Alchemists, have written volumes, though to the present day their true meaning is a dark mystery to most men.

True, Count Tolstoi is neither an Alexandrian nor a modern theosophist; still less is he a Rosecroix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. That which Schelling would define as a realization of the identity of subject and object in the man's inner Ego, that which unites and blends the latter with the universal Soul—which is but the identity of subject and object on a higher plane, or the unknown Deity—all that Count Tolstoi has blended together without quitting the terrestrial plane. He is one of those few *elect* who begin with intuition and end with *quasi*-omniscience. It is the transmutation of the baser metals—the *animal mass*—into gold and silver, or the philosopher's stone, the development and manifestation of man's higher SELF which the Count has achieved. The *alcahest* of the inferior Alchemist is the *All-geist*, the all-pervading Divine Spirit

of the higher Initiate; for Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science. He who knows nought of one, will never know much of the other. Aristotle told it in so many words to his pupil, Alexander: "It is not a stone," he said, of the philosopher's stone. "*It is in every man and in every place, and at all seasons, and is called the end of all philosophers,*" as the *Vedanta* is the *end* of all philosophies.

To wind up this essay *on the Science of Life*, a few words may be said of the eternal riddle propounded to mortals by the Sphinx. To fail to solve the problem contained in it, was to be doomed to sure death, as the Sphinx of life devoured the unintuitional, who would live only in their "animal." He who lives for Self, and only for *Self*, will surely die, as the higher "I" tells the lower "animal" in the Lecture. The riddle has seven keys to it, and the Count opens the mystery with one of the highest. For, as the author on "Hermetic Philosophy" beautifully expressed it: "The real mystery most familiar and, at the same time, most unfamiliar to every man, *into which he must be initiated or perish as an atheist, is himself.* For him is the elixir of life, to quaff which, before the discovery of the philosopher's stone, is to drink the beverage of death, while it confers on the adept and the *epopt*, the true immortality. He may know truth as it really is—*Aletheia*, the breath of God, or Life, the conscious mind in man."

This is "the Alcahest which dissolves all things," and Count Tolstoi has well understood the riddle.

Lucifer, November, 1887

THE MIND IN NATURE

GR^EAT is the self-satisfaction of modern science, and unexampled its achievements. Pre-Christian and mediaeval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of “the untenable conceptions of an uncultivated past,” as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists—Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post-Mahâbhâratan commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions on half-destroyed clay tablets copied by the Assyrians from “Accado-” Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce¹

¹ See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A. H. Sayce says that though “many of

that they have unriddled the true meaning of the religious symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldæa and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never even been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vedic allegories, far better than the most learned among the greatest Brahmanical pundits and Sanskrit scholars of India.

After this who can wonder that the jargon and blinds of our mediaeval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Aeschylus are *corrected* and improved upon by the Cambridge and Oxford Greek scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you

the sacred texts were so written as to be intelligible *only to the initiated* [italics mine] . . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these documents *which even the initiated priests did not possess.*" (p. 17.) This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisduhar was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths" he is but a solar hero, who was himself but the transformed descendant of a humbler God of Fire (*loc. cit.*, p. 17).

happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as plants, races and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Sattva, Tretya, Dvâpara and Kali Yugas, and what the Greeks referred to as “the Golden, Silver, Copper, and Iron Ages” is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. “The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known.” Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated. “Secrets long kept may be revealed; books long forgotten

and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above.”

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Freethinkers—to alter the very age of the world.²

The chronology of the Hindu Purânas, reproduced in *The Secret Doctrine*, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (*a*) on the incorrect comprehension of the old philosophies, for the lack of the keys the Assyriologists boast of having discovered; and (*b*) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato’s philosophy and calling them “presentiments,” as in Dr. Lundy’s *Monumental Christianity*, and other like modern works.

Of such “presentiments” the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldæa, Persia, Greece and even of Guatemala (*Popul Vuh*), is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the “brain” intellect, or the conditioned and limited cognition of

² Sargon, the first “Semitic” monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B. C. (p. 21), and the Third Dynasty of Egypt “some 6,000 years ago,” hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures on Babylonia*, by A. H. Sayce, 1887, pp. 21 and 33.)

man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in cosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acceptance of “Thought Divine,” the Anima Mundi of all antiquity. This idea of Mahat (the great) Akâshâ or Brahmâ’s aura of transformation with the Hindus, of Alaya, “the divine Soul of thought and compassion” of the trans-Himalayan mystics; of Plato’s “perpetually reasoning Divinity,” is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldean Oracles*: “The works of nature co-exist with the intellectual [*νοερόν*], spiritual Light of the Father. For it is the Soul [*ψυχή*] which adorned the great heaven, and which adorns it after the Father.”

“The incorporeal world then was already completed, having its seat in the Divine Reason,” says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus, we find Æther first, and then the air; the two principles from which Ulom, the *intelligible* [*νοητός*] God (the visible universe of matter) is born.

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the æthereal winds impregnate, wind being “the Spirit of God,” who is said to move in aether, “brooding over the Chaos”—the Divine “Idea.” In the Hindu *Kathopanishad*, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, “Mahâ-Âtmâ, Brahm, the Spirit of Life;” these latter appellations are identical with the Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is “the Son” with Plato, having for his father and mother the Divine Thought

and Matter. The “Primal Being” (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the “to be created world” within itself, which idea the unmanifested LOGOS produces of Itself. The first Idea “born in darkness before the creation of the world” remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

Lucifer, September, 1896

THE POPULAR IDEA OF SOUL-SURVIVAL

AT what epoch the dawning intellect of man first accepted the idea of future life, none can tell. But we know that, from the very first, its roots struck so deeply, so entwined about human instincts, that the belief has endured through all generations, and is imbedded in the consciousness of every nation and tribe, civilized, semi-civilized or savage. The greatest minds have speculated upon it; and the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits and worshipped them. If, in Christian Russia, Wallachia, Bulgaria and Greece, the Oriental Church enjoins that upon All-Saints day offerings of rice and drink shall be placed upon the graves; and in “heathen” India, the same propitiatory gifts of rice are made to the departed; so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead.

According to Herbert Spencer, the worship of souls and relics is to be attributed to “the primitive idea that any property characterizing an aggregate, inheres in all parts of it. . . . The soul, present in the body of the dead man preserved entire, is also present in the preserved parts of his body. Hence, the faith in relics.” This definition, though in logic equally applicable to the gold-enshrined and bejewelled relic of the cultured Roman Catholic devotee, and to the dusty, time-worn skull of the fetish worshipper, might yet be excepted to by the former, since he would say that he does not believe the soul to be present in either the whole cadaver, skeleton, or part, nor does he, strictly speaking, worship it. He but honours the relic as something which, having belonged to one whom he deems saintly, has by the contact acquired a sort of miraculous virtue. Mr. Spencer’s definition, therefore, does not seem to cover the whole ground. So also Professor Max Müller, in his *Science of Religion*, after having shown to us, by citing numerous instances, that the human mind had, from the beginning, a “vague hope of a future life,” explains no more than Herbert Spencer whence or how came originally such a hope. But merely points to an inherent faculty in *uncultivated* nations of changing the forces of nature into gods and demons. He closes his lecture upon the Turanian legends and the universality of

this belief in ghosts and spirits, by simply remarking that the worship of the spirits of the departed is the most widely spread form of *superstition* all over the world.

Thus, whichever way we turn for a philosophical solution of the mystery; whether we expect an answer from theology which is itself bound to believe in miracles, and teach supernaturalism; or ask it from the now dominant schools of modern thought—the greatest opponents of the miraculous in nature; or, again, turn for an explanation to that philosophy of extreme positivism which, from the days of Epicurus down to the modern school of James Mill, adopting for its device the glaring sciolism “*nihil in intellectu quod non ante fuerit in sensu*,” makes intellect subservient to matter—we receive a satisfactory reply from none!

If this article were intended merely for a simple collation of facts, authenticated by travellers on the spot, and concerning but “superstitions” born in the mind of the primitive man, and now lingering only among the savage tribes of humanity, then the combined works of such philosophers as Herbert Spencer might solve our difficulties. We might remain content with his explanation that in the absence of hypothesis “foreign to thought in its earliest stage . . . primitive ideas, arising out of various experiences, derived from the inorganic world”—such as the actions of wind, the echo, and man’s own shadow—proving to the uneducated mind that there was “an invisible form of existence which manifests power,” were all sufficient to have created a like “inevitable belief” (see Spencer’s *Genesis of Superstition*). But we are now concerned with something nearer to us, and higher than the primitive man of the stone age; the man who totally ignored “those conceptions of physical causation which have arisen only as experiences, and have been slowly organized during civilization.” We are now dealing with the beliefs of twenty millions of modern Spiritualists; our own fellow men, living in the full blaze of the enlightened 19th century. These men ignore none of the discoveries of modern science; nay, many among them are themselves ranked high among the highest of such scientific discoverers. Notwithstanding all this, are they any the less addicted to the same, “form of superstition,” if superstition it be, than the primitive man? At least their interpretations of the physical phenomena, whenever accompanied by those coincidences which carry to their minds the conviction of an intelligence behind the physical Force—are often precisely the same as those which presented themselves to the apprehen-

sion of the man of the early and undeveloped ages.

What is a shadow? asks Herbert Spencer. By a child and a savage “a shadow is thought of as an entity.” Bastian says of the Benin negroes, that “they regard men’s shadows as their souls” . . . thinking “that they . . . watch all their actions, and bear witness against them.” According to Crantz, among the Greenlanders a man’s shadow is one of his two souls—the one which goes away from his body at night.” By the Feejeeans, the shadow is called “the dark spirit, as distinguished from another which each man possesses.” And the celebrated author of the “Principles of Psychology” explains that “the community of meaning, hereafter to be noted more fully, which various unallied languages betray between shade and spirit, show us the same thing.”

What all this shows us the most clearly however, is that, wrong and contradicting as the conclusions may be, yet the premises on which they are based are no fictions. A thing must be, before the human mind can think or conceive of it. The very capacity to imagine the existence of something usually invisible and intangible, is itself evidence that it must have manifested itself at some time. Sketching in his usual artistic way the gradual development of the soul-idea, and pointing out at the same time how “*mythology* not only pervades the sphere of religion . . . but, infects more or less the whole realm of thought,” Professor Müller in his turn tells us that, when men wished for the first time to express “a distinction between the body, and something else within him distinct from the body . . . the name that suggested itself was *breath*, chosen to express at first the principle of life as distinguished from the decaying body, afterwards the incorporeal . . . immortal part of man—his soul, his mind, his self . . . when a person dies, we, too, say that he has given up the ghost, and ghost, too, meant originally spirit, and spirit meant breath.” As instances of this, narratives by various missionaries and travellers are quoted. Questioned by Father R. de Bobadilla, soon after the Spanish conquest, as to their ideas concerning death, the Indians of Nicaragua told him that “when men die, there comes forth from their mouth something which resembles a person and is called *Julio* (in Aztec *yuli* ‘to live’—explains M. Müller). This being is like a person, but does not die and the corpse remains here. . . .” In one of his numerous works, Andrew Jackson Davis, whilom considered the greatest American clairvoyant and known as the “Poughkeepsie Seer,” gives us what is a perfect illustration of the belief of the

Nicaragua Indians. This book (*Death and the After Life*) contains an engraved frontispiece, representing the death-bed of an old woman. It is called the "Formation of the Spiritual Body." Out of the head of the defunct, there issues a luminous appearance—her own rejuvenated form.¹

Among some Hindus the spirit is supposed to remain for ten days seated on the eaves of the house where it parted from the body. That it may bathe and drink, two plantain leaf-cups are placed on the eaves, one full of milk and the other of water. "On the first day the dead is supposed to get his head; on the second day his ears, eyes, and nose; on the third, his hands, breast, and neck; on the fourth, his middle parts; on the fifth, his legs and feet; on the sixth, his vitals; on the seventh, his bones, marrow, veins and arteries; on the eighth, his nails, hair, and teeth; on the ninth, all the remaining limbs, organs, and manly strength; and, on the tenth, hunger and thirst for the renewed body." (*The Pátáne Prabhus*, by Krishnanáth Raghunáthji; in the Government Bombay Gazetteer, 1879.)

Mr. Davis's theory is accepted by all the Spiritualists, and it is on this model that the clairvoyants now describe the separation of the "incorruptible from the corruptible." But here, Spiritualists and the Aztecs branch off into two paths; for, while the former maintain that the soul is in every case immortal and preserves its individuality throughout eternity, the Aztecs say that "when the deceased has lived well, the julio goes up on high with our gods; but when he has lived ill, the julio perishes with the body, and there is an end of it."

Some persons might perchance find the "primitive" Aztecs more consistent in their logic than our modern Spiritualists. The Laponians and Finns also maintain that while the body decays, a *new* one is given to the dead, which the Shaman can alone see.

¹ "Suppose a person is dying," says the Poughkeepsie Seer: "The clairvoyant sees right over the head what may be called a magnetic halo—an ethereal emanation, in appearance golden and throbbing as though conscious. . . . The person has ceased to breathe, the pulse is still, and the emanation is elongated *and fashioned in the outline of the human form!* Beneath it, is connected the brain. . . . owing to the brain's momentum. I have seen a dying person, even at the last feeble pulse-beat, rouse impulsively and rise up in bed to converse, but the next instant he was gone—his brain being the last to yield up the life-principles. The golden emanation . . . is connected with the brain by a very fine life-thread. When it ascends, there appears something *white* and *shining* like a human head; next, a faint outline of the face *divine*; then the *fair* neck and *beautiful* shoulders; then, in rapid succession come all parts of the new body, down to the feet—a bright shining image, a little smaller than the physical body, but a perfect prototype . . . in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free (!) and prepared to accompany its guardian to the Summer Land."

“Though breath, or spirit, or ghost,” says further on Professor Müller, “are the most common names . . . we yet speak of the *shades* of the departed, which meant originally their shadows. . . . Those who first introduced this expression—and we find it in the most distant parts of the world—evidently took the shadow as the nearest approach to what they wished to express; something that should be incorporeal, yet closely connected with the body. The Greek *eidolon*, too, is not much more than the shadow . . . but the curious part is this . . . that people who speak of the life or soul as the shadow of the body, have brought themselves to believe that a dead body casts no shadow, because the shadow has departed from it; that it becomes, in fact, a kind of Peter Schlemihl.” (“The Science of Religion.”)

Do the Amazulu and other tribes of South Africa only thus believe? By no means; it is a popular idea among Slavonian Christians. A corpse which is noticed to cast a shadow in the sun is deemed a sinful soul rejected by heaven itself. It is doomed henceforth to expiate its sins as an earth-bound spirit, till the Day of the Resurrection.

Both Lander and Catlin describe the savage Mandans as placing the skulls of their dead in a circle. Each wife knows the skull of her former husband or child, and there seldom passes a day that she does not visit it, with a dish of the best cooked food. . . . There is scarcely an hour in a pleasant day but more or less of these women may be seen sitting or lying by the skulls of their children or husbands—talking to them in the most endearing language that they can use (as they were wont to do in former days) “and *seemingly getting an answer back.*” (Quoted by Herbert Spencer in *Fetish-worship.*)

What these poor, savage Mandan mothers and wives do, is performed daily by millions of civilized Spiritualists, and but the more proves the universality of the conviction that our dead hear and can answer us. From a theosophical, magnetic,—hence in a certain sense a scientific—standpoint, the former have, moreover, far better reasons to offer than the latter. The skull of the departed person, so interrogated, has surely closer magnetical affinities and relations to the defunct, than a table through the tipplings of which the dead ones answer the living; a table, in most cases, which the spirit while embodied had never seen nor touched. But the Spiritualists are not the only ones to vie with the Mandans. In every part of Russia,

whether mourning over the yet fresh corpse or accompanying it to the burying ground, or during the six weeks following the death, the peasant women as well as those of the rich mercantile classes, go on the grave to shout, or in Biblical phraseology to “lift up their voices.” Once there, they wail in rhythm, addressing the defunct by name, asking of him questions, pausing as if for an answer.

Not only the ancient and idolatrous Egyptian and Peruvian had the curious notion that the ghost or soul of the dead man was either present in the mummy, or that the corpse was itself conscious, but there is a similar belief now among the orthodox Christians of the Greek and Roman churches. We reproach the Egyptians with placing their embalmed dead at the table; and the heathen Peruvians with having carried around the fields the dried-up corpse of a parent, that it might see and judge of the state of the crops. But what of the Christian Mexican of today, who under the guidance of his priest, dresses up his corpses in finery; bedecks them with flowers, and in case of the defunct happening to be a female—even paint its cheeks with rouge. Then seating the body in a chair placed on a large table, from which the ghastly carrion presides, as it were, over the mourners seated around the table, who eat and drink the whole night and play various games of cards and dice, consult the defunct as to their chances. On the other hand, in Russia, it is a universal custom to crown the deceased person’s brow with a long slip of gilt and ornamented paper, called *Ventchik* (the crown), upon which a prayer is printed in gaudy letters. This prayer is a kind of a letter of introduction with which the parish priest furnishes the corpse to his patron Saint, recommending the defunct to the Saint’s protection.² The Roman Catholic Basques write letters to their deceased friends and relatives, addressing them to either Paradise, Purgatory or—Hell, according to the instructions given by the Father confessor of the late addressees—and, placing them in the coffins of the newly departed, ask the latter to safely deliver them in the other world, promising as a fee to the messenger, more or less masses for the repose of his soul.

At a recent *séance*, held by a well known medium in America,— (see *Banner of Light*, Boston, June 14th, 1879).

Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent profusion of lace and

² It runs in this wise: “St. Nicholas, (or St. Mary So-and-so) holy patron of—(follow defunct’s full name and title) receive the soul of God’s servant, and intercede for remission of his (or her) sins.”

jewels, and spoke in several different tongues with a linguist present. Her sister, the Princess Christina, came also just after in much plainer costume, and with a timid school-girl air.

Thus, we see that not only can the dead people deliver letters, but, even returning from their celestial homes, bring back with them their “lace and jewels.” As the ancient pagan Greek peopled his Olympian heaven with feasting and flirting deities; and the American red Indian has his happy hunting-grounds where the spirits of brave chiefs bestride their ghostly steeds, and chase their phantom game; and the Hindu his many superior lokas, where their numerous gods live in golden palaces, surrounded with all manner of sensual delights; and the Christian his New Jerusalem with streets of “pure gold, as it were transparent glass,” and the foundations of the wall of the city “garnished . . . with precious stones”; where bodiless chirping cherubs and the elect, with golden harps, sing praises to Jehovah; so the modern Spiritualist has his “Summer Land Zone within the milky way,”³ though somewhat higher than the celestial territories of other people.⁴ There, amid cities and villages abounding in palaces, museums, villas, colleges and temples, an eternity is passed. The young are nurtured and taught, the undeveloped of the earth matured, the old rejuvenated, and every individual taste and desire gratified; spirits flirt, get married, and have families of children.⁵

Verily, verily we can exclaim with Paul, “O death where is thy sting; O grave, where is thy victory!” Belief in the survival of the ancestors is the oldest and most time honoured of all beliefs.

Travellers tell us all the Mongolian, Tartar, Finnish, and Tungusic tribes, besides the spirits of nature, deify also their ancestral spirits. The Chinese historians, treating of the Turanians, the Huns and the *Tukui*—the forefathers of the modern Turks—show them as worshipping “the spirits of the sky, of the earth, and the spirits of

³ See “Stellar key to the Summer Land” by Andrew Jackson Davis.

⁴ In the same author’s work—“The Spiritual Congress,” Galen says through the clairvoyant seer: “Between the Spirit Home and the earth, there are, strewn along the intervening distance . . . more than *four hundred thousand* planets, and *fifteen thousand* solar bodies of lesser magnitude.”

⁵ The latest intelligence from America is that of the marriage of a spirit daughter of Colonel Eaton, of Leavenworth, Kansas, a prominent member of the National Democratic Committee. This daughter, who died at the age of three weeks, grew in some twenty odd years in the Summer-Land, to be a fine young lady and now is wedded to the spirit son of Franklin Pierce, late President of the U.S. The wedding, witnessed by a famous clairvoyant of New York, was gorgeous. The “spirit bride” was “arrayed in a dress of mild green.” A wedding supper was spread by the spirit’s order, with lights and bouquets, and plates placed for the happy couple. The guests assembled, and the wedded ghosts fully “materialized” themselves and sat at table with them. (*New York Times*, June 29th, 1879.)

the departed.” Medhurst enumerates the various classes of the Chinese spirits thus: The principal are the celestial spirits (*tien shin*); the terrestrial (*ti-ki*); and the ancestral or wandering spirits (*jin kwei*). Among these, the spirits of the late Emperors, great philosophers, and sages, are revered the most. They are the public property of the whole nation, and are a part of the state religion, “while each family has, besides this, its own *manes*, which are treated with great regard; incense is burned before their relics, and many superstitious rites performed.”

But if all nations equally believe in, and many worship, their dead, their views as to the desirability of a direct intercourse with these late citizens differ widely. In fact, among the educated, only the modern Spiritualists seek to communicate constantly with them. We will take a few instances from the most widely separated peoples. The Hindus, as a rule, hold that no pure spirit, of a man who died reconciled to his fate, will ever come back bodily to trouble mortals. They maintain that it is only the *bhutas*—the souls of those who depart this life, unsatisfied, and having their terrestrial desires unquenched, in short, bad, sinful men and women—who become “earth-bound.” Unable to ascend at once to Moksha, they have to linger upon earth until either their next transmigration or complete annihilation; and thus take every opportunity to obsess people, especially weak women. So undesirable is to them the return or apparition of such ghosts, that they use every means to prevent it. Even in the case of the most holy feeling—the mother’s love for her infant—they adopt measures to prevent her return to it. There is a belief among some of them that whenever a woman dies in childbirth, she will return to see and watch over her child. Therefore, on their way back from the ghaut, after the burning of the body,—the mourners thickly strew mustard seeds all along the road leading from the funeral pile to the defunct’s home. For some unconceivable reasons they think that the ghost will feel obliged to pick up, on its way back, every one of these seeds. And, as the labor is slow and tedious, the poor mother can never reach her home before the cock crows, when she is obliged—in accordance with the ghostly laws—to vanish, till the following night, dropping back all her harvest. Among the Tchuvashes, a tribe inhabiting Russian domains (Castren’s “*Finaische Mythologie*,” p. 122), a son, whenever offering sacrifice to the spirit of his father, uses the following exorcism: “We honour thee with a feast; look, here is bread for thee, and

various kinds of food; thou hast all thou canst desire: but do not trouble us, do not come back near us." Among the Lapps and Finns, those departed spirits, which make their presence visible and tangible, are supposed to be very mischievous and "the most mischievous are the spirits of the priests." Everything is done to keep them away from the living. The agreement we find between this blind popular instinct and the wise conclusions of some of the great philosophers, and even modern specialists, is very remarkable. "Respect the spirits and—keep them at a distance" said Confucius, six centuries B.C. Nine centuries later, Porphyry, the famous anti-theurgist, writing upon the nature of various spirits, expressed his opinion upon the spirits of the departed by saying that *he knew of no evil* which these pestilent demons would not be ready to do. And, in our own century, a kabalist, the greatest magnetizer living, Baron Dupotet, in his "Magie Devoilee," warns the spiritists not to trouble the rest of the dead. For "the evoked shadow can *fasten itself* upon, follow, and for ever afterwards influence you; and we can appease it but through a pact which will bind us to it—till death!"

But all this is a matter of individual opinion; what we are concerned with now is merely to learn how the basic fact of belief in soul-survival could have so grafted itself upon every succeeding age,—despite the extravagances woven into it—if it be but a shadowy and unreal intellectual conception originating with "primitive man." Of all modern men of science, although he does his best in the body of the work to present the belief alluded to as a mere "superstition"—the only satisfactory answer is given by Prof. Max Müller, in his "Introduction to the Science of Religion." And by his solution we have to abide for want of a better one. He can only do it, however, by overstepping the boundaries of comparative philology, and boldly invading the domain of pure metaphysics; by following, in short, a path forbidden by exact science. At one blow he cuts the Gordian knot which Herbert Spencer and his school have tied under the chariot of the "Unknowable." He shows us that: "there is a philosophical discipline which examines into the conditions of sensuous or intuitional knowledge," and "another philosophical discipline which examines into the conditions of rational or conceptual knowledge"; and then defines for us a third faculty. . . . "The faculty of apprehending the Infinite, not only in religion but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which

has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense.”

The faculty of *Intuition*—that which lies entirely beyond the scope of our modern biologists—could hardly be better defined. And yet, when closing his lecture upon the superstitious rites of the Chinese, and their temples devoted to the worship of the departed ancestors, our great philologist remarks: “All this takes place by slow degrees; it begins with placing a flower on the tomb; it ends—with worshipping the Spirits. . . .”

Theosophist, December, 1879

CLASSIFICATION OF “PRINCIPLES”

IN a most admirable lecture by Mr. T. Subba Row on the *Bhagavad-Gita*, published in the February number of the *Theosophist*, the lecturer deals, incidentally as I believe, with the question of septenary “principles” in the Kosmos and Man. The division is rather criticized, and the grouping hitherto adopted and favoured in theosophical teachings is resolved into one of *Four*.

This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This *apparent* disagreement with one whose views are rightly held as almost decisive on occult matters in our Society is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. Hence I feel it my duty to show that there is in reality *no* inconsistency between Mr. Subba Row’s views and our own in the question of the septenary division; and to show (a) that the lecturer was perfectly well acquainted with the septenary division before he joined the Theosophical Society; (b) that he knew it was the teaching of old “Aryan philosophers who have associated seven occult powers with the seven principles” in the Macrocosm and the Microcosm (see the end of this article); and (c) that from the beginning he had objected—not to the classification but to the form in which it was expressed. Therefore, now, when he calls the division “unscientific and misleading,” and adds that “this sevenfold classification is almost conspicuous by its absence in *many* (not *all*?) of our Hindu books,” etc., and that it is better to adopt the time-honoured classification of four principles, Mr. Subba Row must mean only some special orthodox books, as it would be impossible for him to contradict himself in such a conspicuous way.

A few words of explanation, therefore, will not be altogether out of place. For the matter of being “conspicuous by its absence” in Hindu books, the said classification is as conspicuous by its absence in Buddhist books. This, for a reason transparently clear: it was always esoteric; and as such, rather inferred than openly taught. That it is “misleading” is also perfectly true; for the great feature of the day—materialism—has led the minds of our Western theos-

ophists into the prevalent habit of viewing the seven principles as distinct and self-existing *entities*, instead of what they are—namely, *upadhis* and correlating states—three *upadhis*, basic groups, and four principles. As to being “unscientific,” the term can be only attributed to a *lapsus linguae*, and in this relation let me quote what Mr. Subba Row wrote about a year *before he joined* the Theosophical Society in one of his ablest articles, “Brahmanism on the Sevenfold Principle in Man,” the best review that ever appeared of the Fragments of Occult Truth—since embodied in *Esoteric Buddhism*. Says the author:—

“I have carefully examined it (the teaching) and find that the results arrived at (in the Buddhist doctrine) do not differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form.” Having enumerated, after this, the “three primary causes” which bring the human being into existence—*i.e.*, Parabrahmam, Sakti and Prakriti—he explains: “Now, according to the Adepts of ancient Aryavarta, *seven principles* are evolved out of these three primary entities. Algebra teaches us that the number of *combinations* of things, taken *one* at a time, *two* at a time, *three* at a time, and so forth = $2^n - 1$. Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amount to $2^3 - 1 = 8 - 1 = 7$. As a general rule, whenever seven entities are mentioned in the ancient occult sciences of India in any connection whatsoever, you must suppose that these seven entities come into existence from the three primary entities; and that these three entities, again, are evolved out of a single entity or MONAD.” (See *Five Years of Theosophy*, p. 160.)

This is quite correct, from the occult standpoint, and also kabbalistically, when one looks into the question of the *seven* and *ten* Sephiroths, and the *seven* and *ten* Rishis, Manus, etc. It shows that in sober truth there is not, nor can there be any fundamental disagreement between esoteric philosophy of the *Trans-* and *Cis-*Himalayan Adepts. The reader is referred, moreover, to the earlier pages of the above mentioned article, in which it is stated that “the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis was learnt by the ancient Adepts of India, and was appended by them to the esoteric doctrine taught by the residents of the sacred island (now the Gobi desert).¹ The Tibetan

¹ See *Isis Unveiled*, Vol. I, pp. 598-9, and the appendices by the Editor to the above quoted article in *Five Years of Theosophy*.

Adepts, however (their precursors of Central Asia), have not accepted the addition” (pp. 155-156). But this difference between the two doctrines does not include the septenary division, as it was universal after it had originated with the Atlanteans, who, as the Fourth Race, were of course an earlier race than the Fifth—the Aryan.

Thus, from the purely metaphysical standpoint, the remarks made on the Septenary Division in the “*Bhagavad-Gita*” Lecture hold good today, as they did five or six years ago in the article, “Brahmanism on the Sevenfold Principle in Man,” their apparent discrepancy notwithstanding. For purposes of purely theoretical esotericism, they are as valid in Buddhist as they are in Brahmanical philosophy. Therefore, when Mr. Subba Row proposes to hold to “the time-honoured classification of four principles” in a lecture on a Vedanta work—the Vedantic classification, however, dividing man into five “*kosas*” (sheaths) and the *Atma* (the sixth *nominally*, of course),² he simply shows thereby that he desires to remain strictly within theoretical and metaphysical, and also orthodox computations of the same. This is how I understand his words, at any rate. For the *Taraka Raj-Yoga* classification is again *three upadhis*, the *Atma* being the fourth principle, and no *upadhi*, of course, as it is one with Parabrahm. This is again shown by himself in a little article called “Septenary Division in Different Indian Systems.”³

Why then should not “Buddhist” Esotericism, so-called, resort to such a division? It is perhaps “misleading”—that is admitted; but surely it cannot be called “unscientific.” I will even permit myself to call that adjective a thoughtless expression, since it has been shown to be on the contrary very “scientific” by Mr. Subba Row himself; and quite mathematically so, as the afore-quoted algebraic demonstration of the same proves it. I say that the division is due to nature herself pointing out its necessity in kosmos and man; just because the number seven is “a power, and a spiritual force” in its combination of *three* and *four*, of the triangle and the quaternary. It is no doubt far more convenient to adhere to the fourfold classification in a metaphysical and synthetical sense, just as I have adhered to the threefold classification—of body, soul and spirit—in *Isis Unveiled*, because had I then adopted the septenary division,

² This is the division given to us by Mr. Subba Row. See *Five Years of Theosophy*, p. 136, article signed T.S.

³ *Ibid.*, p. 185.

as I have been compelled to do later on for purposes of strict analysis, no one would have understood it, and the multiplication of principles, instead of throwing light upon the subject, would have introduced endless confusion. But now the question has changed, and the position is different. We have *unfortunately*—for it was premature—opened a chink in the Chinese wall of esotericism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.

I maintain then, that when once we pass from the plane of pure subjective reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each principle and attribute has to be analysed and defined in its application to the phenomena of daily and especially of *post-mortem* life, the sevenfold classification is the right one. For it is simply a convenient division which prevents in no wise the recognition of but *three* groups—which Mr. Subba Row calls “four principles associated with four *upadhis*, and which are associated in their turns with four distinct states of consciousness.”⁴ This is the *Bhagavad-Gita* classification, it appears; but not that of the Vedanta, nor—what the Raj-Yogis of the pre-Aryasanga schools and of the *Mahayana* system held to, and still hold beyond the Himalayas, and their system is almost identical with the *Taraka Raj-Yoga*,—the difference between the latter and the Vedanta classification having been pointed out to us by Mr. Subba Row in his little article on the “Septenary Division in Different Indian Systems.” The Taraka Raj-Yogis recognize only *three upadhis* in which *Atma* may work, which, in India, if I mistake not, are the *Jagrata*, or waking state of consciousness (corresponding to *Sthulopadhi*); the *Swapna*, or dreaming state (in *Sukshmopadhi*); and the *Sushupti*, or causal state, produced by, and through *Karanopadhi*, or what we call *Buddhi*. But then, in transcendental states of *Samadhi*, the body with its *linga sarira*, the *vehicle* of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with *Atma* the fourth) principles which remain after death. And here lies the real key to the septenary division of

⁴ A crowning proof of the fact that the division is arbitrary and varies with the schools it belongs to, is in the words published in “Personal and Impersonal God” by Mr. Subba Row, where he states that “we have *six* states of consciousness, either objective or subjective . . . and a perfect state of unconsciousness, etc.” (See *Five Years of Theosophy* pp. 200 and 201.) Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification.

man, the three principles coming in as an addition only during his life.

As in the Macrocosm, so in the Microcosm: analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution—*four* superterrestrial and superhuman, so to say;—*three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upadhis* may be reduced to four groups.⁵ Thus his consciousness, never being centered in the second or third principles—both of which are composed of states of matter (or rather of “substance”) on different planes, each corresponding on one of the planes and principles in kosmos—is necessary to form links between the first, fourth and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (*Samadhi*), as after death, thus leaving only the traditional *exoteric* and metaphysical *four*. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification of principles as septenary or quaternary depending wholly on the stand-point from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly speaking, however, *occult*—as also profane—physics would favour the septenary one for these reasons.⁶

⁵ Mr. Subba Row’s argument that in the matter of the three divisions of the body “we may make any number of divisions, and may as well enumerate nerve-force, blood and bones,” is not valid, I think. Nerve-force—well and good, though it is one with the life-principle and proceeds from it: as to blood, bones, etc., these are objective material things, and one with, and inseparable from the human body; while all the other six principles are in their *Seventh—the body*—purely *subjective* principles, and therefore all denied by material science, which ignores them.

⁶ In that most admirable article of his—“Personal and Impersonal God”—one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, “Just as a human being is composed of *seven* principles, differentiated matter in the solar system exists in *seven* different conditions. These do not all come within the range of our present objective consciousness, but they can be perceived by the spiritual ego in man. Further, *Pragna*, or the capacity of perception, exists in *seven different aspects*, corresponding to the seven conditions of matter. Strictly speaking there are *six* states of differentiated *pragna*, the seventh state being a condition of perfect unconsciousness (or absolute consciousness). By differentiated *pragna* I mean the condition in which *pragna* is split up into various states of consciousness. Thus we have six states of consciousness, etc., etc.” (Five Years of Theosophy, pp. 200 and 201.) This is precisely our Trans-Himalayan Doctrine.

There are *six* Forces in nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh—the *all-Force*, or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the key-note to this classification in more than one way. As stated in the third aphorism of “*Sankhya karika*” of *Prakriti*—“the root and substance of all things,” she (*Prakriti*, or nature) is no production, but herself a *producer* of *seven* things, “which, produced by her, become all in their turn producers.” Thus all the liquids in nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into an *hexagon*, after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the *natural* work of nature, so to speak, her artificial, or helped production—the prying into her occult work-shop by science. Behold the coloured rings of a soap-bubble, and those produced by polarized light. The rings obtained, whether in Newton’s soap-bubble, or in the crystal through the polarizer, will exhibit invariably, six or seven rings—“a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings,” the circle itself the *seventh*. The “Noremberg” polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it. (See Newton’s and Tyndall’s experiments.⁷)

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical *Tetraktis*—the plane cube; which *three* when passing into the manifested world of effects, differentiated nature, become geometrically and numerically $3 + 4 = 7$. The best kabbalists have been demonstrating this for ages ever since Pythagoras, and down to the modern mathematicians and symbolists, one of whom has succeeded in wrenching forever *one of the seven* occult keys, and has proven his victory by a volume of figures. Set any of our theosophists interested in the question to read the wonderful work called “The Hebrew Egyptian

⁷ One need only open Webster’s Dictionary and examine the snow flakes and crystals at the word “Snow” to perceive nature’s work. “God geometrizes,” says Plato.

Mystery, the Source of Measures”]; and those of them who are good mathematicians will remain aghast before the revelations contained in it. For it shows indeed the occult source of the measure by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of India, and pyramids in Peru and Mexico, and all the archaic monuments; symbols in stone of Chaldea, both Americas, and even of the Eastern Islands—the living and solitary witness of a submerged prehistoric continent in the midst of the Pacific Ocean. It shows that the same figures and measures for the same esoteric symbology existed throughout the world; it shows in the words of the author that the kabbala is a “whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle” (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius in the 16th century, and re-discovered by the late John A Parker.⁸ Moreover, that the system from whence all these developments were derived “was anciently considered to be one resting in *nature* (or God), as the *basis* or *law* of the exertions practically of creative design”; and that it also underlies the Biblical structures, being found in the measurements given for Solomon’s temple, the ark of the Covenant, Noah’s ark, etc., etc.—in all the symbolical myths, in short, of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the *Tetraktis* of Pythagoras? Why, it is the universal primordial symbol. The figures found in the *Ansated Cross* of Egypt, as (I maintain) in the Indian *Swastika*, “the sacred sign” which embellishes the thousand heads of Sessa, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold (*tretra*) fire of Pururavas, *the first fire in the present Manvantara*, out of the forty-nine (7×7) mystic fires. It may be absent from many of the Hindu books, but the Vishnu and other Puranas teem with this symbol and figure under every possible form, which I mean to prove in “THE SECRET DOCTRINE.” The author of the *Source of Measures* does not, of course, himself know as yet, the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language

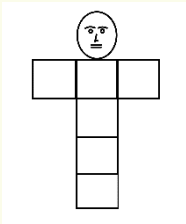
⁸ Of Newark, in his work *The Quadrature of the Circle*, his “problem of the three revolving bodies” (N.Y., John Wiley and Son).

and the symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my opinion, is, that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitionally, a nobler, a higher, a more transcendental meaning in all this—*only* in the Bible,—and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it (the Pentateuch being the latest of all the old Scriptures). Nevertheless, what the learned author has discovered and proved mathematically, is wonderful enough, and sufficient to make our claim good: namely, that the figures \bigcirc \triangle \square and $3 + 4 = 7$, are at the very basis, and are the soul of cosmogony and the evolution of mankind.

To whosoever desires to display this process by way of symbol, says the author speaking of the *ansated cross*, the *Tau* \uparrow of the Egyptians and the Christian cross—“it would be by *the figure of the cube unfolded in connection with the circle whose measure is taken off on to the edges of the cube*. The cube unfolded becomes in superficial display a *cross proper*, or of the *tau* form, and the attachment of the circle to this last, gives the *ansated cross* of the Egyptians with its obvious meaning of *the Origin of Measures*.⁹ Because this kind of measure was also made to co-ordinate with the idea of *the origin of life*, it was made to assume the type of the *hermaphrodite*, and in fact it is placed by representation to cover this part of the human person in the Hindu form. . . .” [It is “the hermaphrodite Indranse Indra, the nature goddess, the *Issa* of the Hebrews, and the *Isis* of the Egyptians,” as the author calls them in another place.] “. . . It is very observable, that while there are but six faces to a cube, the representation of the cross as the cube unfolded as to the cross bars displays one face of the cube as *common to two bars*, counted as belonging to either; then, while the faces originally represented are but six, the use of the two bars counts the square as four for the upright and three for the cross bar, making seven in all. Here we have the famous four, three and seven again, the four and three on the factor members of the Parker (quad-

⁹ And, by adding to the cross proper \oplus the symbol of the four cardinal points and infinity at the same time, thus, \boxplus the arms pointing above, below, and right, and left, making six in the circle—the Archaic sign of the Yomas—it would make of it the Swastike, the “sacred sign” used by the order of “Ishmael masons,” which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin.

rature and of the ‘three revolving bodies’) problem”. . . . (pp. 50 and 51).

And they are the factor members in the building of the Universe and MAN. Wittoba—an aspect of Krishna and Vishnu—is therefore the “man crucified in space,” or the “cube unfolded,” as explained (see Moore’s *Pantheon*, for Wittoba). It is the oldest symbol in India, now nearly lost, as the real meaning of *Vishvakarina* and *Vikkarttana* (the “sun shorn of his beams”) is also lost. It is the Egyptian *ansated cross*, and *vice versa*, and the latter—even the *sistrum*, with its cross bars—is simply *the symbol of the Deity as man*—however phallic it may have become later, after the submersion of Atlantis. The *ansated cross*  is of course, as Professor Seyfforth has shown—again the *six* with its head—the *seventh*. Seyfforth says “It is the skull with the brains, the seat of the soul with the nerves extending to the spine, back, and eyes and ears. For the Tanis stone thus translates it repeatedly by *anthropos* (man); and we have the Coptic *ank*, (*vita*, life) properly *anima*, which corresponds with the Hebrew *anosh*, properly meaning *anima*. The Egyptian *anki* signifies “my soul.”¹⁰

It means in its synthesis, the *seven principles*, the details coming later. Now the *ansated cross*, as given above, having been discovered on the backs of the gigantic statues found on the Easter Isles (mid-Pacific Ocean) which is a part of the submerged continent; this remnant being described as “thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people”;—and Mr. Subba Row having told us what he had found in the old Hindu books, namely, that the ancient Adepts of India had learned occult powers from the Atlanteans (*vide supra*)—the logical inference is that they had their septenary division from them, just as our Adepts from the “Sacred Island” had. This ought to settle the question.

And this *Tau* cross is ever *septenary*, under whatever form—it has many forms, though the main idea is always one. What are the Egyptian *oozas* (the eyes), the amulets called the “mystic eye,” but symbols of the same? There are the *four* eyes in the upper row and the *three* smaller ones in the lower. Or again, the *ooza* with the *seven luths* hanging from it, “the combined melody of which

¹⁰ Quoted in “Source of Measures.”

creates one man,” say the hieroglyphics. Or again, the *hexagon* formed of six triangles, whose apices converge to a point—thus the *symbol of the Universal creation*, which



Kenneth Mackenzie tells us “was worn as a ring by the Sovereign Princes of the Royal Secret”—which they never knew by the bye. *If seven* has nought to do with the mysteries of the universe and men, then indeed from the Vedas down to the Bible all the archaic Scriptures—the Puranas, the Avesta and all the fragments that have reached us—have no *esoteric* meaning, and must be regarded as the orientologists regard them—as a farrago of childish tales.

It is quite true that the *three upadhis* of the *Taraka Raj Yoga* are, as Mr. Subba Row explains in his little article, “The Septenary Division in Different Indian Systems,” “the best and the simplest”—but only in purely *contemplative* Yoga. And he adds: “Though there are *seven* principles in man there are but *three* distinct *upadhis*, in each of which his *Atma* may work independently of the rest. These three *upadhis* can be separated by the Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution” (*Five Years of Theosophy*, p. 185). Most decidedly he cannot. But this again holds good only with regard to his lower three principles—the body and its (in life) inseparable *prana* and *linga sarira*. The rest can be separated, as they constitute no *vital*, but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being “included in the third *kosa*, as the said principle is but a vehicle of will-power, which is but an energy of the mind,” I answer, Just so! But as the higher attributes of the fifth (*Manas*), go to make up the original *triad*, and it is just the *terrestrial* energies, feelings and volitions which remain in the *Kama loka*, what, is the vehicle, the *astral* form, to carry them about as *bhoota* until they fade out— which may take centuries to accomplish? Can the “false” personality, or the *pisacha*, whose ego is made up precisely of all those terrestrial passions and feelings, remain in *Kama loka*, and occasionally appear, without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an *astral body*, and a *bhoot*, or *spook*?

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindu stand-point, the *lower fifth*, or *Manas* can reappear after death, remarking very justly, that it is absurd to call it a *disembodied spirit*. (*Five Years of Theosophy*, p. 174.) As

he says: “It is merely a power, or force, retaining the impressions of the thoughts or ideas of the individual *into whose composition it originally entered*. It sometimes summons to its aid the *Kamarupa* power, and creates for itself some particular, ethereal form.”

Now that which “sometimes summons” *Kamarupa*, and the “power” of that name make already two principles, two “powers” —call them as you will. Then we have *Atma* and its vehicle—*Buddhi*—which make *four*. With the three which disappeared on earth this will be equivalent to *seven*. How can we, then, speak of modern Spiritualism, of its materializations and other phenomena, without resorting to the Septenary?

To quote our friend and much respected brother for the last time, since he says that “our (Aryan) philosophers have associated seven *occult* powers with *the seven principles* (in men and in the kosmos), which seven occult powers correspond in the microcosm with, or are counterparts of, occult powers in the macrocosm,”¹¹—quite an esoteric sentence,—it does seem almost a pity that words pronounced in an extempore lecture, though such an able one, should have been published without revision.

—H. P. BLAVATSKY

Theosophist, April, 1887

¹¹ “Brahmanism on the Sevenfold Principle in Man.”

RE-CLASSIFICATION OF PRINCIPLES

IN the May *Theosophist* (1887), I find the first part of a long explanatory article, by Mr. Subba Row, in which the able author has gone to the trouble of dissecting almost every thing I have written for the last ten years, upon the subject under review.

My first thought was, to leave his “answer” without reply. Upon reading it carefully over, however, I have come to the conclusion that perhaps it would not be safe to do so. The article in question is a manifesto. I am not allowed to labour any longer under the impression that it was only an apparent disagreement. Those members and ex-members of our Society who had *rejoiced* at Mr. Subba Row’s remarks were consequently right in their conclusions, and I—wrong. As I do not admit—in our case, at any rate—that “a house divided against itself” must fall, for the Theosophical Society can never fall so long as its foundation is very strong, I regard the disagreement, even if *real*, as of no great or vital importance. Yet, were I to fail to answer the strictures in question, it would be immediately inferred that I was silenced by the arguments; or, worse, that I had expounded a tenet which had no basis.

Before I say anything further upon the main subject, however, I must express my surprise at finding the learned author referring to me continually as his “critic.” I have never criticized him, nor his teachings, whether orally, or in print. I had simply expressed regret at finding in the *Theosophist* words calculated, as I then thought, to create false impressions. The position assumed by the lecturer on the Gita was as unexpected as it was new to me, and my remarks were meant to be as friendly as I could make them. Nor am I actuated even now by any other feelings. I can only regret, and nothing more, that such new developments of ideas should occur just now, after nearly seven years of *tacit*, if not actual, agreement.

Nor do I find on page 450 of the April *Theosophist* in my footnote* anything that should imply, even remotely, least of all “probably,” that I endorse the views that “a slur was thrown on the original

* See “Classification of Principles.”

teaching.” I had said that “some (Theosophists) argued that it looked like a slur.” As for myself, I have too much reverence for the “original” TEACHERS to ever admit that anything said or done, could ever be “a slur” upon their teachings. But if I, *personally*, am made out “the original expounder,” there can be no slur whatever. It is, at the worst, a disagreement in personal views. Every one is free in the Theosophical Society to give full expression to his own ideas,—I among the rest; especially when I know that those views are those of *trans*-Himalayan esotericism, if not of *cis*-Himalayan esoteric Brahmanism, as I am now told squarely—for the first time. The words written by me in the foot-note, therefore—“Of course those who do not hold to the old school of Aryan and Arhat adepts are in no way bound to adopt the septenary classification”—were never meant for Mr. Subba Row. They applied most innocently, and as I thought liberally, to every and each member of our Association. Why my friend, Mr. T. Subba Row, should have applied them to himself is one of those mysterious combinations—evolved by my own *karma*, no doubt—which pass *my* comprehension. To expect a Brahmin, a Vedantin (whether an occultist or otherwise) to accept *in their dead-letter* the tenets of Buddhist (even if Aryan) adepts, is like expecting a western Kabbalist, an Israelite by birth and views, to adhere to our Lord Buddha instead of to Moses. To charge me on such grounds with dogmatism and a desire to evolve “an orthodox creed” out of tenets I have tried to explain to those who are interested in Buddhistic occultism, is rather hard. All this compels me to explain my past as well as my present position. As the second portion of Mr. Subba Row’s *reply* can hardly contain stronger charges than I find in the first, I ask permission to state that:—

(I) Neither the original “Fragments of Occult Truths” nor yet *Esoteric Buddhism*, were ever meant to expound *Brahminical* philosophy, but that of the *trans*-Himalayan Arhats, as very correctly stated by Mr. Subba Row in his “Brahminism on the Seven-fold Principle in Man”—“it is extremely difficult to show (to the profane, H.P.B.!) whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmins learned their occult science from the adepts of Tibet: or again, whether the adepts of both countries professed originally the same doctrine and derived it from a common source. . . . However that may be, the knowledge of the *occult powers of nature* possessed by the inhabitants of the lost Atlantis, was learnt by the ancient adepts of India, and was appended

by them to their esoteric doctrine taught by the residents of the sacred island (Shambha-la). The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine." . . . Thus, the readers of the *Theosophist* were told from the first (in 1882) that they "should expect to find a difference between the two doctrines." One of the said "differences" is found in the *exoteric exposition*, or form of presentation, of the seven-fold principle in man.

(II) Though the *fundamental* doctrines of Occultism and Esoteric philosophy are one and the same the world over, and that is the secret meaning under the outward shell of every old religion—however much they may conflict in appearance—[since each] is the outcome of, and proceeds from, the universal WISDOM-RELIGION—the modes of thought and of its expression must necessarily differ. There are Sanskrit words used—"Jiva," for one—by *trans-Himalayan* adepts, whose meaning differs greatly in verbal applications, from the meaning it has among the Brahmins in India.

(III) I have never boasted of any knowledge of Sanskrit, and, when I came to India last, in 1879, knew very superficially the philosophies of the six schools of Brahminism. I never pretended to teach Sanskrit or explain Occultism in that language. I claimed to know the esoteric philosophy of the *trans-Himalayan* Occultists and no more. What I knew again, was that the philosophy of the ancient *Dwijas* and Initiates did not, nor could it, differ *essentially* from the esotericism of the "Wisdom-religion," any more than ancient Zoroastrianism, Hermetic philosophy, or Chaldean Kabbala could do so. I have tried to prove it by rendering the technical terms used by the Tibetan Arhats of things and principles, as adopted in *trans-Himalayan* teaching (and which when given to Mr. Sinnett and others without their Sanskrit or European equivalents, remained to them unintelligible, as they would to all in India)—in terms used in Brahmanical philosophy. I may have failed to do so correctly, very likely I have, and made mistakes,—I never claimed infallibility— but this is no reason why the seven-fold division should be regarded as "unscientific." That it was *puzzling* I had already admitted, yet, once properly explained, it is the right one, though, in transcendental metaphysics, the quaternary may do as well. In my writings in the *Theosophist* I have always consulted learned and (even *not* very learned) Sanskrit-speaking Brahmins, giving credit to every one of them for knowing the value of Sanskrit terms better than I did. The question then is not, whether I may or may not have made use of

wrong Sanskrit terms, but whether the occult tenets expounded through me are the right ones—at any rate those of the “Aryan-Chaldeo-Tibetan doctrine” as we call the “universal Wisdom-religion.” (See *Five Years of Theosophy*, 1st note to Mr. Subba Row’s “Brahminism on the Seven-fold Principle in Man,” pp. 177-9.)

(IV) When saying that the seven-fold classification of principles is *absolutely* necessary to explain *post-mortem* phenomena, I repeat only that which I had always said and that which every mystic will understand. “Once we pass from the plane of pure subjective (or metaphysical, hence purely *theoretical*) reasoning on esoteric matters to that of practical demonstration in occultism, wherein each (lower) principle and attribute has to be analyzed and defined in its application . . . to *post-mortem* life (that of spooks and *pisachas*), the sevenfold classification is the right one.” These are my words, which every spiritualist will understand. Vedantin metaphysicians, denying as they do objective reality or importance even to our physical body, are not likely to lose their time in dividing the lower principles in man, the compound *aspects* and nature of the *phantom* of that body. *Practical* occultism does; and it is one of the duties of those Theosophists who study occultism to warn their brethren of the dangers incurred by those who know nothing of the real nature of those apparitions: to warn them that a *shell* is not “*spirit*.” This statement of mine I find qualified as “simply absurd.” Having never regarded as *absurd* anything said or written by Mr. Subba Row, I could not retaliate even if I would, I can only pronounce the epithet, let us say—*unkind*, and demur to the qualification. Had the author to face “practical demonstration” in spiritual phenomena and “*materializations* of spirits,” so called, he would soon find that his four principles never could cover the ground of this kind of phenomena. Even the *lower aspect* of the principle of *manas* (physical brain, or its *post-mortem* auric survival) and of *kama rupa* are hardly sufficient to explain the seemingly intelligent and spiritual principles (*bhut* or elements) that manifest through mediums.

(V) It is not consistent with fact and truth to charge me, “the original (?) exponent herself,” with changing my conceptions about the nature of principles. “I have never changed them, nor could I do so.” In this I claim my right too, as Mr. Subba Row does, to my evidence being “the best and the most direct evidence available as regards *my own states of consciousness*.” I may have used wrong Sanskrit expressions (and even wrong and clumsily put English

sentences, for the matter of that)—while trying to blend the Arhat with the Brahmanical occult tenets. As to those conceptions, my “four principles” have to disintegrate and vanish in the air, before any amount of criticism can make me regard my ten fingers as only four; although *metaphysically*, I am fully prepared to admit that they exist only in my own *mayavic* perceptions and states of consciousness.

(VI) Mr. Subba Row, taking hold of *Esoteric Buddhism*, the “Elixir of Life,” and *Man*, is pleased to father all their sins of omission and commission on the “Original Expounder.” This is hardly fair. The first work was written absolutely without my knowledge, and as the author understood those teachings from letters he had received, what have *I* to do with them? The “Elixir of Life” was written by its author under direct dictation, or *inspection*, in his own house, in a faraway country, in which I had never been till two years later. Finally, *Man* was *entirely rewritten* by one of the two “chelas” and from the same materials as those used by Mr. Sinnett for *Esoteric Buddhism*; the two having understood the teachings, each in his own way. What had I to do with the “states of consciousness” of the three authors, two of whom wrote in England while I was in India? He may attribute to the lack of *scientific* precision in the “original teachings,” there being “a jumble.” No one would accuse Mr. Subba Row’s *Bhagavad Gita* lectures of any such defects. Yet, I have already heard three or four intelligent persons among our members expounding the said three lectures (those which have already appeared)—*in three different and diametrically opposite ways*.

This will do, I believe. The *Secret Doctrine* will contain, no doubt, still more *heterodox* statements from the Brahminical view. No one is forced to accept *my* opinions or teaching in the Theosophical Society, one of the rules of which enforces only mutual tolerance for religious views. Our body is entirely unsectarian and “only exacts from each member that toleration of the beliefs of others which he desires . . . in regard to his own faith.”

Most of us have been playing truants to this golden rule as to all others: more’s the pity.

—H. P. BLAVATSKY

TRANSMIGRATION OF THE LIFE ATOMS

[In an article titled “Hierosophy and Theosophy” which appeared in the *Theosophist* for July, 1883, William Oxley, F.T.S., referred briefly to the mummification practiced by the ancient Egyptians in order to support his speculation about “atoms” and “souls.” To this passage H.P.B. appended a critical footnote. Then, in the succeeding August issue, a correspondent, “N.D.K.,” asked some questions about statements made by H.P.B. in this footnote. Here we print the July footnote, followed by a summary of N.D.K.’s questions, and then the article of the above title, which gave H.P.B.’s replies.—Editors.]

MR. Oxley will permit us to correct him. He looks at the objective terrestrial and *empty* shell—the “mummy,” and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3,000 years at least the “mummy” notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various *vortices* of being go indeed “through every variety of organized life forms.” But it is not the soul, the 5th, least of all the 6th, principle, but the *life atoms* of the *jiva* the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousands of years before. Even in the worst case that of the annihilation of the conscious *personal* principle the monad or individual soul is ever the same as are also the atoms of the lower principles which regenerated and renewed in this ever flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together. Such was the true occult theory of the Egyptians.

[In his letter to the Editor, N.D.K. remarks that H.P.B.’s footnote constitutes “a new installment of occult teaching” suggesting a basis of truth in the doctrine of transmigration. “What then,” he asks, “is meant by the *life atoms*, and their going

through endless transmigrations?” Also, do “both the invisible atoms of the Jiva after going through various life-atoms return again to re-form the physical body, and the Jiva of the entity that has reached the end of its Devachanic state and is ready to be re-incarnated again?” Further, “does the term ‘lower principles’ include the ‘Kama rupa’ also, or only the lower triad of body, Jiva, and Lingasarira?” Finally, “do the atoms of the 4th principle (Kama rupa) and lower portion of the 5th, which cannot be assimilated by the 6th . . . also re-form—after going through various transmigrations, to constitute over again the 4th and lower 5th of the next incarnation?”]

We would, to begin with, draw our correspondent’s attention to the closing sentence of the foot-note under his review. “Such was the true occult theory of the Egyptians”—the word “true” being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—“dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form.” In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings.

The just criticism of our observing brother, who takes naturally enough the sentence—“The life-atoms of the Jiva” in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was “a new installment,” and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt

Jiva or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively* conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the “objectively finite,” but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal*, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.¹

Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that “energy has as much claim to be regarded as an objective reality as matter itself,”² and that life, according to the occult doctrine,—is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression “life-atom” though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no “dead atoms,” whatever meaning science may give to the adjective.

The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate, and to be consistent, a mule ought to be

¹ Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists. —Ed.

² *Unseen Universe*

also classed with inorganic matter, since it is unable to reproduce itself, and generate life.

We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the “life-atoms of Jiva,” the atoms “animated by dormant Jiva or life energy.” Again, the sentence quoted by our correspondent from Fragment No. 1,* though quite correct on the whole, might be more fully, if not more clearly, expressed. The “Jiva,” or life principle which animates man, beast, plant or even a mineral, certainly *is* “a form of force, indestructible,” since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others” does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.³ This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths

* From “Fragments of Occult Truth—I” (*Theosophist* III, 18; see THEOSOPHY 2:100). The full sentence reads: “The Vital principle (or *Jiv-atma*), a form of force, indestructible, and when disconnected with one set of atoms, becoming attracted immediately by others.”

³ We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—Ed.

of occultism. Thus what is “meant by the life-atom going through endless transmigration” is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as “life-atoms,” while those that are for the time being passive, containing but *invisible* potential energy, we call “sleeping atoms,” regarding at the same time those two forms of energy as produced by the one and same force, or life. We have to beg our readers’ indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton’s laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man’s death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3, and XII, 54 and 55), of the verses that state that “every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions”; and again that “A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.,” bears no reference to the human Ego, but only to the atoms of his body, of his lower triad, and his fluidic emanations.

It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by “Brahman,” man’s seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i.e.*, severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a “Brahman-killer.” Instead of facilitating, through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn, in virtue of the magnetic affinity thus created by his passions, into the forming bodies of lower animals or brutes.

This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next rebirths—unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of rebirths, the once-given impulse expending itself only at the threshold of Pralaya. But of this anon.

Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yana*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana*, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkus, while pointing out to them a broom, that “it had formerly been a novice who neglected to sweep out” the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world’s sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand?

Is or is not that which is called magnetic effluvia a something, a stuff, or substance, invisible, and imponderable though it be? If the learned authors of “The Unseen Universe” object to light, heat and electricity being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognized as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat, for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy, we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself*. “Indeed it is life-atoms” that a man in a blind passion throws off, unconsciously, and though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any in

tense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings, from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame.

Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty,—why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later⁴) into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the tor-

⁴ And probably by, or under, the inspiration of Irenæus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—Ed.

ture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the “lower principles” mentioned in the foot-note are—the 1st, 2nd and 3rd. They cannot include the *Kamarupa*, for this “rupa” belongs to the middle, not the lower principles. And, to our correspondent’s further query, “do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation”—we answer—“they do.” The reason why we have tried to explain the doctrine of the “life atoms” at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

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THE LIFE PRINCIPLE

A FEW years back a very interesting controversy raged between several scientists of reputation. Some of these held that spontaneous generation was a fact in nature, whilst others proved the contrary; to the effect that, as far as experiments went, there was found to be biogenesis, or generation of life from previously existing life, and never the production of any form of life from non-living matter.

An erroneous assumption was made in the first instance that heat, equal to the boiling point of water, destroyed all life organisms; but by taking hermetically sealed vessels containing infusions, and subjecting them to such or a greater degree of heat, it was shown that living organisms did appear even after the application of so much heat. By more careful experiments, the following fact was brought to light, that spores of Bacteria, and other animalculae, which generally float in the air, can, when dry, withstand a greater degree of heat, and that when the experiments are made in optically pure air, no life ever appears, and the infusions never putrefy.

Along with the fact of biogenesis, we must note, however, Mr. Huxley's caution, when he says, "that with organic chemistry, molecular physics, and physiology yet in their infancy, and every day making prodigious strides, it would be the height of presumption for any man to say that the conditions under which matter assumes the qualities called vital, may not some day be artificially brought together"; and, again, "that as a matter not of proof, but of probability, if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period, when the earth was passing through chemical and physical conditions which it can never see again, I should expect to be a witness of the evolution of living protoplasm from non-living matter."

Tracing inorganic matter upwards to the form which approaches most nearly to vital organisms, we come to those complex substances called "colloids," which are something like the white of an egg, and form the last stage of the ascending line from inorganic matter to organic life.

Tracing life downwards we ultimately reach “protoplasm,” called by Huxley “the physical basis of life,” a colourless, jelly-like substance, absolutely homogeneous without parts or structure. Protoplasm is evidently the nearest approach of life to matter; and if life ever originated from atomic and molecular combinations, it was in this form.

Protoplasm in its substance is a nitrogenous carbon compound, differing only from other similar compounds of the albuminous family of colloid by the extremely complex composition of its atoms. Its peculiar qualities, including life, are not the result of any new and peculiar atom added to the known chemical compounds of the same family, but of the manner of grouping and motions of these elements.¹ Life in its essence is manifested by the faculties of nutrition, sensation, movement, and reproduction, and every speck of protoplasm develops organisms which possess these faculties. The question has been asked whether this primitive speck of protoplasm can be artificially manufactured by chemical processes. Science has answered in the negative, as it knows as yet of no process by which any combination of inorganic matter could be vivified.

The law of evolution has now been satisfactorily proved to pervade the whole of the Universe, but there are several missing links, and, doubtless, the discoveries of modern science will in course of time bring many new facts to light on these obscure points which at present defy all search. Far more important than the question of the origin of species is the great problem of the development of life from what is looked upon as the inanimate mineral kingdom.

Every discovery of science, however limited it may be, affords food for thought, and enables us to understand how far we are to believe on the ground of observation and experiment, and how far we theorize in the right direction.

Science has not been able to prove the fact of “spontaneous generation” by experiment, but the best of scientists think it safe to believe that there must have been spontaneous generation² at one time. Thus far, scientific thought is in accord with esoteric teachings.

¹ *Vide* Mr. Samuel Laing’s new book “A Modern Zoroastrian.” The whole of the work is well worth study, as it is as interesting as it is scientific. Several quotations have been made in this article from that excellent volume.—N.D.K.

Notwithstanding its excellency, it is a *very* materialistic work.—(ED.)

² Esoteric Science, holding that nothing in nature is inorganic, but that every atom is a “life,” does not agree with “Modern Science” as to the meaning attached to “Spontaneous Generation.” We may deal with this later.—(ED.)

Occult philosophy has it, that motion, cosmic matter, duration, space, are everywhere. Motion is the imperishable life, and is conscious or unconscious, as the case may be. It exists as much during the active period of the Universe, as during Pralaya, or dissolution, when the unconscious life still maintains the matter³ it animates in sleepless and unceasing motion.

Life is ever present in the atom or matter, whether organic or inorganic—a difference that occultists do not accept. When the life energy is active in the atom, that atom is organic; when dormant or latent, the atom is inorganic. The *Jiva*, or life principle, which animates man, beast, plant, and even a mineral, is a form of force indestructible since this force is the one life, or *anima mundi*, the universal living soul, and since the various modes in which objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly, though the force would *still* remain in each of its particles, but in a dormant state.⁴ When the life force is disconnected with one set of atoms it becomes immediately attracted by others; but in doing so, it does not abandon entirely the first set, but only transfers its *vis viva*, or living power—the energy of motion—to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.

More than any other, the life principle in man is one with which we are most familiar, and yet are so hopelessly ignorant as to its nature. Matter and force are ever found allied. Matter without force, and force without matter, are inconceivable. In the mineral kingdom the universal life energy is one and unindividualized; it begins imperceptibly to differentiate in the vegetable kingdom, and from the lower animals to the higher animals, and man, the differentiation increases at every step in complex progression.

When once the life-principle has commenced to differentiate, and has become sufficiently individualized, does it keep to organisms of the same kind, or does it after the death of one organism go and vivify an organism of another kind? For instance, after the death of a man, does the Kinetic energy which kept him alive up to a cer-

¹ Esoteric Science does not admit of the “existence” of “matter,” as such, in Pralaya. In its noumenal state, dissolved in the “Great Breath,” or its “laya” condition, it can exist only *potentially*. Occult philosophy, on the contrary, teaches that, during Pralaya, “Naught is. All is ceaseless eternal Breath.”—(ED.)

⁴ “Five Years of Theosophy,” page 535.

tain time go after death and attach itself to a protoplasmic speck of the human kind, or does it go and vivify some animal or vegetable germ?⁵

After the death of a man, the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic energy, which passes off elsewhere to vivify another set of atoms. Is not the energy that becomes dormant⁶ life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man they appear mixed up together, are they not two distinct forms of energy, united only for the time being?

A student of occultism writes as follows:

Jiva, or the life-principle, is subtle super-sensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to be extinct. A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed it is attracted by other bodies presenting suitable conditions.⁷

⁵ As far as the writer knows, Occultism does not teach that the LIFE-PRINCIPLE— which is *per se* immutable, eternal, and as indestructible as the one *causeless cause*, for it is THAT in one of its aspects—can ever differentiate individually. The expression in *Five Years of Theosophy* must be misleading, if it led to such an inference. It is only each body—whether man, beast, plant, insect, bird, or mineral—which, in assimilating more or less the life principle, *differentiates it in its own special atoms*, and adapts it to this or another combination of particles, which combination determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its *monas* on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahm, also partakes of the Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation of life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expended during life by one particular set of physiological cells is allotted by Karma—another aspect of the Universal Principle—consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of their manifestation. *Jiva*—in its universal aspect—has, like *Prakriti*, its seven forms, or what we have agreed to call “principles.” Its action begins on the plane of the Universal Mind (*Mahat*) and ends in the grossest of the *Tanmatric* five planes—the last one, which is ours. Thus though we may, repeating after *Sankhya* philosophy, speak of the *seven prakritis* (or “productive productions”) or after the phraseology of the Occultists of the seven *jivas*—yet, both *Prakriti* and *Jiva* are *indivisible abstractions*, to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little.—(ED.)

⁶ A dormant energy is *no* energy.

⁷ “Five Years of Theosophy,” page 512.

Every atom has contained within it its own life, or force, and the various atoms which make up the physical frame always carry with them their own life wherever they travel. The human or animal life-principle, however, which vitalizes the whole being, appears to be a progressed, differentiated, and individualized energy of motion, which seems to travel from organism to organism at each successive death. Is it really, as quoted above, “subtle super-sensuous matter,” which is something distinct from the atoms that form the physical body? (1)

If so, it becomes a sort of a monad, and would be something akin to the higher human soul which transmigrates from body to body.

Another and more important question is:—Is the life-principle, or Jiva, something different from the higher or spiritual soul? Some Hindoo Philosophers hold that these two principles are not distinct, but one and the same. (2)

To make the question plainer, it may be enquired whether occultism knows of cases in which human beings have been known to live quite separated from their spiritual soul? (3)

A correct comprehension of the nature, qualities, and mode of action of the principle, called “Jiva,” is very essential for a proper understanding of the very first principles of Esoteric Science, and it is with a view to elicit further information from those who have kindly promised to give help to the Editors of LUCIFER on deep questions of the science, that this feeble attempt has been made to formulate a few questions which have been puzzling almost every student of Theosophy.

Ahmedabad

N.D.K.

EDITOR’S NOTE

(1) Modern Science, tracing all vital phenomena to the molecular forces of the original protoplasm, disbelieves in a *Vital Principle*, and in its materialistic negation laughs, of course, at the idea. Ancient Science, or Occultism, disregarding the laugh of ignorance, asserts it as a fact. THE ONE LIFE—is deity itself, immutable, omnipresent, eternal. It is “subtle, super-sensuous matter” on this lower plane of ours, whether we call it one thing or the other; whether we trace it to the “Sun-force”—a theory by B. W. Richardson, F.R.S.—or call it this, that, or the other. The learned Dr. Richardson—an eminent authority—goes further than words, for

he speaks of the life-principle as of “a form of MATTER”(!!) Says the great man of science: “I speak only of a veritable material agent, refined, but actual and substantial; an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical state and condition; an agent passive in its action, moved always, *i.e.*, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis* or *energia naturae*, but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter” (p. 379). As one sees, the Doctor plays at blind man’s buff with occultism, and describes admirably the passive, “life elementals” used—say—by great sorcerers to animate their *homunculi*. Still the F.R.S. describes one of the countless aspects of our “subtle, super-sensuous-matter-life-principle .”

(2) And the Hindu philosophers are right. It is here that we have real need of the divisions of everything—Prakriti, Jiva, etc.—into principles to enable us to explain the action of *Jiva* on our low planes without degrading it. Thence, while the Vedantist philosopher may be content with four principles in his universal Kosmogony, we occultists need at least *seven* to enable ourselves to understand the difference of the Protean nature of the life-principle once it acts on the five lower spheres or planes.

Our readers, enamoured with Modern Science, at the same time as with the occult doctrines—have to choose between the two views of the nature of the Life Principle, which are the most accepted now, and—the third view—that of the occult doctrines. The three may be described as follows:—

I. That of the scientific “molecularists” who assert that life is the resultant *of the interplay of ordinary molecular forces*.

II. That which regards “living organisms” as animated by an independent “vital principle,” and declares “inorganic” matter to be lacking this.

III. The Occultist or Esoteric standpoint, which looks upon the distinction between organic and inorganic matter as fallacious and nonexistent in nature. For it says that matter in all its phases being merely a vehicle for the manifestation *through it* of LIFE—The Parabrahmic Breath—in its physically pantheistic aspect (as Dr. Richardson would say, we

suppose) it is a super-sensuous state of matter *itself* the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.

(3) It is just this. A human being *can* “live” quite separated from his Spiritual Soul—the 7th and 6th principles of the ONE LIFE or “Atma-Buddhi”; but no being—whether human or animal—can live separated from its *physical* Soul, *Nephesh* or the *Breath of Life* (in *genesis*). These “seven souls” or *lives* (that which we call Principles), are admirably described in the Egyptian *Ritual* and the oldest papyri. Chabas has unearthed curious papyri and Mr. Gerald Massey has collected priceless information upon this doctrine; and though his conclusions are not ours, we may yet in a future number quote the facts he gives, and thus show how the oldest philosophy known to Europe—the Egyptian—corroborates our esoteric teachings.

Lucifer, March, 1888

LIFE AND DEATH

A CONVERSATION BETWEEN A GREAT EASTERN TEACHER, H. P. B., COLONEL OLCOTT
AND AN INDIAN REPORTED BY H. P. BLAVATSKY

MASTER,” said Narayan to Thakur, in the midst of a very hot dispute with the poor Babu, “what is it he is saying, and can one listen to him without being disgusted? He says that nothing remains of the man after he is dead, but that the body of the man simply resolves itself into its component elements, and that what we call the soul, and he calls the temporary consciousness, separates itself, disappearing like the steam of hot water as it cools.”

“Do you find this so very astonishing?” said the Master. “The Babu is a Chârvâka¹ and he tells you only that which every other Chârvâka would have told you.”

“But the Chârvâka are mistaken. There are many people who believe that the real man is not his physical covering, but dwells in the mind, in the seat of consciousness. Do you mean to say that in any case the consciousness may leave the soul after death?”

“In *his* case it may,” answered Thakur quietly: “because he firmly believes in what he says.”

Narayan cast an astonished and even frightened look at Thakur, and the Babu—who always felt some restraint in the presence of the latter—looked at us with a victorious smile.

“But how is this?” went on Narayan. “The Vedânta teaches us that the spirit of the spirit is immortal, and that the human soul does not die in Parabrahman. Are there any exceptions?”

“In the fundamental laws of the spiritual world there can be no exceptions; but there are laws for the blind and laws for those who see.”

“I understand this, but in this case, as I have told him already, his full and final disappearance of consciousness is nothing but the aberration of a blind man, who, not seeing the sun, denies its existence, but all the same he will see the sun with his spiritual sight after he is dead.”

“He will not see anything,” said the Master. “Denying the existence of the sun now, he could not see it on the other side of the grave.”

¹ A sect of Bengali Materialists.

Seeing that Narayan looked rather upset, and that even we, the Colonel and myself, stared at him in the expectation of a more definite answer, Thakur went on reluctantly:

“You speak about the spirit of the spirit, that is to say about the Atma, confusing this spirit with the soul of the mortal, with Manas. No doubt the spirit is immortal, because being without beginning it is without end; but it is not the spirit that is concerned in the present conversation. It is the human, self-conscious soul. You confuse it with the former, and the Babu denies the one and the other, soul and spirit, and so you do not understand each other.”

“I understand him,” said Narayan.

“But you do not understand me,” interrupted the Master. “I will try to speak more clearly. What you want to know is this. Whether the full loss of consciousness and self-feeling is possible after death, even in the case of a confirmed Materialist. Is that it?”

Narayan answered: “Yes; because he fully denies everything that is an undoubted truth for us, that in which we firmly believe.”

“All right,” said the Master. “To this I will answer positively as follows, which, mind you, does not prevent me from believing as firmly as you do in our teaching, which designates the period between two lives as only temporary. Whether it is one year or a million that this *entr’acte* lasts between the two acts of the illusion of life, the posthumous state may be perfectly similiar to the state of a man in a very deep fainting-fit, without any breaking of the fundamental rules. Therefore the Babu in his personal case is perfectly right.”

“But how is this?” said Colonel Olcott; “since the rule of immortality does not admit of any exceptions, as you said.”

“Of course it does not admit of any exceptions, but only in the case of things that really exist. One who like yourself has studied *Mândukya Upanishad* and *Vedânta-sara* ought not to ask such questions,” said the Master with a reproachful smile.

“But it is precisely *Mândukya Upanishad*” timidly observed Narayan, “which teaches us that between the Buddhi and the Manas, as between the Îshvara and Prajnâ, there is no more difference in reality than between a forest and its trees, between a lake and its waters.”

“Perfectly right,” said the Master, “because one or even a hundred trees which have lost their vital sap, or are even uprooted,

cannot prevent the forest from remaining a forest.”

“Yes,” said Narayan, “but in this comparison, Buddhi is the forest, and Manas Taijasi the trees, and if the former be immortal, then how is it possible for the Manas Taijasi, which is the same as Buddhi, to lose its consciousness before a new incarnation? That is where my difficulty lies.”

“You have no business to have any difficulties,” said the Master, “if you take the trouble not to confuse the abstract idea of the whole with its casual change of form. Remember that if in talking about Buddhi we may say that it is unconditionally immortal, we cannot say the same either about Manas, or about Taijasi. Neither the former nor the latter have any existence separated from the Divine Soul, because the one is an attribute of the terrestrial personality, and the second is identically the same as the first, only with the additional reflection in it of the Buddhi. In its turn, Buddhi would be an impersonal spirit without this element, which it borrows from the human soul, and which conditions it and makes out of it something which has the appearance of being separate from the Universal Soul, during all the cycle of the man’s incarnations. If you say therefore that Buddhi-Manas cannot die, and cannot lose consciousness either in eternity or during the temporary periods of suspension, you would be perfectly right; but to apply this axiom to the qualities of Buddhi-Manas is the same as if you were arguing that as the soul of Colonel Olcott is immortal the red on his cheeks is also immortal. And so it is evident you have mixed up the reality, Sat, with its manifestation. You have forgotten that united to the Manas only, the luminosity of Taijasi becomes a question of time, as the immortality and the posthumous consciousness of the terrestrial personality of the man become conditional qualities, depending on the conditions and beliefs created by itself during its lifetime. Karma acts unceasingly, and we reap in the next world the fruit of that which we ourselves have sown in this life.”

“But if my Ego may find itself after the destruction of my body in a state of complete unconsciousness, then where is the punishment for the sins committed by me in my lifetime?” asked the Colonel, pensively stroking his beard.

“Our Philosophy teaches us,” answered Thakur, “that the punishment reaches the Ego only in its next incarnation, and that immediately after our death we meet only the rewards for the sufferings of the terrestrial life, sufferings that were not deserved by us.

So, as you may see, the whole of the punishment *consists in the absence of reward, in the complete loss of the consciousness of happiness and rest.* Karma is the child of the terrestrial Ego, the fruit of the acts of his visible personality, even of the thoughts and intentions of the spiritual I. But at the same time it is a tender mother, who heals the wounds given in the preceding life before striking this Ego and giving him new ones. In the life of a mortal there is no mishap or sorrow which is not a fruit and direct consequence of a sin committed in his preceding incarnation; but not having preserved the slightest recollection of it in his present life, and not feeling himself guilty, and therefore suffering unjustly, the man deserves consolation and full rest on the other side of the grave. For our spiritual Ego Death is always a redeemer and a friend. It is either the peaceful sleep of a baby, or a sleep full of blissful dreams and reveries.”

“As far as I remember, the periodical incarnations of Sûtrâtmâ² are compared in the Upanishads to the terrestrial life which is spent, term by term, in sleeping and waking. Is that so?” I asked, wishing to renew the first question of Narayan.

“Yes, it is so; that is a very good comparison.”

“I do not doubt it is good,” I said, “but I hardly understand it. After the awakening, the man merely begins a new day, but his soul, as well as his body, are the same as they were yesterday; whereas in every new incarnation not only his exterior, sex, and even personality, but, as it seems to me, all his moral qualities, are changed completely. And then, again, how can this comparison be called true, when people, after their awakening, remember very well not only what they were doing yesterday, but many days, months, and even years ago, whereas, in their present incarnations, they do not preserve the slightest recollection about any past life, whatever it was. Of course a man, after he is awakened, may forget what he has seen in his dreams, but still he knows that he was sleeping and that during his sleep he lived. But about our previous life we cannot say even that we lived. What do you say to this?”

“There are some people who do remember some things,” enig-

² In the Vedânta, Buddhi, in its combinations with the moral qualities, consciousness, and the notions of the personalities in which it was incarnated, is called Sûtrâtmâ, which literally means the “thread soul,” because a whole long row of human lives is strung on this thread like the pearls of a necklace. The Manas must become Taijasi in order to reach and to see itself in eternity, when united to Sûtrâtmâ. But often, owing to sin and associations with the purely terrestrial reason, this very luminosity disappears completely.

matically answered Thakur, without giving a straight answer to my question.

“I have some suspicions on this point,” I answered, laughingly, “but it cannot be said about ordinary mortals. Then how are we, who have not reached as yet the Samma Sambuddha,³ to understand this comparison?”

“You can understand it when you better understand the characteristics of the three kinds of what we call sleep.”

“This is not an easy task you propose to us,” said the Colonel, laughingly. “The greatest of our physiologists got so entangled in this question that it became only more confused.”

“It is because they have undertaken what they had no business to undertake, the answering of this question being the duty of the psychologist, of whom there are hardly any among your European scientists. A Western psychologist is only another name for a physiologist, with the difference that they work on principles still more material. I have recently read a book by Maudsley which showed me clearly that they try to cure mental diseases without believing in the existence of the soul.”

“All this is very interesting,” I said, “but it leads us away from the original object of our questions, which you seem reluctant to clear for us, Thakur Sahib. It looks as if you were confirming and even encouraging the theories of the Babu. Remember that he says he disbelieves the posthumous life, the life after death, and denies the possibility of any kind of consciousness exactly on the grounds of our not remembering anything of our past terrestrial life.”

“I repeat again that the Babu is a Chârvâka, who only repeats what he was taught. It is not the system of the Materialists that I confirm and encourage, but the truth of the Babu’s opinions in what concerns his personal state after death.”

“Then do you mean to say that such people as the Babu are to be excepted from the general rule?”

“Not at all. Sleep is a general and unchangeable law for man as well as for every other terrestrial creature, but there are various sleeps and still more various dreams.”

“But it is not only the life after death and its dreams that he denies. He denies the immortal life altogether, as well as the im-

³ The knowledge of one’s past incarnations. Only Yogis and Adepts of the Occult Sciences possess this knowledge, by the aid of the most ascetic life.

mortality of his own spirit.”

“In the first instance he acts according to the canons of modern European Science, founded on the experience of our five senses. In this he is guilty only with respect to those people who do not hold his opinions. In the second instance again he is perfectly right. Without the previous interior consciousness and the belief in the immortality of the soul, the soul cannot become *Buddhi Taijasi*. It will remain *Manas*.⁴ But for the *Manas* alone there is no immortality. *In order to live a conscious life in the world on the other side of the grave, the man must have acquired belief in that world, in this terrestrial life.* These are the two aphorisms of the Occult Science, on which is constructed all our Philosophy in respect to the posthumous consciousness and immortality of the Soul. *Sûtrâtmâ* gets only what it deserves. After the destruction of the body there begins for the *Sûtrâtmâ* either a period of full awakening, or a chaotic sleep, or a sleep without reveries or dreams. Following your physiologists who found the causality of dreams in the unconscious preparation for them in the waking state, why should not we acknowledge the same with respect to the posthumous dreams? I repeat what *Vedânta Sara* teaches us: *Death is sleep.* After death, there begins before our spiritual eyes a representation of a programme that was learned by heart by us in our lifetime, and was sometimes invented by us, the practical realization of our true beliefs, or of illusions created by ourselves. These are the posthumous fruit of the tree of life. Of course the belief or disbelief in the fact of conscious immortality cannot influence the unconditioned actuality of the fact itself once it exists. But the belief or disbelief of separate personalities cannot but condition the influence of this fact in its effect on such personalities. Now I hope you understand.”

“I begin to understand. The Materialists, disbelieving everything that cannot be controlled by their five senses and their so-called scientific reason and denying every spiritual phenomenon, point to the terrestrial as the only conscious existence. Accordingly

⁴ Without the full assimilation with the Divine Soul, the terrestrial soul, or *Manas*, cannot live in eternity a conscious life. It will become *Buddhi-Taijasi*, or *Buddhi-Manas*, only in case its general tendencies during its lifetime lead it towards the spiritual world. Then full of the essence and penetrated by the light of its Divine Soul, the *Manas* will disappear in *Buddhi*, will assimilate itself with *Buddhi*, still preserving a spiritual consciousness of its terrestrial personality; otherwise *Manas*, that is to say, the human mind, founded on the five physical senses, our terrestrial or our personal soul, will be plunged into a deep sleep without awakening, without dreams, without consciousness, till a new reincarnation. [In this article *Sûtrâtmâ* is used for the principle later called the Higher *Manas*, and *Manas* for that later called the Lower *Manas*, or *Kâma-Manas*.—EDS.]

they will get only what they have deserved. They will lose their personal I; they will sleep the unconscious sleep until a new awakening. Have I understood rightly?"

"Nearly. You may add to that that the Vedântins, acknowledging two kinds of conscious existence, the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and shortness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality because it is there that lives our endless, never-changing immortal I, the Sûtratma. Whereas in every new incarnation it clothes itself in a perfectly different personality, a temporary and short-lived one, in which everything except its spiritual prototype is doomed to traceless destruction."

"But excuse me, Thakur. Is it possible that my personality, my terrestrial conscious I, is to perish tracelessly?"

"According to our teachings, not only is it to perish, but it must perish in all its fullness, except this principle in it which, united to Buddhi, has become purely spiritual and now forms an inseparable whole. But in the case of a hardened Materialist it may happen that neither consciously nor unconsciously has anything of its personal I ever penetrated into Buddhi. The latter will not take away into eternity any atom of such a terrestrial personality. Your spiritual I is immortal, but from your present personality it will carry away only that which has deserved immortality, that is to say only the aroma of the flowers mowed down by death."

"But the flower itself, the terrestrial I?"

"The flower itself, as all the past and future flowers which have blossomed and will blossom after them on the same maternal branch, Sûtrâtmâ, children of the same root, Buddhi, will become dust. Your real I is not, as you ought to know yourself, your body that now sits before me, nor your Manas Sûtrâtmâ, but your Sûtrâtmâ-Buddhi."

"But this does not explain to me why you call our posthumous life immortal, endless, and real, and the terrestrial one a mere shadow. As far as I understand, according to your teaching, even our posthumous life has its limits, and being longer than the terrestrial life, still has its end."

"Most decidedly. The spiritual Ego of the man moves in eternity like a pendulum between the hours of life and death, but if these

hours, the periods of life terrestrial and life posthumous, are limited in their continuation, and even the very number of such breaks in eternity between sleep and waking, between illusion and reality, have their beginning as well as their end, the spiritual Pilgrim himself is eternal. Therefore the hours of his posthumous life, when unveiled he stands face to face with truth and the short-lived mirages of his terrestrial existences are far from him, compose or make up, in our ideas, the only reality. Such breaks, in spite of the fact that they are finite, do double service to the Sûtrâtmâ, which, perfecting itself constantly, follows without vacillation, though very slowly, the road leading to its last transformation, when, reaching its aim at last, it becomes a Divine Being. They not only contribute to the reaching of this goal, but without these finite breaks Sûtrâtmâ-Buddhi could never reach it. Sûtrâtmâ is the actor, and its numerous and different incarnations are the actor's parts. I suppose you would not apply to these parts, and so much the less to their costumes, the term of personality. Like an actor the soul is bound to play, during the cycle of births up to the very threshold of Paranirvana, many such parts, which often are disagreeable to it, but like a bee, collecting its honey from every flower, and leaving the rest to feed the worms of the earth, our spiritual individuality, the Sûtrâtmâ, collecting only the nectar of moral qualities and consciousness from every terrestrial personality in which it has to clothe itself, forced by Karma, unites at last all these qualities in one, having then become a perfect being, a Dhyân Chohan. So much the worse for such terrestrial personalities from whom it could not gather anything. Of course, such personalities cannot outlive consciously their terrestrial existence."

"Then the immortality of the terrestrial personality still remains an open question, and even the very immortality is not unconditioned?"

"Oh no, you misunderstand me," said the Master. "What I mean is that immortality does not cover the *non-existing*; for everything that exists in Sat, or has its origin in Sat, immortality as well as infinity, are unconditioned. Mulaprakriti is the reverse of Parabrahman, but they are both one and the same. The very essence of all this, that is to say, spirit, force and matter, have neither end nor beginning, but the shape acquired by this triple unity during its incarnations, their exterior so to speak, is nothing but a mere illusion of personal conceptions. This is why we call the posthumous

life the only reality, and the terrestrial one, including the personality itself, only imaginary.”

“Why in this case should we call the reality sleep, and the phantasm waking?”

“This comparison was made by me to facilitate your comprehension. From the standpoint of your terrestrial notions it is perfectly accurate.”

“You say that the posthumous life is founded on a basis of perfect justice, on the merited recompense for all the terrestrial sorrows. You say that Sûtrâtmâ is sure to seize the smallest opportunity of using the spiritual qualities in each of its incarnations. Then how can you admit that the spiritual personality of our Babu, the personality of this boy, who is so ideally honest and noble, so perfectly kind, in spite of all his disbeliefs, will not reach immortality, and will perish like the dust of a dried flower?”

“Who, except himself,” answered the Master, “ever doomed him to such a fate? I have known the Babu from the time he was a small boy, and I am perfectly sure that the harvest of the Sûtrâtmâ in his case will be very abundant. Though his Atheism and Materialism are far from being feigned, still he *cannot* die for ever in the whole fullness of his individuality.”

“But, Thakur Sahib, did not you yourself confirm the rectitude of his notions as to his personal state on the other side of the grave, and do not these notions consist in his firm belief that after his death every trace of consciousness will disappear?”

“I confirmed them, and I confirm them again. When travelling in a railway train you may fall asleep and sleep all the time, while the train stops at many stations; but surely there will be a station where you will awake, and the aim of your journey will be reached in full consciousness. You say you are dissatisfied with my comparison of death to sleep, but remember, the most ordinary of mortals knows three different kinds of sleep—dreamless sleep, a sleep with vague chaotic dreams, and at last a sleep with dreams so very vivid and clear that for the time being they become a perfect reality for the sleeper. Why should not you admit that exactly the analogous case happens to the soul freed from its body? After their parting there begins for the soul, according to its deserts, and chiefly to its faith, either a perfectly conscious life, a life of semi-consciousness, or a dreamless sleep which is equal to the state of non-being. This is the realization of the programme of which I spoke, a programme pre-

viously invented and prepared by the Materialist. But there are Materialists and Materialists. A bad man, or simply a great egotist, who adds to his full disbelief a perfect indifference to his fellow beings, must unquestionably leave his personality for ever at the threshold of death. He has no means of linking himself to the Sûtrâtmâ, and the connection between them is broken for ever with his last sigh; but such Materialists as our Babu will sleep only one station. There will be a time when he will recognize himself in eternity, and will be sorry he has lost a single day of the life eternal. I see your objections—I see you are going to say that hundreds and thousands of human lives, lived through by the Sûtrâtmâ, correspond in our Vedântin notions to a perfect disappearance of every personality. This is my answer. Take a comparison of eternity with a single life of a man, which is composed of so many days, weeks, months, and years. If a man has preserved a good memory in his old age he may easily recall every important day or year of his past life, but even in case he has forgotten some of them, is not his personality one and the same through all his life? For the Ego every separate life is what every separate day is in the life of a man.”

“Then, would it not be better to say that death is nothing but a birth for a new life, or, still better, a going back to eternity?”

“This is how it really is, and I have nothing to say against such a way of putting it. Only with our accepted views of material life the words ‘live’ and ‘exist’ are not applicable to the purely subjective condition after death; and were they employed in our Philosophy without a rigid definition of their meanings, the Vedântins would soon arrive at the ideas which are common in our times among the American Spiritualists, who preach about spirits marrying among themselves and with mortals. As amongst the true, not nominal Christians, so amongst the Vedântins—the life on the other side of the grave is the land where there are no tears, no sighs, where there is neither marrying nor giving in marriage, and where the just realize their full perfection.”

Lucifer, October, 1892

THEORIES ABOUT REINCARNATION AND SPIRITS

By H. P. BLAVATSKY

OVER and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in *Isis Unveiled*, Vol. I, 351-2, and later teachings from the same pen and under the inspiration of the same master.¹

In *Isis*, it was held, reincarnation is denied. An occasional return, only of "depraved spirits" is allowed. "Exclusive of that rare and doubtful possibility, *Isis* allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs." ("C.C.M." in *Light*, 1882.)

The charge was answered then and there as every one who will turn to the *Theosophist* of August, 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation—i.e.*, the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya*² is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *cornerstone* of Esoteric philosophy and Eastern religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths*, and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the evident "discrepancy" between charge and fact, accused a Buddhist by profession of faith of denying reincarnation hence also by implication—Karma. Adverse to wrangling with one who was a friend,

¹ See charge and answer, in *Theosophist*, August, 1882.

² The cycle of existence during the *manvantara*—period before and after the beginning and completion of which every such "monad" is absorbed and reabsorbed in the ONE soul, *anima mundi*.

and undesirous at the time to enter upon a defence of details and internal evidence—a loss of time indeed—the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in *Isis*—an encyclopedia of occult subjects in which each of these *is hardly sketched*—let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in the *Theosophist* of August, 1882, may now be repeated here. The passage quoted from it may be, and is, most likely “incomplete, chaotic, vague, perhaps clumsy, as are many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language.” Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticized, wherein it was said that “a few *fragments* of this mysterious doctrine of reincarnation *as distinct from metempsychosis*”—would be then presented. Sentences now explained are in italics.

Reincarnation *i.e.*, the appearance of the same individual, *or rather of his astral monad, twice on the same planet* is not a rule in nature, it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a *violation of the laws of harmony of nature*, and happens only when the latter *seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident*. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature’s original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, *the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence.* (*Isis* I, 351.)

Here the “astral monad” or body of the deceased personality— say of John or Thomas—is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot*; in the Greek philosophy is called the *simulacrum* or *umbra*, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka*—the Limbus of the Roman Catholics, or *Hades* of the Greeks.³ It is “a violation of the laws of harmony of nature,” though it be so decreed by those of *Karma*—every time that the astral monad, or the *simulacrum* of the personality—of John or Thomas—instead of running down to the end of its natural period of time in a body—finds itself (a) violently thrown out of it by whether early death or accident; or (b) is compelled in consequence of its unfinished task to re-appear (*i.e., the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished task. Thus “it must try a second time to carry out the purpose of creative intelligence” or *law*.

If reason has been so far developed as to become active and discriminative there is no⁴ (*immediate*) *reincarnation* on the earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed on earth and therefore cannot be so after death, the immortal spark which illuminates it has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls, *could not progress in unison and pass onward to the sphere above*⁵ (*Devachan*). Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.

The Occult Doctrine teaches that:

(1) There is no *immediate reincarnation* on Earth for the Monad, as falsely taught by the Reincarnationist Spiritists; nor is there any second incarnation at all for the “*personal*” or *false* Ego—the *perisprit*—save the exceptional cases mentioned. But that (a) there are rebirths, or periodical reincarnations for the immortal

³ Hades has surely never been meant for *Hell*. It was always the abode of the sorrowing *shadows* of astral bodies of the dead personalities. Western readers should remember *Kama-loka* is not *Karma-loka*, for *Kama* means *desire*, and *Karma* does not.

⁴ Had this word “immediate” been put at the time of publishing *Isis* between the two words “no” and “reincarnation” there would have been less room for dispute and controversy.

⁵ By “sphere above,” of course “*Devachan*” was meant.

Ego—(“Ego” during the cycle of re-births, and *non-Ego*, in Nirvana or Moksha when it becomes *impersonal* and *absolute*), for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000 and even 3,000 years of Devachanic life.

(2) That *Manas*—the seat of *Jiv*, that spark which runs the round of the cycle of birth and rebirths with the Monad from the beginning to the end of a Manvantara—is the real *Ego*. That (a) the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan—that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim*; and (b) that, unless the fruition, the spiritual aroma of the *Manas*, or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non* existent; since it is *in esse* “impersonal” and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(3) That the remaining four principles, or rather the 2½—as they are composed of the terrestrial portion of *Manas*, of its Vehicle *Kama-Rupa* and *Lingha Sarira*—the body dissolving immediately, and *prana* or the life principle along with it—that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,⁶ and that which prompted man to sin, namely his terrestrial passionate nature, can have no room in it.

Therefore the reincarnating* principles are left behind in *Kama-*

⁶ The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man’s nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say as *some Sorcerers* do—there is no punishment for the majority of mankind after death. The law of retribution as *Karma*, awaits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Avitchi* is a *spiritual* state of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

* The following “Important Correction,” by Mme. Blavatsky, and editorial note by Mr. Judge, appeared in the *Path* for January, 1887.

TO ALL THE READERS OF THE PATH:

In the November number of *Path* in my article “*Theories about Reincarnation and*

loka, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusiv*e action, to the day when having gradually faded out they disappear, what is it but the Greek *Eidolon* and the *simulacrum* of the Greek and Latin poets and classics?

What reward or punishment can there be in that sphere of disembodied human entities for a *fœtus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of its spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent of those of sane persons, and who therefore is irresponsible for either his disposition, acts, or for the imperfections of his vagrant, half-developed intellect. (*Isis* I, 352.)

These are, then, the “exceptions” spoken of in *Isis*, and the doctrine is maintained now as it was then. Moreover, there is no “discrepancy” but only *incompleteness*—hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped*, were not corrected in subsequent editions.

One of such is on page 346, and another in connection with it and as a sequence on page 347.

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It

Spirits,” the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: “Therefore the *reincarnating* principles are left behind in Kama-loka, etc.,” whereas it ought to read “Therefore the *NON-reincarnating* principles (the false personality) are left behind in Kama-loka, etc.,” a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*.

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from “Summerland”; and I am inclined to share that belief with them in so far that there must be some mischevous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction*.

Yours truly,

H. P. BLAVATSKY

November 20th, 1886.

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist’s, and not ours nor Madame’s; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[ED. *Path*]

is addressed to the spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their “spirits” and reincarnation. Let the reader judge⁷ whether Apuleius does not justify rather *our* assertions. We are charged with denying reincarnation and this is what we said there and then in *Isis!*

The *philosophy* teaches that nature *never leaves her work unfinished; if baffled at the first attempt, she tries again*. When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the inner man. No human being completes its grand cycle, or the “circle of necessity,” until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely and lose all chance of the prize; some retrace their steps and begin again.

Clear enough this, one should say. Nature baffled *tries again*. No one can pass out of this world (our earth) without becoming perfected “*physically, morally, and spiritually*.” How can this be done, unless there *is a series of rebirths* required for the necessary perfection in each department—to evolve in the “circle of necessity,” can surely never be found in one human life? and yet this sentence is followed without any break by the following parenthetical statement: “This is what the Hindu dreads above all things—*transmigration and reincarnation*; only on other and inferior planets, never on this one!!!”

The last “sentence” is a fatal mistake and one to which the writer pleads “*not guilty*.” It is evidently the blunder of some “reader” who had no idea of Hindu philosophy and who was led into a subsequent

¹ Says Apuleius: “The soul is born in this world upon leaving the soul of the world (*anima mundi*) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an *anterior* life. *She dies* when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: “*To the Gods manes who lived*.” But this kind of death does not annihilate the soul, it only transforms (one portion of it) it into a *lemure*. “*Lemures*” are the *manes*, or ghosts, which we know under the name *lares*. When they keep away and *show us a beneficent protection*, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larvæ*. They become a plague for the wicked, and the vain terror of the good.” (“*Du Dieu de Socrate*” *Apul. class.*, pp. 143-145.)

mistake on the next page, wherein the unfortunate word “planet” is put for *cycle*. *Isis* was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run: “The Hindu dreads transmigration in other *inferior* forms, on this planet.”

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation—human and animal in turn by jumps, from man to beast and even a plant—and *vice versa*; whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evolved from every kind of lower forms—the mineral, vegetable, and animal kingdoms—into the human form, he can never become an animal except morally, hence—*metaphorically*. Human incarnation is a cyclic necessity, and law; and no Hindu dreads it—however much he may deplore the necessity. And this law and the periodical recurrence of man’s rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

But there is a way to avoid it. Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation. *The cause of reincarnation*⁸ *is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.* From the organs of sense comes the “hallucination” we call contact: “from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay and death.”

This ought to settle the question and show there must have been some carelessly unnoticed mistake, and if this is not sufficient, there is something else to demonstrate it, for it is further on:

Thus, like the revolutions of a wheel, *there is a regular succession of death and birth*, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *Karma* (the power which controls the universe, prompting it to activity), merit and demerit. It is therefore the greatest desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire.

⁸ “The cause of reincarnation is ignorance”—therefore there is “reincarnation” once the writer explained the causes of it.

They in whom evil desire is entirely destroyed are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains nirvana—a word, by the by, falsely interpreted by the Christian scholar and skeptical commentators. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as reincarnated by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?

And just after this we are again made to say of Buddha and his Doctrine of “Merit and Demerit,” or Karma:

But this *former life* believed in by the Buddhists, is not a life on *this planet* for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles.

Correct “life on this planet” by “*life in the same cycle*” and you will have the correct reading: for what would have appreciation of “the great doctrine of cycles” to do with Buddha’s philosophy, had the great sage believed but in one short life on this Earth and in the same cycle. But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

Thus, what was really meant therein, was that, the principle which *does not reincarnate*—save the exceptions pointed out—is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law—is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is—

1. The immortal Spirit—sexless, formless (arupa), an emanation from the One universal BREATH.

2. Its Vehicle—the *divine* Soul—called the “Immortal Ego,” the “Divine monad,” etc., etc., which by accretions from *Manas* in which burns the ever existing *Jiv*—the undying spark—adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action*, manifested by a hu-

man being on this earth during one incarnation and under the form of one personality.⁹ Certainly it is not all *this*, which as a fact for us, the deluded, material, and materially thinking lot—is Mr. So and So, or Mrs. somebody else—that remains immortal, or is ever reborn.

All that bundle of *Egotism*, that apparent and evanescent “*I*” disappears after death, as the costume of the part he played disappears from the actor’s body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same “John Smith” or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that “bundle” to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in “Devachan.” As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defense. The doctrine of the *perisprit*, the “false personality,” or the remains of the deceased under their astral form—fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal EGO.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defense. And they prove what they say, *i.e.*, that no “*personality*” has ever yet been “reincarnated” “on the same planet” (*our earth*, this once there is *no* mistake) save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, con-*

⁹ A proof of how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson’s article “Before Birth” in the *Nineteenth Century* for August, 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgement or the smallest reference to theosophy, and among others, we see with regard to the author’s theories on the *Ego* the following: “How much of the *individual personality* is supposed to go to heaven or hell? Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and when are we to draw the line? If, on the other hand, the Soul is something distinct from all our mental equipment, except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?”

To this query the author answers as any true theosophist would: “The difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment—appetites, aversions, feelings, tastes and qualities generally—are not absolute but relative existences. Hunger and thirst for instance are states of consciousness which arise in response to the stimuli of physical necessities. They are not inherent elements of the soul and *will disappear* or become modified, etc.” (pp. 356 and 357). In other words, the theosophical doctrine is adopted, Atma and Buddhi having culled off the *Manas* the aroma of the personality or *human soul*—go into Devachan; while the lower principles, the astral *simulacrum* or false personality void of its Divine monad or spirit, will remain in the *Kamaloka*—the “Summerland.”

scious act of adeptship; and that such an *astral body* belongs *neither to the body nor the soul* still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that revisit us, it behooves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material “SPIRITS” have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled—“Have spirits any kind of substance to clothe themselves with?” *Answer*: That which is now called *perisprit* in France, and a “materialized Form” in England and America, was called in days of old *peri-psyche*, and *peri-nous*, hence was well known to the old Greeks. Have they a *body* whether gaseous, fluidic, etherial, material or semi-material? No; we say this on the authority of the occult teachings the world over. For with the Hindus *atma* or *spirit* is *Arupa*, bodiless, and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness *are absolutely incorporeal*: “*meri spiritus, omnes corporis expertes*,” and in the words of *The Secret Doctrine, primordial*. Emanations of the undifferentiated Principle, the Dhyān Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element*; the second category, of the second Emanation of the Soul of the Elements; the third have a “*mind body*” to which they are not subject, but that they can assume and govern as a body, subject *to them*, pliant to their will in form and substance. Parting from this (third) category, they (the spirits, angels, Devas or Dhyān Chohans) have BODIES, the first *rupa* group of which is composed of one element *Ether*; the second, of two—ether and fire; the third, of three—Ether, fire and water; the fourth, of four—Ether, air, fire and water. Then comes man, who, besides the four elements, has the fifth that predominates in him—Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, “their bodies are made *to act*, not to suffer. It is earth and water, *humor et humus*, that gives an aptitude for suffering and passivity, *ad patientiam*, and *Ether* and *Fire* for action.”

The spirits or human *monads*, belonging to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth—*Manas*) can in conjunction with its vehicle become *Kama rupa* and *Mayavi rupa*—body of desire or “illusion body.” After death, the best, noblest, purest qualities of *Manas* or the *human* soul ascending along with the divine Monad into Devachan whence no one emerges from or returns, except at the time of reincarnation—what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kama rupa element with the help of elementals*. For we are taught that those spiritual beings that can assume a form at will and appear, *i.e.*, make themselves objective and even tangible—are the angels alone (the Dhyān Chohans) and the *nirmanakaya*¹⁰ of the adepts, whose spirits are clothed in sublime matter. The astral bodies—the *remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their simulachres. And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. “There is a natural and there is a spiritual body,” etc., etc., (I Cor. xv:44); but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the “natural” man. The “spiritual” is formed only by our individuality *unclothed and transformed after death*; for the apostle takes care to explain in Verses 51 and 52, “*Immut abimur sed non omnes*.” Behold, I tell you *a mystery*, we shall *not all sleep* but we *shall all be changed*. This corruptible must put on incorruption and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists—both “*theurgists*” *par excellence*, thought on the subject: They divided man into three prin-

¹⁰ *Nirmanakaya* is the name given to the astral forms (in *their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan: and have, on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th, and 7th principles. There is another order of *nirmanakaya*, however, of which much will be said in the *Secret Doctrine*.—H.P.B.

cipal groups subdivided into principles as we do: pure immortal spirit; the “Spectral Soul” (*a luminous phantom*) and the gross material body. Apart from the latter, which was considered as the terrestrial shell, these groups were divided into six principles; (1) *Kha* “vital body”; (2) *Khaba* “astral form,” or shadow; (3) *Khou* “animal soul”; (4) *Akh* “terrestrial intelligence”; (5) *Sa* “the divine soul” (or *Buddhi*), and (6) *Sah* or mummy, the functions of which began after death. *Osiris* was the highest uncreated spirit, for it was, in one sense, a generic name, every man becoming after his translation *Osirified*, *i.e.*, absorbed into *Osiris—Sun* or into the glorious divine state. It was *Khou*, with the lower portions of *Akh* or *Kama rupa* with the addition of the dregs of *Manas* remaining all behind in the astral light of our atmosphere—that formed the counterparts of the terrible and so much dreaded *bhoots* of the Hindus (our “elementaries”). This is seen in the rendering made of the so-called “Harris Papyrus on magic” (*papyrus magique*, translated by Chabas) who calls them *Kouey* or *Khou*, and explains that according to the hieroglyphics they were called *Khou* or the “revivified dead,” the “resurrected shadows.”¹¹

When it was said of a person that he “*had a Khou*” it meant that he was possessed by a “Spirit.” There were two kinds of *Khous*—the justified ones—who after living for a short time *a second life* (*nam onh*) faded out, disappeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time—mut, em, nam*—and who were called the *H’ou—metre* (“second time dead”) which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on Egyptian Magic and “Chinese Spirits” (*Secret Doctrine*). They were exorcised by Egyptian priests as the evil spirit is exorcised by the Roman Catholic *curé*; or again the Chinese *houen*, identical with the *Khou* and the “Elementary,” as also with the *lares* or *larvæ*—a word derived from the former by *Festus*, the grammarian; who explains that they were “the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants.” These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China—as neither the

¹¹Placing these parallel with the division in esoteric teaching we see that (1) *Osiris* is Atma; (2) *Sa* is *Buddhi*; (3) *Akh* is *Manas*; (4) *Khou* is *Kama-rupa*, the seat of terrestrial desires; (5) *Khaba* is *Lingha Sarira*; (6) *Kha* is *Pranatma* (vital principle); (7) *Sah* is mummy or body.

Spirit, Soul nor anything belonging to the deceased personality they represented, but simply, as his reflection—*simulacrum*.

“The human soul,” says Apuleius, “is an *immortal God*” (Buddhi) which nevertheless has his beginning. When death rids it (the Soul), from its earthly corporeal organism, it is called *lemure*. There are among the latter not a few which are beneficent, and which become the gods or demons of the family, *i.e.*, its domestic gods: in which case they are called *lares*. But they are vilified and spoken of as *larvæ* when sentenced by fate to wander about, they spread around them evil and plagues, (*Inane terriculamentum, ceterum noxium malis*); or if their real nature is doubtful they are referred to as simply *manes* (Apuleius, see—*Du Dieu de Socrate*, pp. 143-145. Edit. Niz.). Listen to Yamblichus, Proclus, Porphyry, Psellus, and to dozens of other writers on these mystic subjects.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth’s sphere. In this case, “it (the soul) assumes at times the forms of various human phantoms and even those of animals.” The same was said of the *Eidolon* of the Greeks, and of their *Nepesh* by the Rabbins. (See *Sciences Occultes*, Count de Resie. V. 11.) All the *Illuminati* of the middle ages tell us of our *astral Soul*, the reflection of the dead or his *spectre*. At *Natal death* (birth) the pure spirit remains attached to the *intermediate* and *luminous body* but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kama loka*.

Homer shows us the body of Patroclus—the true image of the terrestrial body lying killed by Hector—rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulachres* on the shores of Acherusia “*where live neither our bodies nor our souls,*” but only our images.

“. . . Esse Acherusia templa,
 . . . Quo neque permanent anima, neque corpora nostra,
 Sed quædam simulacra. . . .”

Virgil called it *imago* “*image*” and in the *Odyssey* (I. XI) the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulysses and seeks to drive him off by saying—“No thou art not my father; thou

art a demon,—trying to seduce me!” (*Odys. I. XVI. v. 194.*) “Latins do not lack significant proper names to designate the varieties of their demons; and thus they called them in turn, *lares, lemures, genii* and *manes*.” Cicero, in translating Plato’s *Timæus*, translates the word *daimones* by *lares*; and Festus the grammarian, explains that the inferior or lower gods were the *souls* of *men*, making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch (in *Proble. Rom.*) makes the *lares* preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc., etc. Festus thinks that there are good and bad ones among the *lares*. For he calls them at one time *præstites* as they gave occasionally and watched over things carefully (*direct apports*), and at another—*hostileos*.¹² “However it may be,” says in his queer old French, Leloyer, “they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvæ* for they appear at night in various human and animal forms, but still more frequently with features that THEY borrow from dead men.” (*Livre des Spectres. V. IV, p. 15 and 16.*)

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Leloyer speaks like an Occultist, and a very erudite one too.

“It is quite certain that the *genii* and none other had mission to watch over every newly born man, and that they were called *genii*, as says Censorius, because they had in their charge our race, and not only they *presided* over every mortal being but over whole generations and tribes, being the *genii of the people*.”

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the pre-Christian occultists and pagans. Symmachus (Epistol, I. X) writes: “As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed.” There is more than one inscription found that reads: *Genio civitates*—“to the genius of the city.”

Only the ancient profane, never seemed sure any more than the modern whether an apparition was the *eidolon* of a relative or the genius of the locality. Enneus while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his

¹² Because they drove the enemies away.

tomb knew not whether that was the *genius* of his father or the genius of the place (Virgil). “The *manes*”¹³ were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.

Tibullus shows by his line:

Ne tibi neglecti mittant insomnia manes. (Eleg., I, II.)

“Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial spirits*.” (Leloyer, p. 22.)

The term *Eteroprosopos* when divided into its several compound words will yield a whole sentence, “an other than I under the features of my person.”

It is to this terrestrial principle, the *eidolon*, the *larva*, the *bhoot*—call it by whatever name—that reincarnation was refused in *Isis*.¹⁴

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE—says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented—“neither his spirit nor his body, but his *reflection* at best.” This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians and Chaldeans; by the post-diluvian heirs of the prediluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See “Decline and Fall,” etc.). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and—ever adverse to philosophy.

But all this does not interfere with that fact, that our “fifth Race”

¹³ From *manus*—“good,” an *antiphrasis*, as Festus explains.

¹⁴ Page 12, Vol. I, of *Isis Unveiled*, belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. “Metempsychosis” (or transmigration of souls) and reincarnation being after all the same thing.

man, analyzed esoterically as a septenary creature, was ever *exoterically* recognized as mundane, sub-mundane, terrestrial and supra mundane, Ovid graphically describing him as—

Bis duo sunt hominis; *manes, caro, spiritus, umbra*
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus estra petit.

Ostende, Oct., 1886.

Path, November, 1886

THE UNIVERSE IN A NUT-SHELL

THE article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers: —

TO THE EDITOR.

The accompanying extract is from an article in a recent issue of Chamber's *Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects:—

- (1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?
- (2) Tell us something about our antenatal state of existence and the transmigration of soul?
- (3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F.T.S.

Bombay, November 10, 1881

Editor's Answer.

To put our correspondent's request more exactly, he desires the *Theosophist* to call into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

- (1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.
- (2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints, who can "overlook and unravel the thousandfold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidhanas*, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."
- (3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead*; Plato's definition of the Soul, in *Timæus*; and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul*, by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnati.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case—if not altogether a literary fiction:—

DREAM-LAND AND SOMNAMBULISM.

“The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connexion between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a bookworm. His dream was as follows: He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother’s astonishment increased. At length, as the dreamer expressed himself, ‘The little man in black with the bald head and serene countenance’ said: ‘Don’t you know me? I am the man whom you murdered in an *ante-natal state of existence*; and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness.’

“The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—‘This is all a dream of yours, for there is no *ante-natal state of existence*.’ The little man who seemed to grow less and less, said: ‘Cover me over and begone.’ At this the dreamer awoke.

“Years passed away, and the dream was forgotten in the common

acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden-wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person, and everything pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black*.”

Editor's Note.—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of physiology who, like W. A. Hammond, M.D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord*. It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

That dim twilight of the mind,
When Reason's beam, half hid behind
The clouds of sense, obscurely gilds
Each shadowy shape that fancy builds.

—when our mental operations go on independently of our conscious volition.

Our physical senses are the agents by means of which the astral spirit or “conscious something” within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.¹ The Buddhist philosopher holds that by the practice of the *dhyanas* one may reach “the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* (or any books whatsoever?) *their true meaning at once flashes into the heart.*” [Beal's *Catena*, &c., p. 255.] If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain

¹ See *Editor's Note*, on the letter that follows this one “Are Dreams but Idle Visions?”

is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartinia, the famous Italian violinist, composed his "Devil's Sonata" under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions, which challenge Tartinia accepted. When he awoke, the melody of the "Devil's Sonata" was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he lay aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awakening. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem "Kublai Khan," in a dream, which, on awakening, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purcha's "Pilgrimage" the following words: "Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall."

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become

historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Eliphaz Levi, the great modern Kabalist, says of such divinations, visions and prophetic dreams.²

“Somnambulism, premonitions and second sights are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep, *i.e.*, to perceive (and guess by intuition) the analogical reflections of the Astral Light. . . . The paraphernalia and instruments of divinations are simply means for (magnetic) communications between the divinator and him who consults him: they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, &c., &c., fantastic forms having their existence, but in the *translucid* (or the seer’s imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is meek [weak?] and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination*. We see through our imagination doubtless, and that is the natural aspect of the *miracle*; but *we see actual and true things*, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts. . . .”

And now we give room to a second letter which relates to us a dream verified by undeniable events.

ARE DREAMS BUT IDLE VISIONS?

TO THE EDITOR OF THE THEOSOPHIST.

A few months ago, one Babu Jugut Chunder Chatterjee, a Sub-

²*Rituel de la Haute Magie*. Vol. I, p. 356-7.

Deputy Collector of Morshedabad, in Bengal, was stationed *pro tem* on duty at Kandi—a sub-division of the Morshedabad District. He had left his wife and children at Berhampore, the head-quarters of the District and was staying at Kandi with Babu Soorji Coomar Basakh (Sub-Deputy Collector of the Sub-Division), at the residence of that gentleman.

Having received orders to do some work at a place some ten miles off from Kandi, in the interior, Babu Jugut Chunder made arrangements accordingly to start the next day. During that night he dreams, seeing his wife attacked with cholera, at Berhampore, and suffering intensely. This troubles his mind. He relates the dream to Babu Soorji Coomar in the morning, and both treating the subject as a meaningless dream, proceed without giving it another thought to their respective business.

After breakfast Babu Jugut Chunder retires to take before starting a short rest. In his sleep he dreams the same dream. He sees his wife suffering from the dire disease acutely, witnesses the same scene, and awakes with a start. He now becomes anxious, and arising, relates again dream No. 2, to Babu Soorji, who knows not what to say. It is then decided, that as Babu Jugut Chunder has to start for the place he is ordered to, his friend, Babu Soorji Coomar will forward to him without delay any letters or news he may receive to his address from Berhampore, and having made special arrangements for this purpose, Babu Jugut Chunder departs.

Hardly a few hours after he had left, arrives a messenger from Berhampore with a letter for Babu Jugut. His friend remembering the mood in which he had left Kandi and fearing bad news, opens the letter and finds it a corroboration of the twice-repeated dream. Babu Jugut's wife was attacked with cholera at Berhampore, on the very night her husband had dreamt of it and was still suffering from it. Having received the news sent on with a special messenger, Babu Jugut returned at once to Berhampore, where immediate assistance being given, the patient eventually recovered.

The above was narrated to me at the house of Babu Lal Cori Mukerjee, at Berhampore, and in his presence, by Babus Jugut Chunder and Soorji Coomar themselves, who had come there on a friendly visit, the story of the dream being thus corroborated by the testimony of one who had been there, to hear of it, at a time when none of them ever thought it would be realized.

The above incident may, I believe, be regarded as a fair instance

of the presence of the ever-watchful astral soul of man with a mind independent of that of his own physical brain. I would, however, feel greatly obliged by your kindly giving us an explanation of the phenomenon. Babu Lal Cori Mukerji is a subscriber to the *Theosophist* and, therefore, this is sure to meet his eye. If he remembers the dates or sees any circumstance omitted or erroneously stated herein, the writer will feel greatly obliged by his furnishing additional details and correcting, it necessary, any error, I may have made after his consulting with the party concerned.

As far as I can recollect the occurrence took place this year 1881.

NAVIN K. SARMAN BANERJEE, F.T.S.

Editor's Note.—"Dreams are interludes which fancy makes," Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dreamlife, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule,—we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange co-incidences"—so much in favor with sceptics—then, prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognise either dreams, spiritualism, or occultism.

Human nature is an abyss, which physiology and human science in general, has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open, they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete

premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case* for the numerous facts of verified dreams? To say that man is a dual being; that in man—to use the words of Paul—“There is a natural body, and there is a spiritual body”—and that, therefore, he must, of necessity, have a double set of senses—is tantamount in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word “sub,” let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in “sub-tonic” or “sub-bass” in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a keynote vibrating from and through eternity; having an undeniable existence *per se* yet possessing an appreciable pitch but for “the acutely fine ear”³—so the definite harmony or disharmony of man’s external nature is seen by the observant to depend wholly on the character of the keynote struck for the *outer* by *inner* man. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,⁴ or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the

³ This tone is held by the specialists to be the middle F of the piano.—*Ed. Theosophist*.

⁴ The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the “Spirit” or *Parabrahm*, the emanation from the unconscious ABSOLUTE (See “Fragments of Occult Truth,” October number *Theosophist*, 1881).

acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one, whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher “Spiritual Soul”; as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul—during sleep the brains of both these men remain in a complete state of anæmia or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all “visions that come to pass.” In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter—unless strongly preoccupied with some exceptional thought—his ever present instinct of active habits will not permit him to remain in that state of semi-sleep during which consciousness beginning to return we see dreams of various kinds, but will arouse him, at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter though *per se* quasi-unconscious part of the utterly unconscious, because utterly *immaterial* Absolute⁵—yet having in itself inherent capabilities of Omniscience, Omnipresence

⁵ To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident, that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be “ABSOLUTE UNCONSCIOUSNESS,” seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of “Fragments of Occult Truth” of which we may

and Omnipotence which as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matter—imparts these attributes in a degree to the as pure Astral *Ego*. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed “spiritual mediums,” there being no distinction made between a subjective seer, a *neuropnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed, will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder’s case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. “One soul sends a message to another soul”—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no “disembodied” spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner Ego⁶ in him, this Ego “the real” man, distinct from, and independent of the outer man proportionally to the prevalency or weakness of the material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering—at least

publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute*, or the *Unconditioned*, and (especially) the unrelated is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the “Absolute” merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognizable and non-existent outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE Great Law.—*Ed.*

⁶ Whether with one solitary Ego, or Soul, as the Spiritualists affirm, or with several—*i.e.*, composed of seven principles, as Eastern esoteric[ism] teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Buchner’s Force and Matter.—*Ed.*

for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i.e.*, to blend its *individuality* with it, (the *personality* gradually fading out in each case); or—the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything—the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those, who, having proved the soundness of their mind, must, of necessity be regarded as IMPOSTORS and LIARS. . . .

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centers the most important of which is the brain. Of the peculiar substance through which these actions take place—a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

Theosophist, January, 1882

HAVE ANIMALS SOULS?

I

Continually soaked with blood, the whole earth is but an immense altar upon which *all that lives has to be immolated*—endlessly, incessantly. . . .

—COMTE JOSEPH DE MAISTRE (*Soirées* i. ii, 35)

MANY are the “antiquated religious superstitions” of the East which Western nations often and unwisely deride: but none is so laughed at and practically set at defiance as the great respect of Oriental people for animal life. *Flesh-eaters* cannot sympathize with total abstainers from meat. We Europeans are nations of civilized barbarians with but a few millenniums between ourselves and our cave-dwelling forefathers who sucked the blood and marrow from uncooked bones. Thus, it is only natural that those who hold human life so cheaply in their frequent and often iniquitous wars, should entirely disregard the death-agonies of the brute creation, and daily sacrifice millions of innocent, harmless lives; for we are too epicurean to devour tiger steaks or crocodile cutlets, but must have tender lambs and golden feathered pheasants. All this is only as it should be in our era of Krupp cannons and scientific vivisectors. Nor is it a matter of great wonder that the hardy European should laugh at the mild Hindu, who shudders at the bare thought of killing a cow, or that he should refuse to sympathize with the Buddhist and Jain, in their respect for the life of every sentient creature—from the elephant to the gnat.

But, if meat-eating has indeed become a vital necessity—“the tyrant’s plea!”—among Western nations; if hosts of victims in every city, borough and village of the civilized world must needs be daily slaughtered in temples dedicated to the deity, denounced by St. Paul and worshipped by men “whose God is their belly”:— if all this and much more cannot be avoided in our “age of Iron,” who can urge the same excuse for sport? Fishing, shooting, and hunting, the most fascinating of all the “amusements” of civilized

life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of these religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism. Is it altogether without *any* good reason that the adherents of these two religions, now the oldest in the world, regard the animal world—from the huge quadruped down to the infinitesimally small insect—as their “younger brothers,” however ludicrous the idea to a European? This question shall receive due consideration further on.

Nevertheless, exaggerated as the notion may seem, it is certain that few of us are able to picture to ourselves without shuddering the scenes which take place early every morning in the innumerable shambles of the so-called civilized world, or even those daily enacted during the “shooting season.” The first sun-beam has not yet awakened slumbering nature, when from all points of the compass myriads of hecatombs are being prepared—to salute the rising luminary. Never was heathen Moloch gladdened by such a cry of agony from his victims as the pitiful wail that in all Christian countries rings like a long hymn of suffering throughout nature, all day and every day from morning until evening. In ancient Sparta—than whose stern citizens none were ever less sensitive to the delicate feelings of the human heart—a boy, when convicted of torturing an animal for amusement, was put to death as one whose nature was so thoroughly villainous that he could not be permitted to live. But in civilized Europe—rapidly progressing in all things save Christian virtues—*might* remains unto this day the synonym of *right*. The entirely useless, cruel practice of shooting for mere sport countless hosts of birds and animals is nowhere carried on with more fervour than in Protestant England, where the merciful teachings of Christ have hardly made human hearts softer than they were in the days of Nimrod, “the mighty hunter before the Lord.” Christian ethics are as conveniently turned into paradoxical syllogisms as those of the “heathen.” The writer was told one day by a sportsman that since “not a sparrow falls on the ground without the will of the Father,” he who kills for sport—say, one hundred sparrows—does thereby one hundred times over—his Father’s will!

A wretched lot is that of poor brute creatures, hardened as it is into implacable fatality by the hand of man. The *rational* soul of the human being seems born to become the murderer of the *irrational* soul of the animal—in the full sense of the word, since

the Christian doctrine teaches *that the soul of the animal dies with its body*. Might not the legend of Cain and Abel have had a dual signification? Look at that other disgrace of our cultured age—the scientific slaughter-houses called “vivisection rooms.” Enter one of those halls in Paris, and behold Paul Bert, or some other of these men—so justly called “the learned butchers of the Institute”—at his ghastly work. I have but to translate the forcible description of an eye-witness, one who has thoroughly studied the *modus operandi* of those “executioners,” a well known French author:

“Vivisection”—he says—“is a specialty in which *torture*, scientifically economised by our butcher-academicians, is applied during whole days, weeks, and even months to the fibres and muscles of one and the same victim. It (torture) makes use of every and any kind of weapon, performs its analysis before a pitiless audience, divides the task every morning between ten apprentices at once, of whom one *works* on the eye, another one on the leg, the third on the brain, a fourth on the marrow; and whose inexperienced hands succeed, nevertheless, towards night after a hard day’s work, in laying bare the whole of the living carcass they had been ordered to *chisel* out, and *that* in the evening, is carefully stored away in the cellar, in order that early next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim! We know that the trustees of the Grammont law (*loi*) have tried to rebel against this abomination; but Paris showed herself more inexorable than London and Glasgow.”¹

And yet these gentlemen boast of the *grand* object pursued, and of the *grand* secrets discovered by them. “Horror and lies!”—exclaims the same author. “In the matter of secrets—a few localizations of faculties and cerebral motions excepted—we know but of one secret that belongs to them by rights: it is the secret of torture eternalized, beside which the terrible natural law of *autophagy* (mutual manducation), the horrors of war, the merry massacres of sport, and the sufferings of the animal under the butcher’s knife—are as nothing! Glory to our men of science! They have surpassed every former kind of torture, and remain now and for ever, without any possible contestation, the kings of artificial anguish and despair!”²

¹ *De la Resurrection et du Miracle*. E. de Mirville.

² *De la Resurrection et du Miracle*. E. de Mirville.

The usual plea for butchering, killing, and even for legally torturing animals—as in vivisection—is a verse or two in the Bible, and its ill-digested meaning, disfigured by the so-called scholasticism represented by Thomas Aquinas. Even De Mirville, that ardent defender of the rights of the church, calls such texts—“Biblical tolerances, *forced from God* after the deluge, as so many others, and based upon the decadence of our strength.” However this may be, such texts are amply contradicted by others in the same Bible. The meat-eater, the sportsman and even the vivisector—if there are among the last named those who believe in special creation and the Bible—generally quote for their justification that verse in Genesis, in which God gives *dual* Adam—“dominion over the fish, fowl, cattle, and over every living thing that moveth upon the earth”—(Ch. I., v. 28); hence—as the Christian understands it—power of life and death over every animal on the globe. To this the far more philosophical Brahman and Buddhist might answer; “Not so. Evolution starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—MAN”; and to this the student of occult philosophy may say “Amen,” and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come.

Which of the opponents is right, which of them the more logical? The answer depends mainly, of course, on the personal belief of the intermediary chosen to decide the questions. If he believes in special creation—so-called—then in answer to the plain question—“Why should homicide be viewed as a most ghastly sin against God and nature, and the murder of millions of living creatures be regarded as mere sport?”—he will reply:—“Because man is created in God’s own image and looks *upward* to his Creator and to his birth-place—heaven (*os homini sublime dedit*); and that the gaze of the animal is fixed *downward* on *its* birth-place—the earth; for God said—‘Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind’.” (Genesis I, 24.) Again, “because man is endowed with an immortal soul, and the dumb brute has no immortality, not even a short survival after death.”

Now to this an unsophisticated reasoner might reply that if the Bible is to be our authority upon this delicate question, there is not the slightest proof in it that man’s birth-place is in heaven any

more than that of the last of creeping things—quite the contrary; for we find in Genesis that if God created “man” and blessed “them,” (Ch. I, v. 27-28) so he created “great whales” and “blessed them” (21, 22). Moreover, “the Lord God formed man of the dust of the ground” (II, v. 7): and “dust” is surely earth pulverized? Solomon, the king and preacher, is most decidedly an authority and admitted on all hands to have been the wisest of the Biblical sages; and he gives utterances to a series of truths in Ecclesiastes (Ch. III) which ought to have settled by this time every dispute upon the subject. “The sons of men . . . might see that they themselves are beasts” (v. 18) . . . “that which befalleth the sons of men, befalleth the beasts . . . a man has no pre-eminence above a beast,”—(v. 19) “all go into one place; all are of the dust and turn to dust again, (v. 20) . . . “*who knoweth the spirit of man that goeth upwards, and the spirit of the beast, that goeth downward to the earth?* (v. 21.) Indeed, “who knoweth!” At any rate it is neither science nor “school divine.”

Were the object of these lines to preach vegetarianism on the authority of Bible or Veda, it would be a very easy task to do so. For, if it is quite true that God gave *dual* Adam—the “male and female” of Chapter I of Genesis—who has little to do with our henpecked ancestor of Chapter II—“dominion over every living thing,” yet we nowhere find that the “Lord God” commanded that Adam or the other to devour animal creation or destroy it for sport. Quite the reverse. For pointing to the vegetable kingdom and the “fruit of a tree yielding seed”—God says very plainly: “to you (men) it shall be *for meat*.” (I, 29.)

So keen was the perception of this truth among the early Christians that during the first centuries they never touched meat. In *Octavio* Tertullian writes to Minutius Felix: “we are not permitted either to witness, or even hear narrated (*novere*) a homicide, we Christians, *who refuse to taste dishes in which animal blood may have been mixed.*”

But the writer does not preach vegetarianism, simply defending “animal rights” and attempting to show the fallacy of disregarding such rights on Biblical authority. Moreover, to argue with those who would reason upon the lines of erroneous interpretations would be quite useless. One who rejects the doctrine of evolution will ever find his way paved with difficulties; hence, he will never admit that it is far more consistent with fact and logic to regard physical man merely as the recognized paragon of animals, and

the spiritual Ego that *informs* him as a principle midway between the soul of the animal and the deity. It would be vain to tell him that unless he accepts not only the verses quoted for his justification but the whole Bible in the light of esoteric philosophy, which reconciles the whole mass of contradictions and *seeming* absurdities in it—he will never obtain the key to the truth;—for he will not believe it. Yet the whole Bible teems with charity to men and with mercy and love to animals. The original Hebrew text of Chapter XXIV of Leviticus is full of it. Instead of the verses 17 and 18 as translated in the Bible: “And he that killeth a beast shall make it good, beast for beast” in the original it stands:—“life for life,” or rather “soul for soul,” *nephesh tachat nephesh*.³ And if the rigour of the law did not go to the extent of killing, as in Sparta, a man’s “soul” for a beast’s “soul”—still, even though he replaced the slaughtered soul by a living one, a heavy additional punishment was inflicted on the culprit.

But this was not all. In Exodus (Ch. XX. 10, and Ch. XXIII. 2 *et seq.*) rest on the Sabbath day extended to cattle and every other animal. “The seventh day is the sabbath . . . thou shalt not do any work, thou nor thy . . . cattle”; and the Sabbath *year* . . . “the seventh year thou shalt let it (the land) rest and he still . . . that thine ox and thine ass may rest”—which commandment, if it means anything, shows that even the brute creation was not excluded by the ancient Hebrews from a participation in the worship of their deity, and that it was placed upon many occasions on a par with man himself. The whole question rests upon the misconception that “soul,” *nephesh*, is entirely distinct from “spirit”—*ruach*. And yet it is clearly stated that “God breathed into the nostrils (of man) *the breath of life* and man became a living soul,” *nephesh*, neither more or less than an animal, for the soul of an animal is also called *nephesh*. It is by development that the *soul* becomes *spirit*, both being the lower and the higher rungs of one and the same ladder whose basis is the UNIVERSAL SOUL or spirit.

This statement will startle those good men and women who, however much they may love their cats and dogs, are yet too much devoted to the teachings of their respective churches ever to admit such a heresy. “The *irrational* soul of a dog or a frog divine and immortal as our own souls are?”—they are sure to exclaim: but

³ Compare also the difference between the translation of the same verses in the *Vulgata*, and the texts of *Luther* and *De Wette*.

so they are. It is not the humble writer of the present article who says so, but no less an authority for every good Christian than that king of the preachers—St. Paul. Our opponents who so indignantly refuse to listen to the arguments of either modern or esoteric science may perhaps lend a more willing ear to what their own saint and apostle has to say on the matter; the true interpretation of whose words, moreover, shall be given neither by a theosophist nor an opponent, but by one who was as good and pious a Christian as any, namely, another saint—John Chrysostom—he who explained and commented upon the Pauline Epistles, and who is held in the highest reverence by the divines of both the Roman Catholic and the Protestant churches. Christians have already found that experimental science is not on their side; they may be still more disagreeably surprised upon finding that no Hindu could plead more earnestly for animal life than did St. Paul in writing to the Romans. Hindus indeed claim mercy to the dumb brute only on account of the doctrine of transmigration and hence of the sameness of the principle or element that animates both man and brute. St. Paul goes further: he shows the animal *hoping for*, and *living in the expectation of the same* “*deliverance from the bonds of corruption*” as any good Christian. The precise expressions of that great apostle and philosopher will be quoted later on in the present Essay and their true meaning shown.

The fact that so many interpreters—Fathers of the Church and scholastics,—tried to evade the real meaning of St. Paul is no proof against its inner sense, but rather against the fairness of the theologians whose inconsistency will be shown in this particular. But some people will support their propositions, however erroneous, to the last. Others, recognizing their earlier mistake, will, like Cornelius a Lapide, offer the poor animal *amende honorable*. Speculating upon the part assigned by nature to the brute creation in the great drama of life, he says: “The aim of all creatures is the service of man. Hence, together with him (their master) they are waiting for their renovation”—*cum homine renovationem suam expectant*.⁴ “Serving” man, surely cannot mean being tortured, killed, uselessly shot and otherwise misused; while it is almost needless to explain the word “renovation.” Christians understand by it the renovation of bodies after the second coming of Christ; and limit it to man, to the exclusion of animals. The

⁴ *Commen. Apocal.*, ch. v. 137.

students of the Secret Doctrine explain it by the successive renovation and perfection of forms on the scale of objective and subjective being, and in a long series of evolutionary transformations from animal to man, and upward. . . .

This will, of course, be again rejected by Christians with indignation. We shall be told that it is not thus that the Bible was explained to them, nor can it ever mean that. It is useless to insist upon it. Many and sad in their results were the erroneous interpretations of that which people are pleased to call the “Word of God.” The sentence “cursed be Canaan; a servant of servants shall he be unto his brethren” (*Gen. IX, 25*),—generated centuries of misery and undeserved woe for the wretched slaves—the negroes. It is the clergy of the United States who were their bitterest enemies in the anti-slavery question, which question they opposed *Bible in hand*. Yet slavery is proved to have been the cause of the natural decay of every country; and even proud Rome fell because “the majority in the ancient world were slaves,” as Geyer justly remarks. But so terribly imbued at all times were the best, the most intellectual Christians with those many erroneous interpretations of the Bible, that even one of their grandest poets, while defending the right of man to freedom, allots no such portion to the poor animal.

God gave us only over beast, fish, fowl,
 Dominion absolute; that right we hold
 By his donation; but man over man
 He made not lord; such title to himself
 Reserving, human left from human free

—says Milton.

But, like murder, error “will out,” and incongruity must unavoidably occur whenever erroneous conclusions are supported either against or in favour of a prejudged question. The opponents of Eastern *philozoism* thus offer their critics a formidable weapon to upset their ablest arguments by such incongruity between premises and conclusions, facts postulated and deductions made.

It is the purpose of the present Essay to throw a ray of light upon this most serious and interesting subject. Roman Catholic writers in order to support the genuineness of the many miraculous resurrections of animals produced by their saints, have made them the subject of endless debates. The “soul in animals” is, in the opinion of Bossuet, “the most difficult as the most important of all philosophical questions.”

Confronted with the doctrine of the Church that animals, though

not soulless, have no *permanent* or immortal soul in them, and that the principle which animates them dies with the body, it becomes interesting to learn how the school-men and the Church divines reconcile this statement with that other claim that animals may be and have been frequently and miraculously resurrected.

Though but a feeble attempt—one more elaborate would require volumes—the present Essay, by showing the inconsistency of the scholastic and theological interpretations of the Bible, aims at convincing people of the great criminality of taking—especially in sport and vivisection—animal life. Its object, at any rate, is to show that however absurd the notion that either man or brute can be resurrected after the life-principle has fled from the body forever, such resurrections—if they were true—would not be more impossible in the case of a dumb brute than in that of a man; for either both are endowed by nature with what is so loosely called by us “soul,” or neither the one nor the other is so endowed.

II

What a chimera is man! what a confused chaos, what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the *glory and the scandal* of the universe!

—PASCAL

WE shall now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des. Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found—led both of them to furnish the weapons

now used against their own sincere but very erroneous views.⁵

The great battle of the Future having to be fought out between the “Creationists” or the Christians, as all the believers in a special creation and a personal god, and the Evolutionists or the Hindus, Buddhists, all the Free-thinkers and last, though not least, most of the men of science, a recapitulation of their respective positions is advisable.

1. The Christian world postulates its right over animal life: (*a*) on the afore-quoted Biblical texts and the later scholastic interpretations; (*b*) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute *does not*.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature’s work and progress to kill any living being—for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point: namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave toward animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows the inferior creation at the same time only a temporary soul. The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisect a living animal with the utmost coolness, would yet shudder at the thought of laming—not to speak of torturing to death—his fellow-man. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

⁵ It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular, and to defend animal life, as far as he dares do so.

Some instances must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of some of the conclusions they have arrived at—beginning with the Churchmen.

As already stated, the Church *exacts* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently for ever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has no independent soul, since it is annihilated with the body? For over two hundred years, ever since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and—taking the difficulty in hand—reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well authenticated as “the resurrection of our Lord Jesus Christ.”⁶ The Bollandists give instances without number. As Father Burigny, a hagiographer of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi—“I may be told, no doubt, that I am a *goose* myself to give credence to such ‘blue bird’ tales. I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain the statement that he resuscitated from death his master’s horse; from the biography of St. Nicolas of Tolentino—that he brought back to life a partridge, instead of eating it; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made *boiled* fishes, which he resuscitated, *swim in their sauce*; etc., etc. Above all he, the sceptic, will have to charge more than 100,000 eye-witnesses—among whom at least a few ought to be allowed some common sense—with being either liars or dupes.”

⁶ *De Beatificatione, etc.*, by Pope Benedict XIV.

A far higher authority than Father Burigny, namely, Pope Benedict (Benoit) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, Francois de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists. “Only he adds”—says Cardinal de Ventura who quotes him—“that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,⁷ as much as of the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas’ doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal; from which it follows that the resurrected brute was *not* altogether *identical* with what it had been before its death (*non idem omnino esse*).”⁸

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—“a kind of an *informal* soul”—as the Pope and the Cardinal tell us—is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is “an independent, ethereal and ever lasting entity.”

Besides the natural objection to such a proceeding being called a “miracle” produced by the saint, for it is simply God behind his back who “creates” for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks: “if the soul of the animal is so distinct (in its immateriality) from its body, we believe it hardly possible to avoid recognizing it as a spiritual principle, hence—an intelligent one.”

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a “well wound up clock-work,” according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes

⁷In scholastic philosophy, the word “form” applies to the immaterial principle *which informs or animates the body*.

⁸*De Beautificatione*, etc. I, IV, c. XI, Art. 6.

must be as materialism teaches us “properties of matter.” But if the animal is an “automaton,” why not Man? Exact science— anatomy, physiology, etc.,—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit of man “goeth upward” any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as any one.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial*, he refuses it at the same time the qualification of *spiritual*. Because, he says: “it would in such case imply *intelligence*, a virtue and a special operation reserved only for the human soul.” But as at the fourth Council of Lateran it had been decided that “God had created two distinct substances, the corporeal (*mundanam*) and the spiritual (*spiritualem*), and that something incorporeal must be of necessity spiritual St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says: “This soul of the brute is neither spirit, nor body; it is of a middle nature.”⁹ This is a very unfortunate statement. For elsewhere, St. Thomas says that “all the souls—even those of plants—have the substantial form of their bodies,” and if this is true of plants, why not of animals? It is certainly neither “spirit” nor pure matter, but of that essence which St. Thomas calls “a middle nature.” But why, once on the right path, deny it survivance—let alone immortality? The contradiction is so flagrant that De Mirville in despair exclaims, “Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council!”, and proceeds forthwith to contradict, as much as he dares, the “Angelic Doctor.”

The great Bossuet in his *Traite de la Connaissance de Dieu et de soi même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Cartesian “invention”—that of the automaton,—as “getting better out of the difficulty” than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting “such a miserable and puerile error.” And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too

⁹ Quoted by Cardinal de Ventura in his *Philosophie Chretienne*, Vol. II, p. 386. See also De Mirville, *Résurrections animales*.

refuses them intelligence and reasoning powers. “Bossuet,” he says, “is the more to be blamed, since he himself has said: ‘I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy.’” He is right there, for out of the “sentient matter” of the brain of the brute animal comes out quite naturally Locke’s *thinking matter*, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas’ doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot “die with the animal” any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas’ authority on any subject—though he contradicts himself elsewhere. “The soul of man is immortal, and the soul of the animal perishes,” he says (*Summa*, Vol. V. p. 164),—this, after having queried in Vol. II of the same grand work (p. 256) “are there any beings that re-emerge into nothingness?” and answered himself:—“No, for in the Ecclesiastes it is said: (iii. 14) Whatsoever GOD doeth, it shall be for ever. With God there is no variableness (James I. 17).” “Therefore,” goes on St. Thomas, “neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness (is annihilated); *there is naught in the creature that is annihilated*, for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures.”¹⁰

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. “No,” he remarks—“nothing is annihilated; it is a principle that has become with modern science a kind of axiom.”

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology,—only in the case of the soul of the animal? Even though *it had no intelligence*, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist’s objections to the animal having an intelligent and therefore an independent soul in him.

¹⁰ *Summa*—Drioux edition in 8 vols.

“Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal,” wrote Cicero, nearly two millenniums ago. We should understand well, Mr. Huxley contradicting the conclusion,—St. Thomas of Aquinas, the “king of the metaphysicians,” firmly believed in the miracles of resurrection performed by St. Patrick.¹¹

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediæval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discussed amply, however, on the intelligence and the instinct in animals.¹² Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes*, Paris, wrote upon the subject. “Descartes’ mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it every thing in his Zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts.” (Buffon, *Discourse on the Nature of Animals*, VII,

¹¹ St. Patrick, it is claimed, has Christianized “the most Satanized country of the globe—Ireland, ignorant in all save magic”—into the “Island of Saints,” by resurrecting “sixty men dead years before.” *Suscitavit sexaginta mortuos* (*Lectio* I. ii, from the *Roman Breviary*, 1520). In the M.S. held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*Descript. Hibern.* I. II, C. I), St. Patrick writes in an autograph letter: “To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should *resuscitate dead bodies reduced to ashes since many years.*” Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

¹² More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

p. 57.) But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory (*Id. Ibid.*, p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal “consulted its master, interrogated him, and understood perfectly every sign of his will.” (*Id. Ibid.*, Vol. X, *History of the Dog*, p. 2.)

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious Cuvier is right therefore in remarking in his turn, that “this new mechanism of Buffon is still less intelligible than Descartes’ automaton.”¹³

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of beehives by the bees, the raising of dams by the beaver in the middle of the naturalist’s dry floor as much as in the river, are all the deeds and effects of instinct forever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organs they

¹³ *Biographie Universelle*, Art. by Cuvier on Buffon’s Life.

happen to be torturing during their terrible vivisections. What is it but human pride that prompted Pope to say:

Ask for whose end the heavenly bodies shine;
 Earth for whose use? Pride answers, 'Tis for mine.
 For *me* kind nature wakes her genial power,
 Suckles each herb, and spreads out every flower.

* * * * *

For me the mine a thousand treasures brings;
 For me health gushes from a thousand springs;
 Seas roll to waft me, suns to light me rise;
 My footstool earth, my canopy the skies!

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the “absence of reflection, for the animal,” he says, “does not feel that he feels.” How does Buffon know? “It does not think that it thinks,” he adds, after having told the audience that the animal remembered, often deliberated, compared and chose!¹⁴ Who ever pretended that a cow or a dog could be an idealogist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts. How can Buffon or any one else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with intelligence; and once this is settled, we have but to repeat Thomas Aquinas’ definition of intelligence—the prerogative of man’s immortal soul—to see that the same is due to the animal.

But in justice to *real* Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines—the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

III

O Philosophy, thou guide of life, and discoverer of virtue!

—CICERO

Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom. —PLINY

THE destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of

¹⁴ *Discours sur la nature des Animaux.*

the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that “animal soul is *a Force*.”

“It is well established that the soul of the animal,” says their echo De Mirville,—“was produced *by the earth*, for this is Biblical. All the living and moving souls (*nephesh* or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; *i.e.*, from its immaterial force, as all forces are . . . those of the *sea*, of the *air*, etc., all of which are those *Elementary Principalities* (*principautés élémentaires*) of which we have spoken elsewhere.”¹⁵

What the Marquis de Mirville understands by the term is, that every “Element” in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes; Christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God’s permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. “It is a force,”—he says—that “we are asked to annihilate, the most *substantial* force on earth, called *animal soul*,” which, according to the Reverend Father Ventura, is¹⁶ “the most respectable soul after that of man.”

He had just called it an immaterial force, and now it is named by him “the most substantial thing on earth.”¹⁷

But what is this Force? George Cuvier and Flourens the academician tell us its secret.

“The form or the force of the bodies,” (form means soul in this case, let us remember,) the former writes,—“is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally.” To this Flourens observes: “In everything that has life, the form is more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form.”¹⁸

“Being,” as De Mirville remarks in his turn, “a magisterial prin-

¹⁵ *Esprits*, 2m. mem. Ch. XII, *Cosmolatrie*.

¹⁶ *Ibid.*

¹⁷ *Esprits*—p. 158.

¹⁸ *Longevity*, pp. 49 and 52.

ciple, a philosophical pledge of our immortality,”¹⁹ it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two “souls” are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit “Animal Resurrection” to a certain extent. Death being for him “simply the *temporary enveloping of the personality*,” he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. “For him,” says De Mirville, “resurrection²⁰ is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates.” In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousandfold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is effected by the forces of nature, whether blind or attached to minor intelligences subjected to man’s occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle*, the other a Satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: “I believe that the souls of the animals are imperishable, . . . and I find that nothing is better fitted to prove our own immortal nature.”²¹

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that “the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the animals have a soul, teaches us at the same time that they shall

¹⁹ *Resurrections*, p. 621.

²⁰ The occultists call it “transformation” during a series of lives and the final *nirvanic* Resurrection.

²¹ Leibnitz, *Opera philos.*, etc.

exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid foundation to it," etc. etc.²²

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesia*²³ or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws."²⁴

"The animals," he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with *respect*, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it. . . . as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted."

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states.²⁵ . . . And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can *neither be divided, nor decomposed, nor yet annihilated*. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man" . . .

²² See vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.

²³ From two Greek words—to *be born* and *reborn* again.

²⁴ See Vol. II *Palingenesis*. Also, De Mirville's *Resurrections*.

²⁵ We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

Our modern school of biologists has arrived at the theory of “automaton-man,” but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have *ever denied, on Biblical authority, an immortal soul to any animal*, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as “the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers.” Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul’s remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The apostle premises by saying (Romans viii. 16, 17) that “The spirit *itself*” (*Paramatma*) “beareth witness with our spirit” (*atman*) “that we are the children of God,” and “*if* children, then heirs”—heirs of course to the eternity and indestructibility of the

eternal or divine essence in us. Then he tells us that:

“The sufferings of the present time are not worthy to be compared *with the glory which shall be revealed.*” (v. 18.)

The “glory” we maintain, is no “new Jerusalem,” the symbolical representation of the future in St. John’s kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the “sons” and “the children of God” at the “last Resurrection”—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

“The earnest expectation of the creature waiteth for the manifestation of the sons of God.” (v. 19.)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the “sons of God,” for the manifestation of whom the whole creation longs? Are they the “sons of God” with whom “Satan came also” (see Job) or the “seven angels” of Revelations? Have they reference to Christians only or to the “sons of God” all over the world?²⁶ Such “manifestation” is promised at the end of every *Manvantara*²⁷ or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human “tide-wave of the following Round.”²⁸ But the main question with

²⁶ See *Isis*, Vol. I.

²⁷ What was really meant by the “sons of God” in antiquity is now demonstrated fully in the SECRET DOCTRINE in its Part I (on the Archaic Period)—now nearly ready.

²⁸ This is the orthodox Hindu as much as the esoteric version. In his Bangalore Lecture “What is Hindu Religion?”—Dewan Bahadoor Raghunath Rao, of Madras, says: “At the end of each *Manvantara*, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the *Vedas* . . . as soon as a *Manvantara* commences these laws are promulgated . . . and become binding . . . to the end of that *Manvantara*. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore, known as *Sishtacar*. They are also designated ‘*Sadachar*’ because such acts and precepts are only what always existed.”

This is the orthodox version. The secret one speaks of seven Initiates having attained Dhyanchohanship toward the end of the seventh Race on this earth, who are left on earth during its “obscurations” with the seed of every mineral, plant, and animal that had not

which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the “sons of God” or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now “waiteth” shall rejoice in the “manifestation of the sons of God.” Because, as St. Paul explains:

“The creature *itself (ipsa) also shall be delivered* from the bondage of corruption,” which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, “in the glorious liberty of the children of God” (v. 21).

And this “glorious liberty” can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum!* For says St. Paul—

“*We* know (“we,” the *Initiates*) that the whole creation, (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now.”²⁹ (v. 22.)

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By “until now,” is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:

“Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (v. 23.) Yes, it is we, men, who have the “first-fruits of the Spirit,” or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma

time to evolve into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, *Fifth Edition, Annotations*, pp. 146, 147.

²⁹ . . . *ingemiscit et parturit usque adhuc* in the original Latin translation.

is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanian form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered “from the bondage of corruption,” or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the “paragon” of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, “this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption.” Nor is St. Augustine’s suggestion any happier; for he offers the strange hypothesis that the “creatures,” spoken of by St. Paul, were “the infidels and the heretics” of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. “For,” says he, “in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from *death to come*.”³⁰ But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!) *i.e.*, the sun, the moon, the stars, the earth, etc. etc.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by

³⁰ *Cornelius*, edit. Pelagaud, I. IX, p. 114

polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint,—the “medium” of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul’s Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul’s dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

“We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente*, not *anima*, “Soul”)—and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so.”³¹

Unfortunately we do, and fail most ingloriously in this desire for “emigration” to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals forever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its “groans about the delay made for its emigration” into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul’s noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would

³¹ *Homélie XIV. Sur l’Épître aux Romains.*

be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY

Theosophist, January, February,
and March, 1886

WHY DO ANIMALS SUFFER?

Q. Is it possible for me who love the animals to learn how to get more power than I have to help them in their sufferings?

A. Genuine unselfish LOVE combined with WILL, is a “power” in itself. They who love animals ought to show that affection in a more efficient way than by covering their pets with ribbons and sending them to howl and scratch at the prize exhibitions.

Q. Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities are torture places for the animals who can be turned to any account for use or amusement by man! and these are always the most noble.

A. In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an offshoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets—“the believers in the efficacy of Karma,” (action, or good works)—an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now, they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:

. . . “Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidâna*) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answerable for the ceaseless and heartrending sufferings of our dumb companions.” . . .

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and sect in antiquity—the Brahmanical,

Egyptian, Chinese and finally, the purest as the noblest of all the existing systems of ethics, Buddhism—inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in its isolation, as a monument of the most gigantic *human* selfishness ever evolved by human brain, without one word in favor of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of “Creation,” interprets it as a proof that animals, as all the rest, were created for man! *Ergo*—sport has become one of the *noblest* amusements of the upper ten. Hence—poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man’s recreation. Hence also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.

“Has the prisoner ever killed *for his pleasure* animals?” inquired a Buddhist Judge at a border town in China, *infected* with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the affirmative, as the prisoner had been a servant in the employ of a Russian colonel, “a mighty hunter before the Lord,” the Judge had no need of any other evidence and the murderer was found “guilty”—justly, as his subsequent confession proved.

Is Christianity or even the Christian layman to be blamed for it? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious, ever-increasing selfishness in the Western civilized countries. What *can* we do?

Lucifer, May, 1888

IS SUICIDE A CRIME?

A LETTER AND A REPLY

THE *writer* in the London *Spiritualist* for November, who calls the “Fragments of Occult Truth” speculation-spinning, can hardly, I think, apply that epithet to *Fragment* No. 3, so cautiously is the hypothesis concerning suicide advanced therein. Viewed in its general aspect, the hypothesis seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as with those we have derived from science. The inference drawn from the two cases cited, *viz.*, that of the selfish suicide on the one hand, and of the unselfish suicide on the other, is that, although the after-states may vary, the result is invariably bad, the variation consisting only in the degree of punishment. It appears to me that, in arriving at this conclusion, the writer could not have had in his mind’s eye all the possible cases of suicide, which do or may occur. For I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad. I will put one case, perhaps the rarest of all rare cases, but not necessarily on that account a purely hypothetical one, for I KNOW at least one man, in whom I am interested, who is actuated with feelings, not dissimilar to these I shall now describe, and who would be deeply thankful for any additional light that could be thrown on this darkly mysterious subject.—(See *Editor’s Note* 1.)

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes his own worthlessness as a sentient human being, and that by continuing

a life of worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away. He tries to be useful, but—miserably and deplorably fails. What then is his remedy? Remember there is here “no sea of troubles” to “take arms against,” no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which therefore fails of its own primary purpose. Is his act not justifiable? Or must he also be the victim of that transformation into *spook* and *pisacha*, against which *Fragment* No. 3 utters its dread warning? (2.)

Perhaps, M. may secure at the next birth more favourable conditions, and thus be better able to work out the purpose of Being. Well, he can scarcely be worse; for, in addition to his being inspired by a laudable motive to make way for one who might be more serviceable, he has not, in this particular case, been guilty of any moral turpitude. (3.)

But I have not done. I go a step further and say that M. is not only useless, but positively mischievous. To his incapacity to do good, he finds that he adds a somewhat restless disposition which is perpetually urging him on *to make an effort* to do good. M. makes the effort—he would be utterly unworthy the name of man if he did not make it—and discovers that his incapacity most generally leads him into errors which convert the possible good into actual evil; that, on account of his nature, birth, and education, a very large number of men become involved in the effects of his mistaken zeal, and that the world at large suffers more from his existence than otherwise. Now, if, after arriving at such results, M. seeks to carry out their logical conclusion, *viz.*, that being morally bound to diminish the woes to which sentient beings on earth are subject, he should destroy himself, and by that means do the only good he is capable of; is there, I ask, any moral guilt involved in the act of anticipating death in such a case? I, for one, should certainly say not. Nay, more, I maintain, subject of course to correction by superior knowledge, that M. is not only justified in making away with himself, but that he would be a villain if he did not, at once and unhesitatingly, put an end to a life, not only useless, but positively pernicious. (4.)

M. may be in error; but supposing he dies cherishing the happy delusion that in death is all the good, in life all the evil he is capable of, are there in his case no extenuating circumstances to

plead strongly in his favour, and help to avert a fall into that horrible abyss with which your readers have been frightened? (5.)

M.'s, I repeat, is no hypothetical case. History teems with instances of worthless and pernicious lives, carried on to the bitter end to the ruin of nations. Look at the authors of the French Revolution, burning with as ardent a love for their fellowmen as ever fired the human breast; look at them crimson with innocent blood, bringing unutterable disasters on their country in Liberty's sacred name! apparently how strong! in reality how pitifully weak! What a woeful result of incapacity has been theirs? Could they but have seen with M.'s eyes, would they not have been his prototypes? Blessed, indeed, had it been for France, if they had anticipated M.?

Again, look at George III. of England, a well-meaning, yet an incapable Sovereign, who, after reigning for a number of years, left his country distracted and impoverished by foreign wars, torn by internal dissensions, and separated from a kindred race across the Atlantic, with the liberties of his subjects trampled under foot, and virtue prostituted in the Cabinet, in Parliament and on the Hustings. His correspondence with Lord North and others abundantly proves that to his self-sufficiency, well-meaning though it be, must be traced the calamities of Great Britain and Ireland, calamities from the effects of which the United Kingdom has not yet fully recovered. Happy had it been for England if this ruler had, like M., seen the uselessness of his life and nipped it, as M. might do, in the bud of its pernicious career!

AN INQUIRER

EDITOR'S NOTES

(1.) "Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual—who affirms that any man, under whatsoever circumstances, is called to put an end to his life,—is guilty of as great an offense and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reason-

ings are the fruits of *Avidya* mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of *Fragments* arrived at his conclusions only because he failed to keep before his mind's eye all the possible cases of suicide. The result, in one sense, is certainly invariable; and there is but one general law or rule for all suicides. But, it is just because "the after-states" vary *ad-infinitum*, that it is as erroneous to infer that this variation *consists only in the degree of punishment*. If the result will be *in every case* the necessity of living out the appointed period of sentient existence, we do not see whence "Inquirer" has derived his notion that "the result is invariably bad." The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD IF LIFE WAS SACRIFICED TO SAVE OTHER LIVES *and that there was no other alternative for it*. Let him read para. 7, page 313, in the September THEOSOPHIST, and reflect. Of course, the question is simply generalized by the writer. To treat exhaustively of all and every case of suicide and their after-states would require a shelf of volumes from the British Museum's Library, not our *Fragments*.

(2.) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. The instance chosen by "Inquirer" is not a happy one. There is a vast difference between the man who parts with his life in sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that *will* not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and nurse who stir not from the bed-side of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and *knows* he is so wasting it and yet is offering it day

after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother that throws herself before the wild beast, that attacks her children, to screen and give them the time to fly; all these *are not suicides*. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these *will* have to live in the *Kama Loka* their appointed life term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. Not so, surely in the case of the man instanced by “Inquirer.” Notwithstanding his assertion that “there is no moral cowardice whatever involved” in such *self-sacrifice*—we call it decidedly “moral cowardice” and refuse it the name of sacrifice.

(3 and 4.) There is far more courage to live than to die in most cases. If “M.” feels that he is “positively mischievous,” let him retire to a jungle, a desert island; or, what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to any one, work, in one way or the other, for the poor, the starving, the afflicted. If he does that, no one can “become involved in the effects of his mistaken zeal,” whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude and silence as can be commanded under the circumstances. Anything is better—even being called a *crazy philanthropist*—than committing *suicide*, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to, in a fit of insanity.

(5.) “Inquirer” asks whether his “M.” must also be victim of that transformation into *spook* and *pisacha*! Judging by the delineation given of his character, by his friend, we should say that, of all *suicides*, he is the most likely to become a séance-room *spook*. Guiltless “of any moral turpitude,” he may well be. But, since he is afflicted with a “restless disposition which is perpetually urging him on *to make an effort* to do good”—here, on earth, there is no reason we know of, why he should lose that unfortunate disposition (unfortunate because of the constant failure)—in the *Kama Loka*. A “mistaken zeal” is sure to lead him on to-

ward various mediums. Attracted by the strong magnetic desire of sensitives and spiritualists, "M." will probably feel "morally bound to diminish the woes to which these sentient beings (mediums and believers) are subject on earth," and shall once more *destroy*, not only himself, but his "affinities" the mediums.

Theosophist, November, 1882

IS FOETICIDE A CRIME?

THE articles in your paper headed "Is Suicide a Crime?" have suggested to my mind to ask another question, "Is Foeticide a crime?" Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jailbird, or a being for whom it would have been better "if he never had been born."

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of

people, I should be thankful to see it treated from the theosophical stand-point.

An "M.D." F.T.S.

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Editor's Note.—Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds:—"yet it is neither from the stand-point of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish fœticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kama-loka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the willful and sinful destruction of life, and interference with the operations of nature, hence —with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a fœtus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But fœticide is a crime against nature. Of course the skeptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle." But we do not write for skeptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

Theosophist, August, 1883

ANIMATED STATUES

TO whatsoever cause it may be due matters little, but the word *fetich* is given in the dictionaries the restricted sense of “an object selected temporarily for worship,” “a small idol used by the African *savages*,” etc., etc.

In his “Des Cultes Anterieurs à l’Idolatrie,” Dulaure defines Fetichism as “the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius.”

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetich may be an *idol* among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetich worshippers. Yet the theory that certain objects—statues, images, and *amulets* for example—serve as a temporary or even constant habitation to a “god,” “genius” or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world’s sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation “in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ,” would render the bread and wine and the communion cup along with them *fetiches*—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become—if the miracle be claimed as *genuine*—“the receptacle or dwelling” for a longer or shorter time of God or an “angel of God.”

It is only in the “Dictionnaire des Religions” (Article on *Fetichisme*) that a pretty correct definition may be found: “The word *fetich* was derived from the Portuguese word *fetisso*, “enchanted,” “bewitched” or “charmed”; whence *fatum*, “destiny,” *fatua*, “fairy,” etc.

Fetich, moreover, was and still ought to be identical with “idol”; and as the author of “The Teraphim of Idolatry” says, “Fetichism is the adoration of *any object*, whether inorganic or living, large or of minute proportions, *in which*, or, *in connection with which*,—any ‘spirit’—good or bad in short—an invisible intelligent power—has manifested its presence.”

Having collected for my “Secret Doctrine” a number of notes upon this subject, I may now give some of them *apropos* of the latest *theosophical* novel “A Fallen Idol,” and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites—the Jews,—were all idols and fetiches, whether called *Teraphim*, *Urim* and *Thummim*, Kabeiri, or cherubs, or the gods *Lares*. If, speaking of the *teraphim*—a word that Grotius translates as “angels,” an etymology authorized by Cornelius, who says that they “were the symbols of *angelic* presence”—the Christians are allowed to call them “the mediums through which *divine presence* was manifested,” why not apply the same to the idols of the “heathen”?

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an “animated” image of the Roman Church than he does in the “animated” fetich of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the xixth century—the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic “suggestion,” and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetiches? In chapter xxxi (*et seq*) of Genesis, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they

called their *gods*; and where also, in Haran, Rachel stole the images (*teraphim*) of her father Laban. Jacob may have forbidden the worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring “the gods of the Amorites” all the same (Joshua xxiv. 14, 15). The *teraphim*-gods of Laban exist to this day among certain tribes of Mussulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which are consulted on every occasion. The Rabbis explain that Rachel had no other motive for stealing her father’s *gods* than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving his home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls “statues foreseeing futurity” (*Asclepias*)?

Philo of Biblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid. (“Antiquities.”) In “More Nevochim” (1, iii) it is said that nothing resembled more those *portative and preserving* gods of the pagans (*dii portatiles vel Avertunci*) than those tutelary gods of the Jews. They were “veritable phylacteries or *animated* talismans, the *spirantia simulacra* of Apuleius (Book xi), whose *answers, given* in the temple of the goddess of Syria, *were heard* by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his Vol. iii, p. 494 “Edipus,” etc.) by showing that the *t* and the *s* (like the Sanskrit *s* and the Zend *h*) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim*, being absolute synonyms.

As to the use of these idols, Maimonides tells us (“More Nevochim,” p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were “all that was useful and salutary for them.”

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astromagic; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino¹ puts in the mouth of the sage Gamaliel, St. Paul's master (or *guru*), the following words, which he quotes, he says, from his "Capito," chap, xxxvi: "They (the possessors of such necromantic *teraphim*) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an *evil* spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they *conversed with it*"

The learned Marquis de Mirville believes that it was just such ex-human *fetiches* that were meant by Philostratus, who gives a number of instances of the same. "There was the head of Orpheus"—he says—"which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmius which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Cencidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, &c." ("Pn. des Esprits," Vol. iii, 29 Memoir to the Academy, p. 252.)

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. "Semele, the daughter of Cadmus, having, in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow *the custom of his country* and to give it (the babe) a *supermundane* origin *which would make it live after death*, enclosed its body within a gold statue, and made of it an idol for which a special cult and rites were established." (Diodorus, lib. i. p. 48.)

As Freret, in his article in the "Memoires de l'Academie des Inscriptions," Vol. xxiii, p. 247—pointedly remarks, when com-

¹ Ugolino—"Thesaur"—Vol. xxiii, p. 475.

menting upon the above passage: “A singular thing, deserving still more attention, is that the said *consecration* of Semele’s baby, which the *Orphics* show as having been the custom of Cadmus’ ancestors—is *precisely the ceremony described by the Rabbis*, as cited by Seldenus, with regard to the *teraphim* or household gods of the Syrians and the Phœnicians. There is little probability, however, that the Jews should have been acquainted with the *Orphics*.”

Thus, there is every reason to believe that the numerous drawings in Father Kircher’s *Œdipus*, little figures and heads with metallic laminas protruding from under their tongues, which hang entirely out of the heads’ mouths, are real and genuine *teraphims*—as shown by de Mirville. Then again in Le Blanc’s “Religions,” (Vol. iii, p. 277), speaking of the Phœnician *teraphim*, the author compares them to the Greco-Phrygian *palladium*, which contained human relics. “All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundi*—the Mundane Soul—was killed,” he says; “his head was embalmed *and its soul was fixed in it, as it is averred, by the power of magic and enchantments.*” After which followed the usual process, the gold lamina, etc., etc.

Now this is terrible BLACK MAGIC, we say; and none but the *dugpas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the “St. Bartholomew Massacre.” The story is given by Bodin, in his famous work on Sorcery “*Le Demonomanie, ou Traité des Sorciers*” (Paris, 1587); and it is quoted in “*Isis Unveiled*” (Vol. ii, p. 56). Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his “Brazen Oracular Head.” These heads and other *talking* statues, trophies of the magical skill of monks and bishops, were fac-similes of the *animated* gods of the ancient temples. Benedict IX, John XX, and the VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all—aye, even to their knowledge of *black art* inclusively—one of their advocates of modern times, namely, the

Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbologists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: “We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews, (their *human* teraphim and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that ‘the head’ consulted by the Scandinavian Odin in every difficult affair was a *teraphim* of the same (magic) class. And that *in which we believe still more*, is, that all *those mysterious disappearances and abductions of small (Christian) children*, practised at all times and even in our own day by the Jews—are the direct consequences of those ancient and barbarous necromantic practices . . . Let the reader remember the incident of Damas and Father Thomas.” (“Pneum des Esprits,” Vol. iii, p. 254.)

Quite clear and unmistakeable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make *oracular* heads with them, for purposes of sorcery! Where will bigotry and intolerance with their *odium theologicum* land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either “gods” or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the *likeness of any person*, in whatever form and mode, of whatever material, *may be turned into a deadly weapon against the original by a really learned practitioner of the black art*. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was *murder contemplated*, pure and simple. “Thou shalt not draw the *vital spirits* of thy enemy, or of any person into his *simulacrum*,” for “this is a heinous crime against nature.” And again: “Any object into which the *fiat* of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant. . . . An expert (in magic) has to be called

to purify it.” (“Pract. Laws of Occult Science,” Book v, Coptic copy.)

In a kind of “Manual” of Elementary Occultism, it is said: “To make a bewitched object (*fetich*) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil”—(follow instructions, unnecessary in a publication).²

That which is called “vital spirits” is the astral body. “Souls, whether united or separated from their bodies, *have a corporeal substance inherent to their nature*,” says St. Hilarion. (“Comm, in Matth.” C. v. No. 8.) Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, *and then fixed within* any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, &c. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts—the heart, for instance—the original may be sympathetically killed, without any one being able to detect the cause of it. The Egyptians, who separated man (*exoterically*) into three divisions or groups—“mind body” (pure spirit, our 7th and 6th prin.); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (*prana and sthula sarira*), called forth in their theurgies and evocations (for divine *white magical* purposes, as well as for those of the black art) the “spectral soul,” or astral body, as we call it.

“It was not the soul itself that was evoked, but its *simulacrum* that the Greeks called *Eidôlon*, and which was the middle principles between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the *divine* soul alone (spirit) which would participate in the glory of celestial light, but also the *sensitive* soul.” (Psellus, in Scholiis, in Orac.)

Translated into our Theosophical phraseology, the above refers to Atma and Buddhi—the vehicle of spirit. The Neo-Platonics, and even Origen,—“call the astral body *Augoeides* and *Astroeides*, *i.e.*, one having the brilliancy of the stars.” (“Sciences Occultes,” by Cte. de Resie, Vol. ii, p. 598-9.)

Generally speaking, the world’s ignorance on the nature of the

²The author of “A Fallen Idol,”—whether through natural intuition or study of occult laws it is for him to say—shows knowledge of this fact by making Nebelsen say that the *spirit* of the tirthankar was paralyzed and torpid during the time his idol had been buried in India. That *Eidôlon* or Elementary could do nothing. See p. 295.

human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all—an easy way of cutting the gordian knot of the difficulty—the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists—those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings—whether *ghosts* of once living men, angels, spirits, or elementals,—have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?

4. Is it in the power of any Adept, Yogi or Initiate, *to fix* such entities, whether by *White* or *Black* magic, in certain objects?

5. What are the various conditions (save Nirvana and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my “Secret Doctrine.” I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as “A Fallen Idol” on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such *post-mortem* pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no *superstition* founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an *eidolon*, whose individuality is all centered after death in his *personal* EGO

—should be attracted to the remains of the body that was his, during life;³ and in case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The “vampire” theory, can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become *vampires*, have *special exorcismal rites* established for them by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the “spectral soul” was the vehicle of the divine soul and the pure spirit. But, as soon as *the flames had devoured* the physical envelope, the spiritual soul, separating itself from the *simulacrum* of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidôlon *descended* into the regions of Hades (*limbus*, purgatory, or *Kama loka*). “I have terminated my earthly career,” exclaims Dido, “my glorious spectre (astral body), the IMAGE of my person, will now descend into the womb of the earth.”⁴

“*Et nunc magna mei sub terras ibit imago*” (“Eneid,” lib. iv, 654).

Sabinus and Servius Honoratus (a learned commentator of Virgil of the vith cent.) have taught, as shown by Delris, the demonlogian (lib. ii, ch. xx and xxv, p. 116), that man was composed, *besides his soul*, of a shadow (*umbra*) and a body. The *soul* ascends to heaven, the *body* is pulverized, and the *shadow* is plunged in *Hades*. . . . This phantom—*umbra seu simulacrum*—is not a *real* body, they say: it is the *appearance* of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same

³ Even burning does not affect its interference or prevent it entirely—since it can avail itself of the ashes. *Earth* alone will make it powerless.

⁴ Which is not the *interior* of the earth, or *hell*, as taught by the anti-geological-theologians, but the cosmic matrix of its region—the astral light of our atmosphere.

shadow in the phantom of Patroclus, who perished, killed by Hector, and yet “Here he is—it is *his face*, his voice, his blood still flowing from his wounds!” (See “Iliad,” xxiii, and also “Odyssey,” i, xi.) The ancient Greeks and Latins had two souls—*anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal and the divine.

As to our *Kama loka*, Ennius, says Lucretius—“has traced the picture of the sacred regions in Acherusia, where dwell *neither our bodies nor our souls*, but only our simulacres, whose pallidity is dreadful to behold!” It is amongst those *shades* that divine Homer appeared to him, shedding bitter tears *as though the gods had created that honest man for eternal sorrow only*. It is from the midst of that world (*Kama loka*), which *seeks with avidity communication with our own*, that this *third* (part) of the poet, his *phantom*—explained to him the mysteries of nature. . . .⁵

Pythagoras and Plato both divided soul into two representative parts, independent of each other—the one, the rational soul, or *λογον*, the other, *irrational*, *αλογον*—the latter being again subdivided into two parts or aspects, the *θυμικον*, and the *επιθυμικον*, which, with the divine soul and its spirit and the body, make the *seven* principles of Theosophy. What Virgil calls *imago*, “image,” Lucretius names—*simulacrum*, “similitude” (See “De Nat. rerum” I), but they are all names for one and the same thing, the *astral body*.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (*a*) the astral or materialized figure of the dead is neither *the soul*, nor the *spirit*, nor the *body* of the deceased personage, but simply the *shadow* thereof, which justifies our calling it a “shell”; and (*b*) unless it be an *immortal God* (an angel) who animates an object, it can never be a *spirit*, to wit, the SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, *earth-bound* ego, or an *irrational* shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself to his

⁵. . . . Esse Acherusia templa

Quo neque permanent anime, neque corpora nostra,

Sed quædam simulacra, modis pallentia miris,

Unde sibi exortam semper florentis Homeri

Commemorat speciem lacrymas et fundere salsas

Cæpisse, et rerum naturam, expandere dictis.

son: “No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!”

Ουσυγ Οδυσσευς εσσι πατηρ εμοσ αλλαμε δαιμων θελγει “Odyssey,”
xvi, 194

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or—human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

H. P. BLAVATSKY

Note.—As a corroboration of the theory that a great volume of psychic force may be concentrated in an object of worship, we may add the following biblical narrative of the overthrow of the image of the idol Dagon, in its own temple, by the superior power of the Hebraic ark. It runs thus:

When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

(I Sam. v. 3 and 4.)

O.

Theosophist, November, 1886

CHINESE SPIRITS

THE following notes have been collected partly from an old work by a French missionary who lived in China for over forty years; some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Hue to the Chevalier Des Mousseaux and the Marquis De Mirville—for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired “semblances.” This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:

Bis duo sunt hominis: manes, caro, spiritus, umbra:
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit.

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This “soul” is divided by its nature and actions into two principal parts: the LING and the HOUEN. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an “upper” *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man’s life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two “substances,” which correspond, as is evident, to our Buddhi, the divine “upper” *ling*; to Manas, the lower *ling*, whose twin, the *houen*, stands for Kama-rupa—the body of passion, desire and evil; and then we

have in the “mixed being” the outcome or progeny of both *ling* and *houen*—the “Mayavi,” the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course *Prâna*, the life-principle or vital form. Now, when man dies, the following takes place:—the “upper” *ling* ascends heavenward—into *Nirvâna*, the paradise of *Amitâbha*, or any other region of bliss that agrees with the respective sect of each Chinaman—carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle); the body and *its* principle vanish gradually and are annihilated; remain the *ling-houen* and the “mixed being.” If the man was good, the “mixed being” disappears also after a time; if he was bad and was entirely under the sway of *houen*, the absolutely evil principle, then the latter transforms his “mixed being” into *koueïs*—which answers to the Catholic idea of a damned soul¹—and, imparting to it a terrible vitality and power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the millions of deceased “unbaptized” Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. “The *koueïs*, being naturally wicked,” says the *Memoire*, “do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help

¹ The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *hien*—an absolute saint (a *Nirvance* when joined entirely with the “Dragon of Wisdom”).

of those elements and atoms, and of the vapours from corpses, that they form for themselves *visible and fantastic bodies* to deceive and frighten men with. . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation” (read, being baptized), “. . . and of forcing them to become damned as they themselves are” (p. 222, *Memoires concernant l’histoire, les sciences, les arts, les mœurs, etc., des Chinois, par les Missionnaires de Pekin, 1791*).²

This is how our old friend, the Abbé Hue, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen*. “What is the *houen* is a question to which it is difficult to give a clear answer. . . . It is, if you so like it, something vague, something between *a spirit, a genii, and vitality*” (see Huc’s *Voyage à la Chine*, vol. II, p. 394). He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus re-formed on the day of resurrection. This answers well enough the Christian idea of one body and merely *one* personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that “very cunning creature” might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the “elementary” are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere—then man—as just shown by the *ling* or

² According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it—led to the discomfort and pain of its *astral* (Linga Sarira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. “Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear” (see Porphyry, *Sacrifice*). St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations. “Patet quod animæ illæ quæ, post mortem, adhuc, relicta corpora diligunt, quemadmodum animæ sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa *cognatum* aliquod eos alliciens,” etc. See Cornelius Agrippa *De Occulta Philosophia*, pp. 354-5; *Le Fantôme Humain* by Des Mousseaux. Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tântrikas*. Thus modern sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author’s conclusions, by P. Thyrée, *Loca Infesta*, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.

houen—would be possessed of the double faculty of experiencing a *simultaneous and distinct feeling* of two contraries—*bliss and torture*. The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium*, they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the “shell of the *false personality*.”³

There is but *one* real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.⁴

The *houen*, to return to it, is said to be the terror of men; in China, “that horrid spectre” troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as “spirits” are shown to do in Europe and America—the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulae used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see *Les Mediateurs de la Magie*, p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the

³ See Lucretius *De Nat. Rerum* I, 1, who calls it a *simulacrum*.

⁴ Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phren*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De Vit. Clar. Viri*. I., 8, 30) gives the common belief that the animal soul, *phren*—*φρηνη*, generally the diaphragm—resided in the stomach, Diogenes calling the *anima bruta θυμος*. Pythagoras and Plato also make the same division, calling the divine or rational soul *λογον* and the irrational *ωλογον*. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these “souls” and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality—the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wroth with the late Baron Dupotet, who places an intelligent “spirit” in each of our organs, simply because he is unable to grasp the Baron’s idea.

victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the *houen* reproduces on *its* body the wounds or lesions received by the murdered man—the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulæ of such evocations, and even the name of the murderer may be forced from the complacent *houen*. In this the Chinamen were followed by Christian nations however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. “The wounds of a murdered man will re-open at the approach of his murderer” says a jurisprudential work (Binsfeld, *De Conf. Malef.*, p. 136).

“The *houen* can neither be buried underground nor drowned; he travels *above* the ground and prefers keeping at home.”

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China⁵, tells of the “heathen Chinees” most extraordinary stories with regard to this subject. “Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the *lar*; and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes*; the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two *houens* will keep quiet”—if *they are those of adults, nota bene*.

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion: Man is a *triple*, and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one. “I call the soul’s *idol* that power which vivifies and governs the body, whence are derived the senses, and through which the soul displays the strength of the senses and FEEDS A BODY WITHIN ANOTHER BODY” (*Magie Dévoilée*, Dupotet, p. 250).

⁵ *Annales de la propagation de la foi*, No. 143; July, 1852.

“Triplex unicuique homini dæmon, bonus est proprius custos,” said Cornelius Agrippa, from whom Dupotet had the idea about the “soul’s *idol*.” For Cornelius says: “Anima humana constat mente, ratione et *idolo*. Mens illuminat rationem; ratio fluit in idolum; idolum autem animæ est supra naturam quæ *corporis et animæ* quodam modo *nodus est*. Dico autem animæ idolum, *potentiam* illam *VIVICATIVAM et reetricem corporis* sensuum originem, per quam . . . alit in corpore corpus” (*De Occulta Philos.*, pp. 357, 358).

This is the *houen* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of “A Fallen Idol” (*Theosophist*, Sept., 1886, p. 793)—whether meant seriously or otherwise by the writer—that “if the rules [or mathematical proportions and measurements] are not accurately followed in every detail, an *idol* is liable to be taken possession of by some powerful evil spirit”—is quite true. And as a moral law of nature—a counterpart to the mathematical—if the rules of harmony in the world of causes and effects are not observed during life, then our *inner* idol is as liable to turn out a maleficent demon (a *bhoot*) and to be taken possession of by other “evil” spirits, which are called by us “Elementaries” though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes—a whole library!—to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or “god,” that had appeared that was not a *ferouer*, an *impostor*, a *usurpator*—Satan, in short, in one of his masquerades—there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. “A *god* who eats and drinks and receives sacrifice and honour can be but an evil spirit” argues De Mirville. “The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air” [ether?], teaches Des Mousseaux (*Le Monde magique*, p. 287). “And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons.”

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same—if

“good appetite” be a sign of Satanic nature. And it is the same Des Mousseaux who, unconsciously, lays, for himself and his religion, a trap. “See,” he exclaims, “the angels of God descend under the green trees near Abraham’s tent. They eat *with appetite* the bread and meat, the butter and the milk prepared for them by the patriarch” (*Gen.* xviii, 2, *et seq.*). Abraham dressed a whole “calf tender and good” and “they did eat” (v. 7 and 8); and baked cakes and milk and butter besides. Was their “appetite” any more *divine* than that of a “John King” drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured; she knows the difference between the three, and judges by their bodies. Let us see. “These [the Biblical] are real, genuine spirits”! Angels, beyond any doubt (*certes*), argues Des Mousseaux. “Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight” (p. 388).

So can a “John King” we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

H. P. B.

Lucifer, November, 1891

NATURE'S HUMAN MAGNETS

IF any of us now-a-days ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali Yug, the spiritual night-time of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, *viz.*, that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali Yug but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illuminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times. Our own views are well-known—we do not believe a "miracle" ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time; that these are natural; and that when this fact filters into the consciousness of materialistic skeptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell any one about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been sur-excited, your nerves are hallucinated, a "glamour" has been cast over you. If the phenomenon has left behind a positive, tangible, undeniable proof then comes the sceptic's last resource —*confederacy*, involving an amount of expenditure, time and trouble totally incommensurate with the results to be hoped for,

and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move on and say that we have seen phenomena and account for them under this very law, this presumptuous science having never seen your phenomenon denies both your premise and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science, until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all. If we but wait with patience we shall see some day a majority of the professors coming over to the side where Hare, De Morgan, Flammarion, Crookes, Wallace, Zöllner, Weber, Wagner, and Butlerof have ranged themselves, and then, though "miracles" will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. These circumscribing barriers are being vigorously assaulted just now at St. Petersburg. A young girl-medium is "shocking" all the wisecracs of the University.

For years mediumship seemed to be represented in the Russian metropolis but by American, English and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good-looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the Police *Gazette* from

which we quote the report of the District Police Officer sent to investigate certain facts of *diablerie*. For this innocent young creature has just become the victim of “the weird doings of some incomprehensible, invisible agency,” says the report.

November 3, 1880, accompanied by a farm-servant, she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbor's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head, laughingly remarked, “whoever you are, fill it with potatoes and so help me!” In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a rapidity that if we were to translate the entire official Report it might fill this whole issue of the *Theosophist*. We will cite but a few.

From the moment she left the cellar the invisible “power” which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tureens and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbor place herself for a moment's rest on the girl's bed, than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position.

One day, having gone to the shed to do her usual evening work of feeding the cattle, Pelagueya, after performing her duty, was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriating bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window-frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was called of course—as though priests knew anything of magnetism!—but with no good results: a couple of pots danced a jig on the shelf, an oven-fork went stamping and jumping on the floor, and a heavy sewing-machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighboring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round, struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution in which she was brought up. This gentleman, returning with the girl on the following day, was made a witness to the pranks of the same force, called in the Police, and, after a careful inquest, had a *proces verbal* signed by the authorities, and departed.

This case having been narrated to a spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially-noted facts are being reprinted in every Russian daily organ of note. The prologue finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

“A new star on the horizon of spiritism has suddenly appeared at St. Petersburg—one Mlle. Pelagueya”—thus speaketh an editorial in the *Novoye Vremya*, January I, 1881. “The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout spiritualist seems to have been *upset* by them—literally and by the agency of a heavy table.” “But,” adds the paper, “the spiritual victims do not seem to have felt in the least annoyed by such *striking* proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) than, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force.”

In the *St. Petersburg Gazette*, a merry reporter gives the following details:—“Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given above), not very pretty, but with a sympathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a ‘first class Spiritistic Star’ as they call her. And, indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance of magnetic aura; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a séance at which were present the most noted spiritualists and mediums of the St. Petersburg *grand monde*,¹ occurred the following. Having placed themselves with Pelagueya

¹ We seriously doubt whether there ever will be more than there are now believers in Spiritualism among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in “spirits.”

around a table, they (the spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aërial jumps that the terrified spiritists had to take to their heels and left the room in a hurry.”

Most opportunely, while the above case is under consideration, there comes from America the account of a lad whose system appears to be also abnormally charged with vital magnetism. The report, which is from the *Catholic Mirror*, says that the boy is the son of a Mr. and Mrs. John C. Collins, of St. Paul, in the state of Minnesota. His age is ten years and it is only recently that the magnetic condition has developed itself—a curious circumstance to be noted. Intellectually he is bright, his health is perfect, and he enters with zest into all boyish sports. His *left* hand has become “a wonderfully strong magnet. Metal articles of light weight attach themselves to his hand so that considerable force is required to remove them. Knives, pins, needles, buttons, etc., enough to cover his hand, will thus attach themselves so firmly that they cannot be shaken off. Still more, the attraction is so strong that a common coalscuttle can be lifted by it, and heavier implements have been lifted by stronger persons taking hold of his arm. With heavy articles, however, the boy complains of sharp pains darting along his arm. In a lesser degree his left arm and the whole left side of his body exerts the same power, but it is not at all manifest on his right side.”

The only man who has thrown any great light upon the natural and abnormal magnetic conditions of the human body is the late Baron von Reichenbach of Vienna, a renowned chemist and the discoverer of a new force which is called *Odyle*. His experiments lasted more than five years, and neither expense, time nor trouble were grudged to make them conclusive. Physiologists had long observed, especially among hospital patients, that a large proportion of human beings can sensibly feel a peculiar influence, or aura, proceeding from the magnet when downward passes are made along their persons but without touching them. And it was also observed that in such diseases as St. Vitus’s dance (chorea), and various forms of paralysis, hysteria, &c., the patients showed this sensitiveness in a peculiar degree. But though the great Ber-

zelius and other authorities in science had urged that men of science should investigate it, yet this most important field of research had been left almost untrodden until Baron Reichenbach undertook his great task. His discoveries were so important that they can only be fully appreciated by a careful reading of his book, *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force*;—unfortunately out of print, but of which copies may be occasionally procured in London, second-hand.

For the immediate purpose in view, it needs only be said that he proves that the body of man is filled with an aura, “dynamide,” “fluid,” vapour, influence or whatever we may choose to call it; that it is alike in both sexes; that it is specially given off at the head, hands, and feet; that, like the aura from the magnet, it is polar; that the whole left side is positive, and imparts a sensation of warmth to a sensitive to whom we may apply our left hand, while the whole right side of the body is negative, and imparts a feeling of coolness. In some individuals this vital magnetic (or, as he calls it, Odylic) force is intensely strong. Thus, we may fearlessly consider and believe any phenomenal case such as the two above-quoted without fear of outstepping the limits of exact science, or of being open to the charge of superstition or credulity. It must at the same time be noted that Baron Reichenbach did not find one patient whose aura either deflected a suspended magnetic needle, or attracted iron objects like lodestone. His researches, therefore, do not cover the whole ground; and of this he was himself fully aware. Persons magnetically surcharged, like the Russian girl and the American boy, are now and then encountered, and among the class of mediums there have been a few famous ones. Thus, the medium Slade’s finger, when passed either way over a compass, will attract the needle after it to any extent. The experiment was tried by Professors Zöllner and W. Weber (Professor of Physics, founder of the doctrine of Vibration of Forces) at Leipzig. Professor Weber “placed on the table a compass, enclosed in glass, the needle of which we could all observe very distinctly by the bright candlelight, while we had our hands joined with those of Slade” which were over a foot distant from the compass. So great was the magnetic aura discharging from Slade’s hands, however, that “after about five minutes the needle began to swing violently in arcs of from 40° to 60° till at length it

several times turned completely round.” At a subsequent trial, Professor Weber succeeded in having a common knitting-needle, tested with the compass just before the experiment and found wholly unmagnetized, converted into a permanent magnet. “Slade laid this needle upon a slate, held the latter under the table . . . and in about four minutes, when the slate with the knitting-needle was laid again upon the table, the needle was so strongly magnetised at one end (and *only* at one end) that iron shavings and sewing-needles stuck to this end; the needle of the compass could be easily drawn round in a circle. The originated pole was a south pole, inasmuch as the north pole of the (compass) needle was attracted, the south pole repelled.”²

Baron Reichenbach’s first branch of inquiry was that of the effect of the magnet upon animal nerve; after which he proceeded to observe the effect upon the latter of a similar aura or power found by him to exist in crystals. Not to enter into details—all of which, however, should be read by every one pretending to investigate Aryan science—his conclusion he sums up as follows: “With the magnetic force, as we are acquainted with it in the lodestone and the magnetic needle, that force (“Odyle”—the new force he discovered) is associated, with which, in crystals, we have become acquainted.” Hence: “*The force of the magnet is not, as has been hitherto taken for granted, one single force, but consists of two, since, to that long known, a new hitherto unknown, and decidedly distinct one, must be added, the force, namely, which resides in crystals.*” One of his patients was a Mlle. Nowotny, and her sensitiveness to the auras of the magnet and crystal was phenomenally acute. When a magnet was held near her hand it was irresistibly attracted to follow the magnet wherever the Baron moved it. The effect upon her hand “was the same as if some one had seized her hand, and by means of this drawn or bent her body towards her feet.” (She was lying in bed, sick, and the magnet was moved in that direction.) When approached close to her hand “the hand adhered so firmly to it, that when the magnet was raised, or moved sideways, backwards, or in any direction whatever, *her hands stuck to it, as if attached in the way in which a piece of iron would have been.*” This, we see, is the exact reverse of the phenomenon in the American boy Collins’ case, for, instead of his hand being attracted to anything, iron objects, light and heavy, seem attracted irresistibly to his hand,

² *Transcendental Physics*, p. 47.

and *only his left hand*. Reichenbach naturally thought of testing Mile. Nowotny's magnetic condition. He says: "To try this, I took filings of iron, and brought her finger over them. *Not the smallest particle adhered to the finger*, even when it had just been in contact with the magnet. . . . A magnetic needle finely suspended, to the poles of which I caused her to approach her finger alternately, and in different positions, did not exhibit the slightest tendency to deviation or oscillation."

Did space permit, this most interesting analysis of the accumulated facts respecting the occasional abnormal magnetic surcharge of human beings might be greatly prolonged without fatiguing the intelligent reader. But we may at once say that since Reichenbach³ proves magnetism to be a compound instead of a simple force, and that every human being is charged with one of these forces, Odyle; and since the Slade experiments, and the phenomena of Russia and St. Paul, show that the human body does also at times discharge the true magnetic aura, such as is found in the lodestone; therefore the explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly known as magnetism. *There is, therefore, nothing whatever of supernatural in the cases*. Why this happens is, we conceive, quite capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

Theosophist, April, 1881

³Reichenbach, *op. cit.*, pp. 25, 46, 210.

A PSYCHIC WARNING

BY A. CONSTANTINE, ESQ.

CAN any of the numerous readers of the *Theosophist* enlighten me as to the influence that acted on me on the occasion alluded to below? I certainly emphatically deny that there was a spirit manifestation, but there was beyond doubt some singular agency at work, which I have not up to this time been able to comprehend or explain.

After having been in a certain school with another boy of about the same age as myself we parted, and only met again after the lapse of about thirty-five years. It was at Agra, where he was a Deputy Collector and I, head-clerk in the same office. Our friendship was renewed, and we soon became very much attached to each other; in fact, we had no secrets between us. Thus we continued to be for several years, and almost every day saw each other. I had occasion during the Dasara Holidays to visit my brother-in-law, an opulent land-holder at Meerut, and on my return related to my friend the festivities that had been observed there. My friend promised that, if he could possibly manage, he would also accompany me to my brother-in-law's at the next Dasara vacation. In the interval, and particularly when the vacation approached, we repeatedly discussed our plans, and when the time drew near we made all arrangements for fulfilling our engagement. But on the last working day in the office when I asked my friend to meet me that evening at the appointed time at the railway station with his luggage, to my utter astonishment and disappointment he told me that he was very sorry for being unable to go with me in consequence of his family having been recommended for a change, and he was going with them to Rambagh (a sanitarium on the other side of Agra). On parting he shook hands with me and again expressed his sorrow, and said that "though absent in body he would be present in thought and spirit with me." On our way in the train I arranged with my wife to go to Meerut first, and after remaining four days there to go off to Delhi where she had never been, stop a couple of days there, and on our return to pass a day at Allyghur with a relation, and then to return home to Agra a day prior to the

opening of my office. The programme was finally settled between us. The two days after our arrival at my brother-in-law's were spent most pleasantly. Early on the morning of the third day after partaking of some refreshments we sat together to think of amusements for the night, when all of a sudden a curious sensation came over me, I felt dull and melancholy, and told my brother-in-law that I must return to Agra immediately. He was extremely surprised. As I had agreed to spend that and the following day with him, the whole family remonstrated with me for my abrupt proposal, and naturally concluded that something or other had given me offense. But all persuasions to detain me, even for that day, proved ineffectual, and in another hour I was with my luggage on the Meerut Railway Station. Before we took tickets for Agra, my wife urged me to go only as far as Ghaziabad (whence the train branches off to Delhi). I did so, but no sooner was the train in motion than the longing to go to Agra again returned. Without taking any further course, I took on our arrival at Ghaziabad tickets direct for Agra. This surprised my wife very much, in fact she felt dismayed, and we sat all the way to Allyghur without exchanging even so much as a sentence. At Allyghur she was inexorable in her entreaties to see her relations. I sent her over there, but I could not be persuaded to accompany her, and proceeded to Agra, where on my arrival at night, I was thunderstruck with the dreadful news that my friend had suddenly died that very morning from apoplexy at Rambagh, probably about the time I was taking refreshments at Meerut. The next morning I was present to witness the last remains of my dear friend committed to his last resting-place. Every one present at the funeral, who knew that I was not to have returned to the station before the office opened, plied me with questions as to how I came to hear of the sad bereavement, and who it was that had telegraphed to me. But I candidly confess that no other communication or message was ever sent to me or even attempted—save a depression in spirits, a longing and restless desire to be present at Agra as quickly as possible.

Note by the Editor.—No need of attributing the above “warning” to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied “spirits” or entirely and intentionally *ignored*. By saying this we do not intend at all de-

prising the spiritual theory of its *raison d'être*. But beside that theory there exist other manifestations of the same psychic force in man's daily life, which is generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which, even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention—in an experimental and scientific spirit of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully analyze these, omitting no details trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to every one through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*. Another instance,—A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens. A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case

it was the fault of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, “my late friend’s thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra.” Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in “thought and spirit”? And that leads to the positive inference that his thought was strongly pre-occupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidolon*. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the *image*, or the so-called “ghost” of his deceased friend before him. For that “ghost” would have been neither the conscious spirit nor the soul of the dead man; but simply his short—for one instant—*materialized* thought projected unconsciously and by the sole power of his own intensity in the direction of him who occupied that THOUGHT.

Theosophist, June, 1881

THEOSOPHY AND SPIRITUALISM

A Calcutta correspondent asks:

(a) Is Occultism a science *akin* to Spiritualism?

(b) What are the principal points in which the Theosophists and the Spiritualists differ?

(c) Can a Spiritualist call himself a Theosophist without altering his faith? and *vice versa*?

(d) I understand you do not believe in Spiritualism—then how is it that a *Spiritualist* has been elected President for the Bengal Branch of the *Theosophical Society*?

To which we answer:—

(a) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.

(b) The difference is in our theories to account for the phenomena. We say they are *mainly*, though not *always*, due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.

(c) Yes; many excellent persons are both, and none need alter his faith.

(d) We do believe in the phenomena, but not as to their cause—as above remarked. There being no religious or other test—other than that of good moral character and sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the Venerable Babu Peary Chund Mitra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most *spiritual* Theosophist and most *theosophic* Spiritualist we have ever met.

Theosophist, August, 1882

AN ASTRAL PROPHET

EVERY educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work "The War in Caucasus." In volume II, chapter *The period of Yermoloff* (pp. 829-30-31 and 832) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 19th, 1861, he died in his 85th year, seated in his favorite arm-chair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible to better express the feelings of Russia at the news of this death than by quoting the obituary notice from the (Russian) Daily "Caucasus," which did not say a word more than was deserved.

On April the 12th, at 11³/₄ a.m., at Moscow, the Artillery General, famous throughout Russia—Alexéy Petrovitch Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero,—the pride and ornament of the Russian army and nation. We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term.

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say

good bye, and found myself unable to conceal my emotion at parting.

“Fear not,” he said to me, “we will yet meet; I shall not die before your return.”

This was eighteen months before his death.

“In life and death God alone is the Master!” I observed.

“And I tell you most positively that my death will not occur in a year, but a few months later”—he answered, “Come with me” —and with these words he led me into his study; where, getting out of a locked chest a written sheet of paper, he placed it before me, and asked—“whose handwriting is this?” “Yours,” I said. “Read it then.” I complied.

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events. He followed me in my reading, and when I was at the last paragraph, he covered the last line with his hand. “This you need not read,” he said. “On this line, the year, the month, and the day, of my death are given. All that you have read was written by me beforehand, and has come to pass to the smallest details, and this is how I came to write it.

“When I was yet a young Lieutenant-Colonel I was sent on some business to a small district town. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, as I sat writing at my desk, I fell into a reverie, when suddenly on lifting my eyes I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said, ‘Take your pen and write.’ Feeling myself under the influence of an irresistible power, I obeyed in silence. Then *he* dictated to me all that was going to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping from my seat, I rushed into the adjoining room, which the stranger could not by any means avoid passing through. Opening the door, I saw my clerk writing by the light of a candle,

and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question ‘who was it who has just been here?’—the astonished clerk answered, ‘No one.’ To this day I have never told this to any one. I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is *a most undeniable fact*, an objective and palpable fact, the proof of which is in this very written document.”

The last date found on the latter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, “The Caucasian soldiers who served on the Goonib.”¹ The ever burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff’s concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by

¹ “Goonib” is the name of the last stronghold of the Circassians, on which the famous *Murid* Shamil the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest. [Ed.]

the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a “materialized Spirit.” It will be claimed that a *human Spirit* alone could prophecy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i.e.*, while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d’être*, the *rationale* of such apparition of prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognized in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply “a stranger, a man, judging by his dress, belonging to the lower classes of society.” If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a mere stranger? And if the “Spirit” only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a “Spirit’s” free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular “Spirit” playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of “Spirit-visitation,” and to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial* Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would

premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science pre-eminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future*, but only one everlasting PRESENT. NOW, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *reverie*, when he suddenly perceived upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulatory character took place. The *Personality* becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the *Personality* thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine “Ego,” a prophetic, because all-knowing Spirit. The “voice” of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness. All the other details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him *outside of himself*, belongs, as well as the “voice,” to that class of well-known phenomena familiar to us as the *association of ideas* and *reminiscences* in our dreams. The pictures and scenes we see in sleep,

the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self*, before we father upon “departed spirits” actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

Lucifer, June, 1890

MEMORY IN THE DYING

WE find in a very old letter from a MASTER, written years ago to a member of the Theosophical Society, the following suggestive lines on the mental state of a dying man: "At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for ever, but to reappear in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, *the brain thinks* and the EGO lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future. . . ."

The above statement has been more than once strenuously opposed by materialists; Biology and (Scientific) Psychology, it was urged, were both against the idea, and while the latter had no well demonstrated data to go upon in such a *hypothesis*, the former dismissed the idea as an empty "superstition." Meanwhile, even biology is bound to progress, and this is what we learn of its latest achievements. Dr. Ferré has communicated quite recently to the Biological Society of Paris a very curious note on the mental state of the dying, which corroborates marvellously the above lines. For, it is to the special phenomenon of life-reminiscences, and that sud-

den re-emerging on the blank walls of memory, from all its long neglected and forgotten “nooks and corners,” of “picture after picture” that Dr. Ferré draws the special attention of biologists.

We need notice but two among the numerous instances given by this Scientist in his *Rapport*, to show how scientifically correct are the teachings we receive from our Eastern Masters.

The first instance is that of a moribund consumptive whose disease was developed in consequence of a spinal affection. Already consciousness had left the man, when, recalled to life by two successive injections of a gramme of ether, the patient slightly lifted his head and began talking rapidly in Flemish, a language no one around him, nor yet himself, understood. Offered a pencil and a piece of white cardboard, he wrote with great rapidity several lines in that language—very correctly, as was ascertained later on—fell back, and died. When translated—the writing was found to refer to a very prosaic affair. He had suddenly recollected, he wrote, that he owed a certain man a sum of fifteen francs since 1868—hence more than twenty years—and desired it to be paid.

But why write his last wish in Flemish? The defunct was a native of Antwerp, but had left his country in childhood, without ever knowing the language, and having passed all his life in Paris, could speak and write only in French. Evidently his returning consciousness, that last flash of memory that displayed before him, as in a retrospective panorama, all his life, even to the trifling fact of his having borrowed twenty years back a few francs from a friend, did not emanate from his *physical* brain alone, but rather from his spiritual memory, that of the *Higher Ego* (Manas or the re-incarnating individuality). The fact of his speaking and writing Flemish, a language that he had heard at a time of life when he could not yet speak himself, is an additional proof. *The EGO is almost omniscient in its immortal nature.* For indeed matter is nothing more than “the last degree and as the shadow of existence,” as Ravaisson, member of the French Institute, tells us.

But to our second case.

Another patient, dying of pulmonary consumption and likewise reanimated by an injection of ether, turned his head towards his wife and rapidly said to her: “You cannot find that pin now; all the floor has been renewed since then.” This was in reference to the loss of a scarf pin eighteen years before, a fact so trifling that it had almost been forgotten, but which had not failed to be revived

in the last thought of the dying man, who having expressed what he saw in words, suddenly stopped and breathed his last. Thus any one of the thousand little daily events, and accidents of a long life would seem capable of being recalled to the flickering consciousness, at the supreme moment of dissolution. A long life, perhaps, lived over again in the space of one short second!

A third case may be noticed, which corroborates still more strongly that assertion of Occultism which traces all such remembrances to the thought-power of the *individual*, instead of to that of the personal (lower) Ego. A young girl, who had been a sleepwalker up to her twenty-second year, performed during her hours of somnambulant sleep the most varied functions of domestic life, of which she had no remembrance upon awakening.

Among other psychic impulses that manifested themselves only during her sleep, was a secretive tendency quite alien to her waking state. During the latter she was open and frank to a degree, and very careless of her personal property; but in the somnambulant state she would take articles belonging to herself or within her reach and hide them away with ingenious cunning. This habit being known to her friends and relatives, and two nurses, having been in attendance to watch her actions during her night rambles for years, nothing disappeared but what could be easily restored to its usual place. But on one sultry night, the nurse falling asleep, the young girl got up and went to her father's study. The latter, a notary of fame, had been working till a late hour that night. It was during a momentary absence from his room that the somnambulant entered, and deliberately possessed herself of a will left open upon the desk, as also of a sum of several thousand pounds in bonds and notes. These she proceeded to hide in the hollow of two dummy pillars set up in the library to match the solid ones, and stealing from the room before her father's return, she regained her chamber and bed without awakening the nurse who was still asleep in the armchair.

The result was, that, as the nurse stoutly denied that her young mistress had left the room, suspicion was diverted from the real culprit and the money could not be recovered. The loss of the will involved a law-suit which almost beggared her father and entirely ruined his reputation, and the family were reduced to great straits. About nine years later the young girl who, during the previous seven years had not been somnambulant, fell into a consumption of which she ultimately died. Upon her death-bed, the veil which had

hung before her physical memory was raised; her divine insight awakened; the pictures of her life came streaming back before her inner eye; and among others she saw the scene of her somnambulatory robbery. Suddenly arousing herself from the lethargy in which she had lain for several hours, her face showed signs of some terrible emotion working within, and she cried out “Ah! what have I done? . . . It was I who took the will and the money . . . Go search the dummy pillars in the library, I have . . .” She never finished her sentence for her very emotion killed her. But the search was made and the will and money found within the oaken pillars as she had said. What makes the case more strange is, that these pillars were so high, that even by standing upon a chair and with plenty of time at her disposal instead of only a few moments, the somnambulist could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstasies and convulsionists (*Vide the Convulsiormaires de St. Médard et de Morizine*) seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

Taking the facts as stated, would they not induce one to believe that the somnambulatory personage possesses an intelligence and memory of its own apart from the physical memory of the waking lower Self; and that it is the former which remembers *in articulo mortis*, the body and physical senses in the latter case ceasing to function, and the intelligence gradually making its final escape through the avenue of psychic, and last of all of spiritual consciousness? And why not? Even materialistic science begins now to concede to psychology more than one fact that would have vainly begged of it recognition twenty years ago. “The real existence” Ravaisson tells us, “the life of which every other life is but an imperfect outline, a faint sketch, is that of the Soul.” That which the public in general calls “soul,” we speak of as the “reincarnating Ego.” “To be, is to live, and to live is to will and think,” says the French Scientist.¹ But, if indeed the physical brain is of only a limited area, the field for the containment of rapid flashes of unlimited and infinite thought, neither will nor thought can be said to be generated *within* it, even according to materialistic Science, the impassable chasm between matter and mind having been confessed both by Tyndall and many others. The fact is that the human brain is simply the canal between two planes—the psycho-spiritual and the mate-

¹ *Rapport sur la Philosophie en France au XIXme. Siècle.*

rial—through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected on to the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the “Soul’s” memory, because it is no MEMORY for it, but an ever present reality on the plane which lies outside our conceptions of space and time. “Man is the measure of all things,” said Aristotle; and surely he did not mean by man, the form of flesh, bones and muscles!

Of all the deep thinkers Edgard Quinet, the author of “Creation,” expressed this idea the best. Speaking of man, full of feelings and thoughts of which he has either no consciousness at all, or which he feels only as dim and hazy impressions, he shows that man realizes quite a small portion only of his moral being. “The thoughts we think, but are unable to define and formulate, once repelled, seek refuge in the very root of our being.” . . . When chased by the persistent efforts of our will “they retreat before it, still further, still deeper into—who knows what—fibres, but wherein they remain to reign and impress us unbidden and unknown to ourselves. . . .”

Yes; they become as imperceptible and as unreachable as the vibrations of sound and colour when these surpass the normal range. Unseen and eluding grasp, they yet work, and thus lay the foundations of our future actions and thoughts, and obtain mastery over us, though we may never think of them and are often ignorant of their very being and presence. Nowhere does Quinet, the great student of Nature, seem more right in his observations than when speaking of the mysteries with which we are all surrounded: “The mysteries of neither earth nor heaven but those present in the marrow of our bones, in our brain cells, our nerves and fibres. No need,” he adds, “in order to search for the unknown, to lose ourselves in the realm of the stars, when here, near us and *in us*, rests the unreachable. As our world is mostly formed of imperceptible beings which are the real constructors of its continents, so likewise is man.”

Verily so; since man is a bundle of obscure, and to himself un-

conscious perceptions, of indefinite feelings and misunderstood emotions, of ever-forgotten memories and knowledge that becomes on the surface of his plane—*ignorance*. Yet, while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death—that which we call “memory” seems to return to us in all its vigour and freshness.

May this not be due as just said, simply to the fact that, for a few seconds at least, our two memories (or rather the two states, the highest and the lowest state, of consciousness) blend together, thus forming one, and that the dying being finds himself on a plane wherein there is neither past nor future, but all is one present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body; and if memory is a part of our Soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, Theosophists, affirm that it is so. They have for what they hold but negative proofs; we have, to support us, innumerable facts of the kind just instanced, in the three cases described by us. The links of the chain of cause and effect with relation to mind are, and must ever remain a *terra-incognita* to the materialist. For if they have already acquired a deep conviction that as Pope says—

Lulled in the countless chambers of the brain
Our thoughts are link'd by many a *hidden* chain. . . .

—and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, Spiritual, Mind!

H. P. B.

Lucifer, October, 1889

THE SIGNS OF THE TIMES

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

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

The key-note for mystic and theosophic literature was Marion Crawford's "Mr. Isaacs." It was followed by his "Zoroaster." Then followed "The Romance of Two Worlds," by Marie Corelli; R. Louis Stevenson's "Dr. Jekyll and Mr. Hyde"; "The Fallen Idol," by Anstey; "King Solomon's Mines" and the thrice famous "She," by Rider Haggard; "Affinities" and "The Brother of the Shadow," by Mrs. Campbell Praed; Edmund Downey's "House of Tears," and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's "Daughter of the Tropics," and F. C. Philips' "Strange Adventures of Lucy Smith." It is unnecessary to mention in detail the literature produced by avowed theosophists

and occultists, some of whose works are very remarkable, while others are positively scientific, such as S. L. Macgregor Mathers' "Kabbalah Unveiled," and Dr. F. Hartmann's "Paracelsus," "Magic, White and Black," etc. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. "La France" publishes a strange romance by Ch. Chincholle, pregnant with theosophy, occultism and mesmerism, and called "*La Grande Pretresse*" while *La Revue politique et litteraire* (19 Feb. 1887, *et seq.*) contained over the signature of Th. Bentzon, a novel called *Emancipée*, wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well-known theosophists. A sign of the times!

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

In England people seem to like fair play on the whole. It is not *bashi-boozook*-like actions, the doughty deeds of those who delight in mutilating the slain and the wounded, that can find sympathy for any great length of time with the public. If—as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs—Spiritualism and Theosophy are "dead as a doornail" (*sic, vide* American Christian periodicals)—aye, "dead and buried," why, in such case, good Christian fathers, not leave the dead at rest till "Judgment Day"? And if they are not, then editors

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

But, beloved enemies, “the light of Lucifer” may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet be silenced by the voice of truth—“the still small voice”—whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of commission and omission of *non-professional* experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual

lamp of the alchemist philosopher. Still less is it that “light which never shone on sea or land,” that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening—for its time is at hand. A few years more, and the Aladdin’s lamp, which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual *suggestion*.

This is a scientific explanation, and requires no black magicians or *duggas* at work; for “suggestion” as now practised by the sorcerers of science is—*duggaship* itself, *pur sang*. No Eastern “adept of the *left hand*” can do more mischief by his infernal art than a grave hypnotiser of the Faculty of Medicine, a disciple of Charcot, or of any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under “suggestion.” Divorces have occurred, and husbands have nearly killed their wives and their supposed co-respondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of science—cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon: hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in the “Lotus” of September, 1887, the following:

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

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

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

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

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

Two facts have now become patent to law and science:

- (I.) *That, in the perceptions of the hypnotised subject, the visionary representations called forth by "suggestion," become real existing actualities, the subject being, for the moment, the automatic executor of the will of the hypnotiser; and—*
- (II.) *That the great majority of persons experimented upon, is subject to hypnotic suggestion.*

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

These cases present two dark and terrible aspects. From the moral stand point, such processes and *suggestions* leave an indelible stain upon the purity of the subject's nature. Even the innocent mind of a ten year old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail.

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

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

The French Academy has just been debating the question: how far a hypnotised subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotise any other person. Even the physician who enjoys such legal right is permitted to hypnotise a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *séances* of hypnotism are forbidden, and they are strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

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

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

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check evil results. “Works of *fiction*,” the various novels and romances are called. “Fiction” in the arrangement of their characters and the adventures of their heroes and heroines—admitted. Not so, as to the *facts* presented. These are *no fictions*, but true *presentiments* of what lies in the bosom of the future, and much of which is already born—nay corroborated by *scientific* experiments. Sign of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming, of the era mentioned even in the Bible;¹ the tree of Occultism is now preparing for “fruiting,” and the Spirit of the Occult is awakening in the blood of the new generations. If the old men only “dream dreams,” the young ones see already visions,² and—record them in novels and works of fiction. Woe to the ignorant and the unprepared, and those who listen to the syrens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the *too innocent* jurymen, both alike ignorant of the fiendish power of “SUGGESTION.”

Lucifer, October, 1887

¹ “It shall come to pass that I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams; your young men shall see visions” (Joel ii. 28).

² It is curious to note that Mr. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in *dreams*, and among others that of Dr. Jekyll. “I dreamed,” he continued, “the story of ‘Olalla’ . . . and I have at the present moment two unwritten stories which I have likewise dreamed. . . . Even when fast asleep I know that it is I who am inventing.” . . . But who knows whether the idea of “invention” is not also “a dream”!

LITERARY JOTTINGS

ON CRITICISM, AUTHORITIES, AND OTHER MATTERS

BY AN UNPOPULAR PHILOSOPHER

THEOSOPHISTS and editors of Theosophical periodicals are constantly warned, by the prudent and the faint-hearted, to beware of giving offence to “authorities,” whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. “Judge not, if thou wilt not be judged,” is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life— practical, not merely theoretical. We have had enough of theories. The *Bible* is full of wholesome advice, yet few are the Christians who have ever applied any of its ethical injunctions to their daily lives. If one criticism is hurtful so is another; so also is every innovation, or even the presentation of some old thing under a new aspect, as both have necessarily to clash with the views of this or another “authority.” I maintain, on the contrary, that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged “authorities” and social routine.

For what is an “authority” upon any question, after all? No more, really, than a light streaming upon a certain object through one single, more or less wide, chink, and illuminating it *from one side only*. Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another

aspect and in a different light, is forthwith hooted for his great audacity. Does he not attempt to upset solid “authorities,” and fly in the face of respectable and time-honoured routine thought?

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox “authorities” of the social pond who would be the first to get sucked down still deeper into its ooze and slime.

Things, even as they now stand, present no very bright outlook as regards progress and social reforms. In this last quarter of the century it is women alone who have achieved any visible beneficent progress. Men, in their ferocious egoism and sex-privilege, have fought hard, but have been defeated on almost every line. Thus, the younger generations of women look hopeful enough. They will hardly swell the future ranks of stiff-necked and cruel Mrs. Grundy. Those who to-day lead her no longer invincible battalions on the war-path, are the older Amazons of respectable society, and her young men, the male “flowers of evil,” the nocturnal plants that blossom in the hothouses known as clubs. The Brummels of our modern day have become worse gossips than the old dowagers ever were in the dawn of our century.

To oppose or criticize such foes, or even to find the least fault with them, is to commit the one unpardonable social sin. An Unpopular Philosopher, however, has little to fear, and notes his thoughts, indifferent to the loudest “war-cry” from those quarters. He examines his enemies of both sexes with the calm and placid eye of one who has nothing to lose, and counts the ugly blotches and wrinkles on the “sacred” face of Mrs. Grundy, as he would count the deadly poisonous flowers on the branches of a majestic *mancenillier*—through a telescope from afar. He will never approach the tree, or rest under its lethal shade.

“Thou shalt not set thyself against the Lord’s anointed,” saith David. But since the “authorities,” social and scientific, are always the first to break that law, others may occasionally follow the good example. Besides, the “anointed” ones are not always those of the Lord; many of them being more of the “self-anointed” sort.

Thus, whenever taken to task for disrespect to Science and its “authorities,” which the Unpopular Philosopher is accused of rejecting, he demurs to the statement. To reject the *infallibility* of a man of Science is not quite the same as to repudiate his learning. A *specialist* is one, precisely because he has some one specialty, and is therefore less reliable in other branches of Science, and even in the general appreciation of his own subject. Official school Science is based upon temporary foundations, so far. It will advance upon straight lines so long only as it is not compelled to deviate from its old grooves, in consequence of fresh and unexpected discoveries in the fathomless mines of knowledge.

Science is like a railway train which carries its baggage van from one terminus to the other, and with which no one except the railway officials may interfere. But passengers who travel by the same train can hardly be prevented from quitting the direct line at fixed stations, to proceed, if they so like, by diverging roads. They should have this option, without being taxed with libelling the chief line. To proceed *beyond* the terminus on horseback, cart or foot, or even to undertake pioneer work, by cutting entirely new paths through the great virgin forests and thickets of public ignorance, is their undoubted prerogative. Other explorers are sure to follow; nor less sure are they to criticize the newly-cut pathway. They will thus do more good than harm. For truth, according to an old Belgian proverb, is always the result of conflicting opinions, like the spark that flies out from the shock of two flints struck together.

Why should men of learning be always so inclined to regard Science as their own personal property? Is knowledge a kind of indivisible family estate, entailed only on the elder sons of Science? Truth belongs to all, or ought so to belong; excepting always those few special branches of knowledge which should be preserved ever secret, like those two-edged weapons that both kill and save. Some philosopher compared knowledge to a ladder, the top of which was more easily reached by a man unencumbered by heavy luggage, than by him who has to drag along an enormous bale of old conventionalities, faded out and dried. Moreover, such a one must

look back every moment, for fear of losing some of his fossils. Is it owing to such extra weight that so few of them ever reach the summit of the ladder, and that they affirm there is *nothing* beyond the highest rung *they* have reached? Or is it for the sake of preserving the old dried-up plants of the Past that they deny the very possibility of any fresh, living blossoms, on new forms of life, in the Future?

Whatever their answer, without such optimistic hope in the ever-becoming, life would be little worth living. What between “authorities,” their fear of, and wrath at the slightest criticism—each and all of them demanding to be regarded as infallible in their respective departments—the world threatens to fossilize in its old prejudices and routine. Fogeyism grins its skeleton-like sneer at every innovation or new form of thought. In the great battle of life for the survival of the fittest, each of these forms becomes in turn the master, and then the tyrant, forcing back all new growth as its own was checked. But the true Philosopher, however “unpopular,” seeks to grasp the actual life, which, springing fresh from the inner source of Being, the rock of truth, is ever moving onward. He feels equal contempt for all the little puddles that stagnate lazily on the flat and marshy fields of social life.

H. P. B.

Lucifer, September, 1892

THE BLESSINGS OF PUBLICITY

A WELL-KNOWN public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:

“It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you we *cannot have their knowledge without living their life*. . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past,” etc.

This is a very mistaken view in one aspect. “Secrets of the purer and profounder life” not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them.

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense— in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—Far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done. The following information

gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone—the centre of civilization—has 21,268 firms fabricating and selling explosive substances.¹ But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of “Brotherly Love” that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most murderous “dynamite toys”—who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalised for its cynical sophistry: “My machines,” that expert is reported to have said—“are quite *harmless to look at*, as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand.”

That “supply” is the fruit of civilization and of the publicity given to the discovery of every murderous property in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called “infernal machines,” so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the “Ticker,” the “Eight Day Machine,” the “Little Exterminator,” and the “Bottle Machine.” The “Ticker” is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common gunpowder; the “Ticker” containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which

¹ Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavours to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitroglycerine! They may save, but they can kill still more easily.

time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The “Eight Day Machine” is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The “Little Exterminator” is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this new “vril” of lethal kind, will *smother to death, nearly instantaneously*, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three “latest novelties” in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old “fashion” of the past years. It consists of hats, *porte cigars*, bottles of ordinary kind, and even *ladies’ smelling bottles*, filled with dynamite, nitro-glycerine, etc., etc.—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution*. Add to this the forthcoming long-promised Keely’s vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A

thousand times more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is nigh time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of “suggestion” and “explosives” that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

H. P. B.

Lucifer, August, 1891

THE ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE

WITHOUT going too deeply into certain vexed questions based upon what the orthodox men of science please to term the “hypothetical” conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of skeptics. For instance, this psychological, or spiritual, school holds that “every being and naturally-formed object is in its beginning, a spiritual or monadial entity” which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically develops itself. That “each, according to species, evolves from its monadial centre an essential aura, which has positive and negative magnetoid relations with the essential aura of every other, and that, *mesmeric* attraction and repulsion exhibiting a strong analogy with *magnetic* attraction and repulsion, this analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate but in inanimate nature.” (*Clairvoyance, Hygienic and Medical*, by Jacob Dixon, L.S.A.L.)

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects *in toto*. The horse has nerves and muscles as well as a fish, and even more so; the existence of animal electricity is a well-established fact, and the presence of

muscular currents has been found in the undivided as well as in the divided muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse! Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus—the Vital Principle, of which science can tell us *nothing*.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Dubois Reymond, Brown-Sequard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery; and that the longitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery, while the transverse surface acts like the negative pole. The latter was discovered by one of the greatest physiologists of our century—Dubois Reymond: who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the *Od Force*, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, *i.e.*, the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals, was, previous to its discovery, an *occult power of nature*. Once on the track of a new phenomenon science gives an exposition of the facts—first independent of any hypothesis as to the causes of this manifestation; then—finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain

knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have *not explained* the phenomenon; they have but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp, that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly-discovered electro-magnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions, to a very high degree. This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus—on the authority of that well-known medical journal, the *Lancet*—one can frequently meet with people who have but to approach their index fingers to a gas-beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim; the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the *American Journal of Science*, Professor Loomis shows that “persons, especially children, wearing dry slippers with thin

soles, and a silk or woollen dress, in a warm room heated to at least 70°, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas-burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed.” So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his *Travels in South Africa*, that the hot wind which blows during the dry seasons over the desert from north to south “is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound. . . . By a little friction the fur of the mantles worn by the natives gives out a luminous appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted.”

From some facts elicited by M. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that “a magnetoid relation subsists between subjects of a nervous temperament and shells—the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings.” The experimenter verified the results upon four different sensitive subjects. He says that he “was first drawn to the enquiry by the fact of a lady looking at a collection of shells, complaining of pain while holding one of them. His method of experimenting was simply to place a shell in the subject’s hand; the *purpura chocolatum*, in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulders off at the fingers.”

Again, he experimented with about thirty shells, of which he tried twelve, on May 9, 1853; one of these causing acute pain in the arm and head followed by insensibility.

He then removed the patient to a sofa, and the shells to a sideboard. “In a short time,” says Mr. Dixon, from whose book we quote the experiment, “to his astonishment the patient, while still

insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; the phenomenon, strange to say, was repeated. He then had the shells removed into a back room, and subsequently into other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible ... for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured. On the morning of the fourth day, these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla*, which was most wonderful; the others of the twelve were the *purpurata cookia*, *cerethinum orth.*, *pyrula ficordis*, *sea urchin* (Australia), *voluta castanea*, *voluta musica*, *purpura chocolatum*, *purpura hypocas tanum*, *melanatria fluminea*, and *monodonta declives*.”

In a volume entitled “The Natural and the Supernatural” M. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the “hypotheses” of both the exact and the psychological sciences as to the causes of this inter-action between man and nature, the *Microcosm* and the *Macrocosm*.

Theosophist, February, 1881

THE SUBSTANTIAL NATURE OF MAGNETISM

MATERIALISTS who arraign the Occultists and Theosophists for believing that every Force (so called) in Nature has at its origin a substantial NOUMENON, an Entity, conscious and intelligent, whether it be a Planetary (Dhyān Chohan) or an Elemental, are advised to fix their attention, first of all, on a far more dangerous body than the one called the Theosophical Society.

We mean the Society in the U.S. of America whose members call themselves the Substantialists. We call it *dangerous* for this reason, that this body, combining in itself dogmatic Church Christianity, *i.e.*, the anthropomorphic element of the Bible—with sterling Science, makes, nevertheless, the latter subservient in all to the former. This is equivalent to saying, that the new organization, will, in its fanatical dogmatism—if it wins the day—lead on the forthcoming generations to anthropomorphism past redemption. It will achieve this the more easily in our age of Science-worship, since a show of undeniable learning must help to impart additional strength to belief in a gigantic human god, as their hypotheses, like those of modern materialistic science, may be easily built to answer their particular aim. The educated and thoughtful classes of Society, once set free from ecclesiastical thralldom, could laugh at a St. Augustine's or a "venerable" Bede's scientific data, which led them to maintain on the authority and dead letter of what they regarded as Revelation that our Earth, instead of being a sphere, was flat, hanging under a crystalline canopy studded with shining brass nails and a sun no larger than it appears. But the same classes will be always forced by public opinion into respecting the hypotheses of modern Science—in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century—into crass Materialism; they may be so led again in an opposite direction. The cycle has closed, and if Science ever falls into the hands of the Opposition—the learned "Reverends" and bigoted Churchmen—the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy—impartial and unsectarian—and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The

solemn ideal of a universal, infinite, all-pervading Noumenon of Spirit, of an impersonal and *absolute* Deity, will fade out of the human mind once more, and will make room for the MONSTER-GOD of sectarian nightmares.

Now, modern official science is composed—as at present—of 5 per cent of undeniable axiomatic truths and facts, and of 95 per cent of mere speculation. Furthermore, it has laid itself open to endless attacks, owing to its numerous mutually contradictory hypotheses, each one as scientific, in appearance, as the other. On the other hand, the Substantialists, who rank, as they boast, among their numbers some of the most eminent men of Science in the United States, have undeniably discovered and accumulated a vast store of facts calculated to upset the modern theories on Force and Matter. And once that their data are shown correct, in this conflict between (materialistic) Science and (a still more materialistic) Religion—the outcome of the forthcoming battle is not difficult to foresee: modern Science will be floored. The Substantiality of certain Forces of Nature cannot be denied—for it is a fact in Kosmos. No Energy or Force without Matter, no Matter without Force, Energy or *Life*—however latent. But this *ultimate* Matter is—Substance or the *Noumenon* of matter. Thus, the head of the golden Idol of scientific truth will fall, because it stands on feet of clay. Such a result would not be anything to be regretted, except for its immediate consequences: the golden Head will remain the same, only its pedestal will be replaced by one as weak and as much of *clay* as ever. Instead of resting on Materialism, science will rest on anthropomorphic superstition—if the Substantialists ever gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the “Philosophy of Substantialism” work on lines traced by preconception and with a prejudged object; and both stretch their facts on the Procrustean beds of their respective hobbies. It is *facts* that have to fit their theories, even at the risk of mutilating the immaculate nature of Truth.

Before presenting the reader with extracts from the work of a Substantialist—those extracts showing better than would any critical review, the true nature of the claims of “The Substantial Philosophy”—we mean to go no further, as we are really very little concerned with them, and intend to waste no words over their flaws and pretensions. Nevertheless, as their ideas on the nature of physical Forces and phenomena are curiously—in *some respects*

only—like the occult doctrines, our intention is to utilize their arguments—on Magnetism, to begin with. These are *unanswerable*, and we may thus defeat exact science by its own methods of observation and weapons. So far, we are only acquainted with the theories of the Substantialists by their writings. It is possible that, save the wide divergence between our views on the *nature* of the “phenomena-producing causes”—as they queerly call physical forces—there is but little difference in our opinions with regard to the substantial nature of Light, Heat, Electricity, Magnetism, etc., etc., perhaps only one in the form and terms used. No Theosophist, however, would agree to such expressions as are used in the New Doctrine: *e.g.*, “If its principles be true, then every force or form of Energy known to science *must be a substantial Entity.*” For although Dr. Hall’s proofs with regard to magnetic fluid being something more than “a mode of motion” are *irrefutable*, still there are other “forces” which are of quite a different nature. As this paper, however, is devoted to prove the substantiality of magnetism — whether animal or physical—we will now quote from the *Scientific Arena* (July, 1886) the best arguments that have ever appeared against the materialistic theory of modern Science.

“To admit for one moment that a single force of nature, such as *sound, light, or heat*, is but the vibratory motion of matter, whether that material body be highly attenuated as in the case of the supposed *ether*, less attenuated as in the case of air, or solid as in the case of a heated bar of iron, is to give away to the rank claims of materialism the entire analogy of nature and science in favour of a future life for humanity. And well do the materialistic scientists of this country and Europe know it. And to the same extent do they fear the spread and general acceptance of the Substantial Philosophy, knowing full well that the moment the forces of nature shall be recognised and taught by the schools as real substantial entities, and as soon as the mode-of-motion doctrines of sound, light, heat, etc., shall be abandoned, that soon will their materialistic occupation have gone for ever. . . .

“Hence, it is the aim of this present paper, after thus reiterating and enforcing the general scope of the argument as presented last month, to demonstrate force, *per se*, to be an immaterial substance and in no sense a motion of material particles. In this way we purpose to show the absolute necessity for Christian scientists everywhere adopting the broad principles of the Substantial Philosophy, and doing it at once, if they hope to break down materialistic

atheism in this land or logically to defend religion by scientific analogy, and thus prove the substantial existence of God as well as the probable substantial existence of the human soul after death. This they now have the privilege of doing successfully, and of thus triumphantly re-enforcing their scriptural arguments by the concurrent testimony of nature herself.

“We could select any one of several of the physical forms of force as the crucial test of the new philosophy, or as the touchstone of Substantialism. But to save circumlocution and detail of unnecessary explanation as much as possible, in this leading and paramount demonstration, we select what no scientist on earth will question as a representative natural force or so-called form of energy—namely, *magnetism*. This force, from the very simple and direct manifestation of its phenomena in displacing ponderable bodies at a distance from the magnet, and without having any tangible substance connecting the magnet therewith, is selected for our purpose, since it has well proved the champion physical puzzle to modern mode-of-motion philosophers, both in this country and in Europe.

“Even to the greatest living physicists, such as Helmholtz, Tyndall, Sir William Thomson, and others, the mysterious action of magnetism, under any light which modern science can shed upon it, admittedly affords a problem which has proved to be completely bewildering to their intellects, simply because they have, unfortunately, never caught a glimpse of the basic principles of the Substantial Philosophy which so clearly unravels the mystery. In the light of these principles such a thinker as Sir William Thomson, instead of teaching, as he did in his opening address on the five senses before the Midland Institute, at Birmingham, England, that magnetism was but the molecular motion, or as he expressed it, but the ‘quality of matter’ or the ‘rotation of the molecules’ of the magnet, would have seen at a glance the utter want of any relation, as cause to effect, between such moving molecules in the magnet (provided they do move), and the lifting of the mass of iron at a distance.

“It is passing strange that men so intelligent as Sir William Thomson and Professor Tyndall had not long ago reached the conclusion that magnetism must of necessity be a substantial thing, however invisible or intangible, when it thus stretches out its mechanical but invisible fingers to a distance from the magnet and pulls or pushes an inert piece of metal! That they have not seen the

absolute necessity for such a conclusion, as the only conceivable explanation of the mechanical effects produced, and the manifest inconsistency of any other supposition, is one of the astounding results of the confusing and blinding influence of the present false theories of science upon otherwise logical and profound intellects. And that such men could be satisfied in supposing that the minute and local vibrations of the molecules and atoms of the magnet (necessarily limited to the dimensions of the steel itself) could by any possibility reach out to a distance beyond it and thus pull or push a bar of metal, overcoming its inertia, tempts one to lose all respect for the sagacity and profundity of the intellects of these great names in science. At all events, such manifest want of perspicacity in modern physicists appeals in a warning voice of thunder tones to rising young men of this country and Europe to think for themselves in matters pertaining to science and philosophy, and to accept nothing on trust simply because it happens to be set forth or approved by some great name.

“Another most remarkable anomaly in the case of the physicists to whom we have here referred is this: while failing to see the unavoidable necessity of an actual substance of some kind going forth from the poles of the magnet and connecting with the piece of iron by which to lift it and thus accomplish a physical result, that could have been effected in no other way, they are quick to accept the agency of an all-pervading *ether* (a substance not needed at all in nature) by which to produce *light* on this earth as mere *motion*, and thus make it conform to the supposed sound-waves in the air! In this way, by the sheer invention of a not-needed material substance, they have sought to convert not only light, heat, and magnetism, but all the other forces of nature into modes of motion, *and for no reason except that sound had been mistaken as a mode of motion by previous scientists*. And strange to state, notwithstanding this supposed *ether* is as intangible to any of our senses, and just as unrecognised by any process known to chemistry or mechanics as is the substance which of necessity must pass out from the poles of the magnet to seize and lift the bar of iron, yet physicists cheerfully accept the former, for which no scientific necessity on earth or in heaven exists, while they stolidly refuse to recognise the latter, though absolutely needed to accomplish the results observed! Was ever such inconsistency before witnessed in a scientific theory?

“Let us scrutinize this matter a little further before leaving it. If

the mere 'rotation of molecules' in the steel magnet can produce a mechanical effect on a piece of iron at a distance, even through a vacuum, as Sir William Thomson asserts, why may not the rotation of the molecules of the sun cause light at a distance without the intervening space being filled up with a jelly-like material substance, of 'enormous rigidity,' to be thrown into waves? It must strike every mind capable of thinking scientifically that the original invention of an all-pervading 'material,' 'rigid,' and 'inert' ether, as the essential cause of light at a distance from a luminous body, was one of the most useless expenditures of mechanical ingenuity which the human brain ever perpetrated—that is, if there is the slightest truth in the teaching of Sir William Thomson that the mere 'rotation of molecules' in the magnet will lift a distant bar of iron. Why cannot the rotation of the sun's molecules just as easily produce light at a distance?

“Should it be assumed in sheer desperation by the mode-of-motion philosophers that it is the *ether* filling the space between the magnet and the piece of iron, which is thrown into vibration by the rotating molecules of the steel, and which thus lifts the distant iron, it would only be to make bad worse. If material vibration in the steel magnet, which is wholly unobservable, is communicated to the distant bar through a material substance and its vibratory motions, which are equally unobservable, is it not plain that their effects on the distant bar should be of the same mechanical character, namely, unobservable? Instead of this the iron is lifted bodily and seen plainly, and that without any observed tremor, as if done by a vibrating 'jelly' such as ether is claimed to be! Besides, such bodily lifting of a ponderable mass is utterly incongruous with mere tremor, however powerful and observable such tremor or vibration might be, according to every principle known to mechanics. Common sense ought to assure any man that mere vibration or tremor, however powerful and sensible, can pull or push nothing. It is impossible to conceive of the accomplishment of such a result except by some substantial agent reaching out from the magnet, seizing the iron, and forcibly pulling and thus displacing it. As well talk of pulling a boat to the shore without some rope or other substantial thing connecting you with the boat. Even Sir William Thomson would not claim that the boat could be pulled by getting up a molecular vibration of the shore, or even by producing a visible tremor in the water, as Dr. Hamlin so logically shewed in his recent masterly paper on *Force*. (See *Microsm*, Vol. V., p. 98).

“It is well known that a magnet will lift a piece of iron at the same distance precisely through sheets of glass as if no glass intervened. The confirmed atheist Mr. Smith, of Cincinnati, Ohio, to whom we referred in our papers on Substantialism, in the *Microcosm* (Vol. III, pages 278,311), was utterly confounded by this exhibition of the substantial force of magnetism acting at a distance through impervious plates of glass. When we placed a quantity of needles and tacks on the plate and passed the poles of the magnet beneath it, causing them to move with the magnet, he saw for the first time in his life the operation of a real substance, exerting a mechanical effect in displacing ponderable bodies of metal in defiance of all material conditions, and with no possible material connection or free passage between the source and termination of such substantial agency. And he asked in exclamation, if this be so, may there not be a substantial, intelligent, and immaterial God, and may I not have a substantial but immaterial soul which can live separately from my body after it is dead?

“He then raised the query, asking if we were certain that it was not the invisible pores of the glass plate through which the magnetic force found its way, and therefore whether this force might not be a refined form of matter after all? He then assisted us in filling the plate with boiled water, on which to float a card with needles placed thereon, thus to interpose between them and the magnet the most imporous of all known bodies. But it made not the slightest difference, the card with its cargo of needles moving hither and thither as the magnet was moved beneath both plates and water. This was sufficient even for that most critical but candid materialist, and he confessed that there were substantial but immaterial entities in his atheistic philosophy.

“Here, then, is the conclusive argument by which we demonstrate that magnetism, one of the forces of nature, and a fair representative of all the natural forces, is not only a real, *substantial* entity, but an absolutely *immaterial* substance:¹ thus justifying our original classification of the entities of the universe into material and immaterial substances.

“1. If magnetism were not a real *substance*, it could not lift a piece of metal bodily at a distance from the magnet, any more than our hand could lift a weight from the floor without some sub-

¹ This is a very wrong word in use. See text.—H.P.B.

stantial connection between the two. It is a self-evident truism as an axiom in mechanics, that no body can move or displace another body at a distance without a real, substantial medium connecting the two through which the result is accomplished, otherwise it would be a mechanical effect without a cause—a self-evident absurdity in philosophy. Hence, the force of magnetism is a real, substantial entity.

“2. If magnetism were not an *immaterial* substance, then any practically imporous body intervening between the magnet and the attracted object would, to some extent at least, impede the passage of the magnetic current, which it does not do. If magnetism were a very refined or attenuated form of matter, and if it thus depended for its passage through other material bodies upon their imperceptible pores then, manifestly, some difference in the freedom of its passage, and in the consequent attractive force of the distant magnet should result by great difference in the porosity of the different bodies tested, as would be the case, for example, in forcing wind through wire-netting having larger or smaller interstices, and consequently offering greater or less resistance. Whereas in the case of this magnetic substance, no difference whatever results in the energy of its mechanical pull on a distant piece of iron, however many or few of the practically imporous sheets of glass, rubber, or whatever other material body be made to intervene, or if no substance whatever but the air is interposed, or if the test be made in a perfect vacuum. The pull is always with precisely the same force, and will move the suspended piece of iron at the same distance away from it in each and every case, however refined and delicate may be the instruments by which the tests are measured.”

The above quoted passages are positively unanswerable. As far as magnetic force, or fluid, is concerned the Substantialists have most undeniably made out their case; and their triumph will be hailed with joy by every Occultist. It is impossible to see, indeed, how the phenomena of magnetism—whether terrestrial or animal—can be explained otherwise than by admitting a material, or substantial magnetic fluid. This, even some of the Scientists do not deny—Helmholtz believing that electricity must be *as atomic as matter*—which *it is* (Helmholtz, “Faraday Lecture”). And, unless Science is prepared to divorce force from matter, we do not see how it can support its position much longer.

But we are not at all so sure about certain other Forces—so far as their *effects* are concerned—and Esoteric philosophy would find

an easy objection to every assumption of the Substantialists—*e.g.*, with regard to sound. As the day is dawning when the new theory is sure to array itself against Occultism, it is as well, perhaps, to anticipate the objections and dispose of them at once.

The expression “immaterial Substance” used above in connection with *magnetism* is a very strange one, and moreover, it is selfcontradictory. If, instead of saying that “magnetism . . . is not only a real substantial *entity* but an *absolutely immaterial substance*,” the writer should have applied this definition to light, sound or any other force in its effects, we would have nothing to say, except to remark that the adjective “supersensuous” would have been more applicable to any force than the word “immaterial.”² But to say this of the magnetic fluid is wrong, as it is an essence which is quite perceptible to any clairvoyant, whether in darkness—as in the case of *odic* emanations—or in light—when animal magnetism is practised. Being then a *fluid* in a supersensuous state, still *matter*, it cannot be “immaterial,” and the expression becomes at once as illogical as it is sophistical. With regard to the other *forces*—if by “immaterial” is meant only that which is objective, but beyond the range of our present *normal* perceptions or senses, well and good; but then whatever Substantialists may mean by it, we Occultists and Theosophists demur to the form in which they put it. Substance, we are told in philosophical dictionaries and encyclopedias, is that which *underlies* outward phenomena; substratum; the permanent subject or cause of phenomena, whether material or spiritual; that in which properties inhere; that which is real in distinction from that which is only *apparent*—especially in this world of *maya*. It is in short—*real*, and the one real Essence. But the Occult sciences, while calling Substance the *noumenon* of every material form, explain that *noumenon* as being *still matter*—only on another plane. That which is *noumenon* to our human perceptions is matter to those of a Dhyān Chohan. As explained by our learned Vedantin Brother—T. Subba Row—*Mulaprakriti*, the first universal aspect of Parabrahma, its Kosmic Veil, and whose essence, to us, is unthinkable, is to the LOGOS “as material as any object is material to us” {*Notes on Bhag. Gita*}. Hence—no Occultist would describe Substance as “immaterial” *in esse*.

Substance is a confusing term, in any case. We may call our

² The use of the terms “matter, or substance existing in *supersensuous* conditions” or, “supersensuous states of matter” would avoid an outburst of fierce but just criticism not only from men of Science, but from any ordinary well educated man who knows the value of terms.

body, or an ape, or a stone, as well as any kind of fabric—"substantial." Therefore, we call "Essence" rather, the material of the bodies of those Entities—the supersensuous Beings, in whom we believe, and who do exist, but whom Science and its admirers regard as superstitious nonsense, calling *fictions* alike a "personal" god and the angels of the Christians, as they would our Dhyān Chohans, or the Devas, "Planetary Men," Genii, etc., etc., of the Kabalists and Occultists. But the latter would never dream of calling the phenomena of Light, Sound, Heat, Cohesion, etc.—"*Entities*," as the Substantialists do. They would define those Forces as purely *immaterial* perceptive effects—*without*, of substantial and *essential* CAUSES—within: at the ultimate end of which, or at the origin, stands an ENTITY, the essence of the latter changing with that of the Element³ it belongs to. (See "Monads, Gods, and Atoms" of Volume I "Secret Doctrine," Book II.) Nor can the Soul be confused with FORCES, which are on quite another plane of perception. It shocks, therefore, a Theosophist to find the Substantialists so *unphilosophically* including Soul among the Forces.

Having—as he tells his readers—"laid the foundation of our argument in the clearly defined analogies of Nature," the editor of the *Scientific Arena*, in an article called "The Scientific Evidence of a Future Life," proceeds as follows:

"If the principles of Substantialism be true, then, as there shown, every force or form of energy known to science must be a substantial entity. We further endeavoured to show that if one form of force were conclusively demonstrated to be a substantial or objective existence, it would be a clear departure from reason and consistency not to assume all the forces or phenomena-producing causes in nature also to be substantial entities. But if one form of physical force, or one single phenomenon-producing cause, such as heat, light, or sound, could be clearly shown to be the mere *motion* of material particles, and not a substantial entity or thing, then by rational analogy and the harmonious uniformity of nature's laws, all the other forces or phenomena-producing causes, whether physical, vital, mental or spiritual, must come within the same category as nonentitative *modes of motion* of material particles. Hence it would follow in such case, that the soul, life, mind, or spirit, so far from being a substantial entity which can form the

³ Useless to remind again the reader, that by Elements it is not the *compound* air, water and earth, that exist present to our terrestrial and sensuous perceptions that are meant—but the *noumenal* Elements of the ancients.

basis of a hope for an immortal existence beyond the present life, must, according to materialism, and as the mere *motion* of brain and nerve particles, cease to exist whenever such physical particles shall cease to move at death.”

SPIRIT—a “substantial Entity”!! Surely Substantialism cannot pretend very seriously to the title of *philosophy*—in such case. But let us read the arguments to the end. Here we find a just and righteous attack on Materialism wound up with the same un-philosophical assertion! . . .

“From the foregoing statement of the salient positions of materialistic science, as they bear against the existence of the soul after death, we drew the logical conclusion that no Christian philosopher who accepts the current doctrines of sound, light and heat as but *modes of molecular motion*, can ever answer the analogical reasoning of the materialist against the immortality of man. No possible view, as we have so often insisted, can make the least headway against such materialistic reasoning or frame any reply to this great argument of Haeckel and Huxley against the soul as an entity and its possible existence separate from the body, save the teaching of Substantialism, which so consistently maintains that the soul, life, mind and spirit are necessarily substantial forces or entities from the analogies of physical science, namely, *the substantial nature of all the physical forces, including gravity, electricity, magnetism, cohesion, sound, light, heat, etc.*

“This impregnable position of the Substantialist from logical analogy, based on the harmonious uniformity of nature’s laws and forces, forms the bulwark of the Substantial Philosophy, and must in the nature of things for ever constitute the strong tower of that system of teaching. If the edifice of Substantialism, thus founded and fortified, can be taken and sacked by the forces of Materialism, then our labours for so many years have manifestly come to naught. Say, if you please, that the armies of Substantialism are thus burning the bridges behind them. So be it. We prefer death to either surrender or retreat; for if this fundamental position cannot be maintained against the combined forces of the enemy, then all is lost, Materialism has gained the day, and death is the eternal annihilation of the human race. Within this central citadel of principles, therefore, we have intrenched ourselves to survive or perish, and here, encircled by this wall of adamant, we have stored all our treasures and munitions of war, and if the agnostic hordes of materialistic science wish to possess them, let them train upon

it their heaviest artillery. . . .

“How strange, then, when materialists themselves recognize the desperateness of their situation, and so readily grasp the true bearing of this analogical argument based on the substantial nature of the physical forces, that we should be obliged to reason with professed Substantialists, giving them argument upon argument in order to prove to them that they are no Substantialists at all, in the true sense of that term, so long as they leave one single force of nature or one single phenomenon-producing cause in nature, out of the category of substantial entities!

“One minister of our acquaintance speaks glowingly of the ultimate success of the Substantial Philosophy, and proudly calls himself a Substantialist, but refuses to include sound among the substantial forces and entities, thus virtually accepting the wave-theory! In the name of all logical consistency, what could that minister say in reply to another ‘Substantialist’ who would insist upon the beauty and truth of Substantialism, but who could not include *light*? And then another who could not include *heat*, or *electricity*, or *magnetism*, or *gravity*? Yet all of them good ‘*Substantialists*’ on the very same principle as is the one who leaves *sound* out of the substantial category, while still claiming to be an orthodox Substantialist! Why should they not leave life-force and mind-force and spirit-force out of the list of entities, thus making them, like sound-force (as materialists insist), but the vibration of material particles, and still claim the right to call themselves good Substantialists? Haeckel and Huxley would then be duly qualified candidates for baptism into the church of Substantialism.

“The truth is, the minister who can admit for one moment that *sound* consists of but the motion of air-particles, and thus, that it is not a substantial entity, is a materialist at bottom, though he may not be conscious of the logical maelstrom that is whirling him to scientific destruction. We have all heard of the play of ‘Hamlet,’ with the Prince of Denmark left out. Such would be the scientific play of Substantialism with the sound question ignored, and the theory of acoustics handed over to Materialism. (See our editorial on ‘The Meaning of the Sound Discussion,’ *The Microcosm*, Vol. V., p. 197.)”

We sympathize with the “Minister” who refuses to include *Sound* among “Substantial *Entities*.” We believe in FOHAT, but would hardly refer to his *Voice* and Emanations as “Entities,” though they are produced by an electric shock of atoms and repercussions

producing *both Sound and Light*. Science would accept no more our Fohat than the Sound or *Light-Entities* of the “Substantial Philosophy”(?). But we have this satisfaction, at any rate, that, once thoroughly explained, Fohat will prove more philosophical than either the materialistic or substantial theories of the forces of nature.

How can anyone with pretensions to both a *scientific* and *psychological* mind, speaking of *Soul* and especially of *Spirit*, place them on the same level as the physical phenomena of nature, and this, in a language one can apply *only* to physical facts! Even Professor Bain, “a monistic ANNIHILATIONIST,” as he is called, confesses that “mental and bodily states are utterly contrasted.”⁴

Thus, the direct conclusion the Occultists and the Theosophists can come to at any rate on the *prima facie* evidence furnished them by writings which no philosophy can now rebut, is—that Substantial Philosophy, which was brought forth into this world to fight materialistic science and to slay it, surpasses it immeasurably in Materialism. No Bain, no Huxley, nor even Haeckel, has ever confused to this degree mental and physical phenomena. At the same time the “apostles of Materialism” are on a higher plane of philosophy than their opponents. For, the charge preferred against them of teaching that Soul is “the mere motion of brain and nerve particles” is untrue, for they never did so teach. But, even supposing such would be their theory, it would only be in accordance with Substantialism, since the latter assures us that Soul and *Spirit*, as much as all “the *phenomena-producing causes*” (?) whether physical, mental, or spiritual—if not regarded as SUBSTANTIAL ENTITIES—“must come within the same category as *non-entitative* (?) *modes of motion* of material particles.”

All this is not only painfully vague, but is almost meaningless. The inference that the acceptance of the received scientific theories on light, sound and heat, etc., would be equivalent to accepting *the soul motion of molecules*—is certainly hardly worth discussion. It is quite true that some thirty or forty years ago Büchner and Moleschott attempted to prove that sensation and thought are a movement of matter. But this has been pronounced by a well-known English *Annihilationist* “unworthy of the name of ‘philosophy’.” Not one man of real scientific reputation or of any eminence, not

¹ The Substantialists call, moreover, *Spirit* that which we call mind—(*Manas*), and thus it is Soul which takes with them the place of ATMA; in short they confuse the vehicle with the *Driver* inside.

Tyndall, Huxley, Maudsley, Clifford, Bain, Spencer nor Lewis, in England, nor Virchow, nor Haeckel in Germany, has ever gone so far as to say:—"Thought is a motion of molecules." Their only quarrel with the believers in a soul was and is, that while the latter maintain that soul is the *cause* of thought, they (the Scientists) assert that thought is the *concomitant* of certain physical processes in the brain. Nor have they ever said (the *real* scientists and philosophers, however materialistic) that thought and nervous motion *are the same*, but that they are "the subjective and objective sides of the same thing."

John Stuart Mill is a good authority and an example to quote, and thus deny the charge. For, speaking of the rough and rude method of attempting to resolve sensation into nervous motion (taking as his example the case of the *nerve-vibrations* to the brain which are the physical side of the *light* perception), "at the end of all these motions, there is something which is *not motion*—there is a *feeling or sensation of colour*" . . . he says. Hence, it is quite true to say, that "the *subjective feeling*" here spoken of by Mill will outlive even the acceptance of the undulatory theory of light, or heat, as a mode of motion. For the latter is based on a *physical speculation* and the former is built on everlasting *philosophy*—however imperfect, because so tainted with Materialism.

Our quarrel with the Materialists is not so much for their *soulless* Forces, as for their denying the existence of any "Force-bearer," the Noumenon of Light, Electricity, etc. To accuse them of not making a difference between mental and physical phenomena is equal to proclaiming oneself ignorant of their theories. The most famous *Negationists* are to-day the first to admit that SELF-CONSCIOUSNESS and MOTION "are at the opposite poles of existence." That which remains to be settled between us and the *materialistic IDEALISTS*—a living paradox by the way, now personified by the most eminent writers on *Idealistic* philosophy in England—is the question whether that consciousness is only experienced in connection with organic molecules of the brain or not. We say it is the thought or mind which sets the molecules of the physical brain in motion; they deny any existence to mind, independent of the brain. But even *they* do not call the seat of the mind "a molecular fabric," but only that it is "the *mind-principle*"—the seat or the organic basis of the manifesting mind. That such is the real attitude of materialistic science may be demonstrated by reminding the reader of Mr. Tyndall's confessions in his *Fragments*

of Science, for since the days of his discussions with Dr. Martineau, the attitude of the Materialists has not changed. This attitude remains unaltered, unless, indeed, we place the *Hylo-Idealists* on the same level as Mr. Tyndall—which would be absurd. Treating of the phenomenon of Consciousness, the great physicist quotes this question from Mr. Martineau: “A man can say ‘I feel, I think, I love’; but how does consciousness infuse itself into the problem?” And he thus answers: “The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; *were we capable* of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, ‘How are these physical processes connected with the facts of consciousness?’ The chasm between the two classes of phenomena would still remain intellectually impassable.”

Thus, there appears to be far less disagreement between the Occultists and modern Science than between the former and the Substantialists. The latter confuse most hopelessly the subjective with the objective phases of all phenomena, and the Scientists do not, withstanding that they limit the *subjective* to the earthly or terrestrial phenomena only. In this they have chosen the Cartesian method with regard to atoms and molecules; we hold to the ancient and primitive philosophical beliefs, so intuitively perceived by Leibnitz. Our system can thus be called, as his was—“Spiritualistic and Atomistic.”

Substantialists speak with great scorn of the vibratory theory of science. But, until able to *prove* that their views would explain the phenomena as well, filling, moreover, the actual gaps and flaws in the modern hypotheses, they have hardly the right to use such a tone. As all such theories and speculations are only provisional, we may well leave them alone. Science has made wonderful discoveries on the objective side of all the physical phenomena. Where it is really wrong is, when it perceives in matter *alone—i.e.*,

in that matter which is known to it—the *alpha* and the *omega* of all phenomena. To reject the scientific theory, however, of vibrations in light and sound, is to court as much ridicule as the scientists do in rejecting *physical* and *objective* spiritualistic phenomena by attributing them all to fraud. Science has ascertained and *proved* the exact rapidity with which the sound-waves travel, and it has artificially imitated—on the data of transmission of sound by those waves—the human voice and other acoustic phenomena. The *sensation* of sound—the response of the sensory tract to an *objective* stimulus (atmospheric vibrations) is an affair of consciousness: and to call sound an “Entity” on *this* plane, is to *objectivate* most ridiculously a *subjective* phenomenon which is but an effect after all—the lower end of a concatenation of causes. If Materialism locates all in objective matter and fails to see the origin and primary causes of the Forces—so much the worse for the materialists; for it only shows the limitations of their own capacities of hearing and seeing—limitations which Huxley, for one, recognizes, for he is unable on his own confession to define the boundaries of our senses, and still asserts his materialistic tendency by locating sounds only in cells of matter, and on our sensuous plane. Behold, the great Biologist dwarfing our senses and curtailing the powers of man and nature in his usual ultra-poetical language. Hear him (as quoted by Sterling “Concerning Protoplasm”) speak of “the wonderful noonday silence of a tropical forest,” which “*is after all due only to the dullness of our hearing, and could our ears only catch the murmurs of these tiny maelstroms as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city.*”

The telephone and the phonograph, moreover, are there to upset any theory except the vibratory one—however *materialistically* expressed. Hence, the attempt of the Substantialists “to show the fallacy of the wave-theory of sound as universally taught, and to outline the substantial theory of acoustics,” cannot be successful. If they shew that sound is not *a mode of motion in its origin* and that the forces are not merely the qualities and property of matter induced or generated *in, by and through* matter, under certain conditions—they will have achieved a great triumph. But, whether as substance, matter or effect, sound and light can never be divorced from their modes of manifesting through *vibrations*—as the whole subjective or occult nature is one everlasting perpetual motion of VORTICAL *vibrations*.

H. P. B.

Lucifer, September, 1891

BLACK MAGIC IN SCIENCE

. . . Commence research where modern conjecture closes its faithless wings (Bulwer's *Zanoni*).

The flat denial of yesterday has become the scientific axiom of to-day (*Common Sense Aphorisms*).

THOUSANDS of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and exorcists of sickness," healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Cœlus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitæ* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea*, the prolific *Mater*, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia*—the healing temples of Æsculapius, where the patients once admitted were treated, during the process of "incubation," magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic, accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, "psychology," and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences—which are all sciences within *the science*—it will be found to contain possibilities

the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, “authorities” so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian “mesmerism.” As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The “breath of Cybele”—Akâsa tattwa, in India—is the one chief agent, and it underlay the so-called “miracles” and “supernatural” phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem*, as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia*. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus—the “quack” and “drunken impostor” in the opinion of the said scientific “bald infants” of his day, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, arm-lets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with, and bear a close relation to, the human organism. Everything

in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return therewith. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease—(developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially-prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerised* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal magnetism*. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise*, were at his feet. The clergy got frightened and cried—“the Devil”! The licensed “leeches” felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes

so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licenses to kill and bury a *piacere ad libitum*? Hence, the nodding “Immortal” in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science—in its teens; the beginning of the great deadly struggle between Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the “Forty Immortals” are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf’s enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet*, some people thought that it was time real truth should be found out. They had laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the “Immortals” appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest and baldest among their “Infants” to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The

whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the “Dialectical Society” of London and some of England’s greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D’Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide* “Isis Unveiled,” vol. i, pp. 171-176).

Even now when experiment has amply demonstrated that “Mesmerism” or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the “Breath of Cybele”) is *a fact*, we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious*, for our Darwinists and Hæckelians. One needs too much moral courage, you see, to face the suspicion of one’s colleagues, the doubt of the public, and the giggling of fools. “Mystery and charlatanism go hand in hand,” they say; and “self-respect and the dignity of the profession,” as Magendie remarks in his *Physiologie Humaine*, “demand that the well informed physician should remember how readily mystery glides into charlatanism.” Pity the “well informed physician” should fail to remember that physiology among the rest is full of mystery— profound, inexplicable mystery from A to Z—and ask whether, starting from the above “truism,” he should not throw overboard Biology and Physiology as the greatest pieces of charlatany in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in

the *Daily Graphic* . . . “The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer’s facts, now generally accepted, were at first stoutly denied.” And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism “there is an abyss.” That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves*, which being, so to say, the sentries that keep the doors of our senses opened, getting *anaesthetized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, “Solution du problème de la suggestion hypnotique.”¹ Thus he shows that while “in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties”; that his thoughts and feelings “become loftier, and the senses acquire an abnormal acuteness”; in hypnotism, on the contrary, “the subject becomes *a simple mirror*.” It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, “seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject.” Again . . . “In hypnotism instinct, *i.e.*, the *animal*, reaches its greatest development; so much so, indeed, that the aphorism ‘extremes meet’ can never receive a better application than to magnetism and hypnotism.” How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. “In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism (Mesmerism) is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous.”

Thus the adverse Report drawn by Bailly at the end of last century

¹ See the review of his work in the *Journal du Magnetisme*, Mai, Juin, 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

has had dire effects in the present, but it had its *Karma* also. Intended to kill the “Mesmeric” *craze*, it reacted as a death-blow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world’s opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

Why can’t our scientific men say: “We have blundered about Mesmerism; it’s practically true”? Not because they are men of science, but simply because they are human. No doubt it is humiliating when you have dogmatized in the name of science to say, “I was wrong.” But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a “suitable enclosure,” in which forsooth, you don’t mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer’s death at the age of eighty, in 1815, the French and English “Faculty,” with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of “hypnotism,” “suggestion,” “Therapeutic Magnetism,” “psychopathic Massage,” and all the rest of it. Well, “What’s in a name?”

I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists

can do for men like Mesmer, Du Potet, Puysegur, or Mayo and Elliotson, now they are gone, is to “build their sepulchres.”

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman’s intellect; they enslave and paralyse freewill in their “subjects,” turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into “sorcerers,” and are turning science into a vast field of black magic. The rev. writer, however, lets the culprits off easily; and, remarking that he accepts “the distinction” [between Mesmerism and Hypnotism] “without pledging himself to any theory,” he adds:—

I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the “faculty” still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in “Plutus” describes in some detail a Mesmeric cure—“and first he began to handle the head.” Cælius Aurelianus describes manipulations (1569) for disease “conducting the hands from the superior to the inferior parts”; and there was an old Latin proverb—*Ubi dolor ibi digitus*, “Where pain there finger.” But time would fail me to tell of Paracelsus (1462)² and his “deep secret of Magnetism”; of Van Helmont (1644)³ and his “faith in the power of the hand in disease.” Much in the writings of both these men was only made clear to the moderns by *the experiments of Mesmer*, and in view of modern Hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny.

² This date is an error. Paracelsus was born at Zurich in 1493.

³ This is the date of Van Helmont’s death; he was born in 1577.

They do, they do. But so did the scientists with regard to more than one truth. To deny “an animal magnetic fluid” is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as “prophetic words.”

“You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors.” Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer’s system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable “harmonic societies” devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet.⁴ Round this man’s therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet’s clairvoyantes. The Juge de Paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science. . . .

⁴ Baron du Potet was for years Honorary member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Head-quarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the “hypnotism” of science) was handled “*par les charlatans du jour.*” Had he lived to see the secret science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead.

Then comes the turn of this foggy island and its befogged scientists. “Meanwhile,” goes on the writer,

England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientele*, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road has been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same— but the introduction of chloroform being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism and hypnotism—just so. Oh, shades of Mesmer, Puységur, Du Potet, Elliotson—*sic vos non vobis*. Still, I say *Palmam qui meruit ferat*. When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. “I will show you this,” he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: “I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact.” He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. “Are you quite satisfied?” I said, “Quite satisfied”; and, continued he, “any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This,” added Du Potet, “was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in.”

We have accused science of gliding full sail down to the Maëlstrom of Black Magic, by practising that which ancient Psychology

—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*. In short the situation is this. The minority of the learned physicians and other scientists experiment in “hypnotism” because they have come to see something in it; while the majority of the members of the R.C.P.’s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at hap-hazard, almost blindly. To remain consistent with their declarations (*a*) that hypnotism is *not* mesmerism, and (*b*) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be *legitimately* applied—they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—“*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly*” Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: “It is the duty of the Academy and medical authorities to study Mesmerism (*i.e.*, the occult sciences in its spirit) and to subject it to trials; finally, to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.” He who uttered this great truth was “the voice speaking in the desert.” But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on

every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by deriding the existence of *occult* forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all, not even psychic in their nature, but “connected with known *physical* laws” (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment’s sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed “suggested” may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man’s lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in “suggestion” by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* “Ego,” has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before

a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines*: every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public “Hypnotic” experiments which thus lead to, and virtually are, BLACK MAGIC.

Lucifer, June, 1890

ANCIENT MAGIC IN MODERN SCIENCE

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world¹—yet, he is right in his statement. It is Aryan metaphysics² that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one cornerstone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does—to protect their paleographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, *historical* Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Ninevah, or an ancient tile-cylinder—that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the “superstition” of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formu-

¹ ESSAY. PREFACE by Colebrooke.

² It is only through Mr. Barthelemy St. Hilaire that the world has learned that “with regard to metaphysics, the Hindu genius has ever remained in a kind of *infantile underdevelopment*”!!

læ; magic bottled up in hermetically-closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic—worse than that, SORCERY—in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of unconscious magic it emits and stores away in the surrounding atmosphere . . .

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the *genus canis*, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphyry and explained by Iamblichus *hysterical hypnosis*, but that does not make it the less magic. The result and outcome of primitive *Revelation* to the earlier races by their “*Divine Dynasties*” the *kings-instructors*, became *innate* knowledge in the Fourth race, that of the Atlanteans; and that knowledge is now called in its rare cases of “abnormal” genuine manifestations, *mediumship*. The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlanteans, that led their race to utter destruction, and—to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The “witches” of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to *sorcery*, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, “the Sons of Light,” to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlanteans. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin.

It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *nolens volens*, science has to take it in hand. Archæology in its most interesting department—Egyptology and Assyriology—is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its completeness, giving the truth and *nothing* but the truth, there seems to be no help for it. If Archæology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and “F.R.S.’s” of Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian *rhombs*, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations—the whole paraphernalia of that hateful “superstition”—stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *post-mortem* passport furnished to the osirified soul³ of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant—a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the “soul” to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: “In the XIIIth year and the second month of *Schomoo*, in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute)⁴ for the High-priest Pion-ki-moan, and the scribe of the

³The reader need not be told that every soul newly-born into its cycle of 8000 years after the death of the body it animated, became, in Egypt, an “Osiris,” was *osirified*, viz., the personality became reduced to its higher principles, a *spirit*.

⁴“Substitute” was the name given to the father of the “Son” adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting “Sons” for purposes of transmission of power and succession.

temple of Sosser-soo-khons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, *the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the "lady singer," Nefrelit Nimutha, gone into eternity the year so and so—"some hundred years before!"* The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniathon and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of *Kings-manes*, viz., of *phantoms and ghosts*. The same is found in the histories of other nations.

All claim for their first and earliest dynasties⁵ of rulers and kings, what the Greeks called *Manes* and the Egyptians *Ourvagan*, "gods," etc. Rossellius has tried to interpret the puzzling statement, but in vain. "The word *manes* meaning *urvagan*" he says, "and that term in its literal sense signifying *exterior image*, we may suppose, if it were possible to bring down that dynasty within some historical period—that the word referred to *some form of theocratic government, represented by the images of the gods and priests*!"⁶

A dynasty of, to all appearance, *living*, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms."

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes*, the text of the "Secret Doctrine"

⁵ The Secret Doctrine teaches that those dynasties were composed of divine beings, "the ethereal images of human creatures," in reality, "gods," in their luminous astral bodies; the *Sishta* of preceding manvantaras.

⁶ *Rossellius* (vol. i, "Storia degli Monumenti dell'Egitto," (p. 8). He adds that Manetho and the old Chronicles agree in translating the word *manes* by *nekhues*. In the Chronicles of Eusebius Pamphilus, discovered at Milan and annotated by Cardinal Mai, the word *nekhues* is also translated *urvagan*, "the exterior shadow" or "ethereal image of men"; in short, the *astral body*.

will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archæology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called “Lepsius Papyrus” of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archæological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately *its most important fragments are missing*. The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was “an historical romance of the XVth century B.C.,⁷ dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the XXVIth (?) century before our era.” It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with narratives about hoar antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience*. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was “refreshed.” But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that

¹ *Suppositiously*—during the XVIIIth Dynasty of kings, agreeably to Manetho’s Synchronistic Tables, disfigured out of recognition by the able Eusebius, the *too* clever Bishop of Cæsarea.

spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, “divested of their clothes, covered with nets, and with twenty oars made of ebony and gold”; but commanded that sacrifices should be made to the *manes* of those two magicians when they died. To this Prince *Gardadathu* remarked that the highest among such magicians *never die*, and that one of them lived to that day, more than a centenarian, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the god Thoth (the *wisdom* deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty king Cheops expressed desire to see the old sage at his Court! Thereupon the Prince *Gardadathu* started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:—

“I am told, oh sage, that thou art able to reunite heads severed from their bodies to the latter.”

“I can do so, great King,”—answered Deddy.

“Let a criminal be brought here, without delay,” quoth the Pharaoh.

“Great King, my power does not extend to men. I can resurrect only animals,”—remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. "The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprizes us of that which is evidently the chief subject of the archaic record—the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of childbirth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices." The goddesses did as they were asked, and three boys, each one yard long and *with very long arms*,⁸ were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother-goddesses returned of itself into the corn-bin in an out-house of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings—the triplets.

A female slave having been punished once by the High priestess, the former ran away from the house, and spoke thus to the assem-

⁸ Long arms of Egypt meant as now in India, a sign of mahatmaship, or adeptship.

bled crowds: “How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord.”

At this interesting place, the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.⁹

Another magical feat is given by Mariette Bey (*Mon. Dir.* pl. 9, Persian epoch) from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and “the *stele* 114 which is an official statement about the election of Aspalout, shows how such events took place.” (Gebel-Barkal.) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

“Come,” reads the inscribed legend, “come, let us choose a master who would be like an irresistible young bull.” And the army began lamenting, saying—“Our master is with us, and we know him not!” And others remarked, “Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be” Forthwith the whole army cried out—“But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him; do not speak in ignorance of him, for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ He will guide us, as the Ethio-

⁹ This is the more to be regretted—says the translator of the papyrus—that “legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence.” The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that “land of mystery and riddle,” as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers—and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their *originality* (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archæologist, Mr. Maspero, in his work called “Contes de l’ancienne Egypte.”

pian kings are all his handiwork, and he gives the kingdom to the son whom he loves.” “This is what the entire army saith: ‘It is an excellent speech, in truth . . . a million of times’.”

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue of Ammon-Râ, while framing their request. “The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and statues, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors.”

All the members of the Royal family pass in procession before the statue of Ammon-Râ—still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims—“This is your king! This is your Master who will make you live!”: and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer.” (Gebel-Barkal.)

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs *believed*—as well as the masses—in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues *had* to be *fabricated*; for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the *divine* (or *infernal*, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce *its* magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archaeology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the “Harris papyrus on Magic” (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article—on Magic.

H. P. BLAVATSKY

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SOME SCIENTIFIC QUESTIONS ANSWERED

[A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the “passage of matter through matter,” has been so succinctly and yet clearly explained.—Ed., *Theosophist*.]

REPLIES TO PROF. —————’s QUESTIONS

(1) The phenomenon of “osmosing” (extracting. *Ed.*) your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first. It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the formation of the letter in the air of your room at—————; in the case of many other air-born letters; of showers of roses; of the gold ring which leaped from the heart of a moss-rose while held in—————’s hand; of a sapphire ring doubled for a lady of high position here, a short time ago, and of other examples. The solution is found in the fact that the “attraction of cohesion” is a manifestation of the Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Atma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develop themselves successively in the ratio of the aspirant’s progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional

of your Western men of science when they should come to take this view of our Aryan Arhat Science.

You should not find much difficulty in drawing the line between the “Spook” and the “Adept.” The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower—or better, his coarser, and more materialistic—corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or *Akasic*) strata nearest the earth’s surface. The law of magneto-vital affinities explains the attraction of these “shells” to places and persons; and if you can postulate to yourself a scale of *psychic specific gravity*, you may realise how the greater density of a “soul” weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exegesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunæ.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i.e.*, once human beings who have run through the scale of evolution, but are not yet reunited, or coalesced with Parabrahma, the Universal Principle.

Before closing, a word more about the “passage of matter through matter.” Matter may be defined as condensed Akasa (Ether); and in atomizing, differentiates, as the watery particles differentiate from superheated steam when condensed. Restore the differentiated matter to the state *ante* of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of elec-

tricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Aryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

Theosophist, October, 1883

THE PRALAYA OF MODERN SCIENCE

IF Science is right then the future of our Solar System—hence of what we call the Universe—offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thompson and Klansius, have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of the Greek sages. One might almost think he were reading over again Manu, Kanada, Kapila and others. The following are some of the newest theories of our Western *pandits*.

“All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain which will equally spread throughout this ponderous body under the form of heat . . .” say our scientists. Kanada, the atomist, the old Hindu sage, said as much. . . . “In creation,” he remarks, “two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose.”

Lohschmidt, the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last forever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on

absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and for ever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain; the course of the streams and rivers, bereaved of their vivifier and motor—the sun—will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to re-assert itself: the sun, powerless and dying, will again become extinct and this time for ever. Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus in the period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun. . . . Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the *Pralaycr*.—“Cold and death blow from the northern pole, and spread along the entire face of the earth, nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart—the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimens of animals which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings—the struggle for life. Groups of animals, without distinction of kinds, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them

begs for is—life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea!” . . .

The words may not be precisely those of the learned professor for they are utilized from notes taken in a foreign language; but the ideas are literally his. The picture is indeed gloomy. But the ideas, based upon scientific, mathematical deductions are *not* new, and we have read in a Hindu author of the pre-Christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.

“Strange noises are heard, proceeding from every point. . . . These are the precursors of the Night of Brahma. Dusk rises at the horizon and the sun passes away. . . . Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarified; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die. . . . Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one. . . . Surya (the Sun) flickers and goes out; matter falls into dissolution; and Brahma (the creative force) merges back into Dyaus, the unrevealed, and his task being accomplished, he falls asleep. . . . Night for the Universe has come!” . . . (By Vamadeva.)

Theosophist, October, 1880

THE IMPERFECTIONS OF SCIENCE

MR. ROBERT WARD, discussing the questions of Heat and Light in the November *Journal of Science*, shows us how utterly ignorant is science about one of the commonest facts of nature—the heat of the sun. He says:—“The question of the temperature of the sun has been the subject of investigation by many scientists. Newton, one of the first investigators of the problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. All have believed themselves successful, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperature (in centigrade degrees) found by each of them: Newton, 1,669,300°; Pouillet, 1,461°; Zöllner, 102,200°; Secchi, 5,344,840°; Ericsson, 2,726,700°; Fizeau, 7,500°; Waterston, 9,000,000°; Spoeren, 27,000°; . . . Deville, 9,500°; Soret, 5,801,846°; Vicaire, 1,398°; Violle, 1,500°; Rosetti, 20,000°. The difference is, as 1,400° against 9,000,000°, or no less than 8,998,600°! There probably does not exist in science a more astonishing contradiction than that revealed in these figures.” And again. Ever since the science of geology was born, scientists have accepted the theory that the heart of our globe is still a mass of molten matter, or liquid fire and only a thin crust is cool and solid. Assuming the earth’s diameter to be about 9,000 miles, this crust they have estimated to be relatively to it only as thick as the film of a huge soap-bubble to its entire diameter. And they have assumed that the alleged increasing temperature in certain deep mines as we go from the surface downwards supported this theory. But science, through the mouth of Mr. Ward, rebukes this as a fallacious theory though still without sufficient data—“it is confidently asserted that the interior of the earth is in a red-hot molten condition, and that it is radiating its heat into space, and so growing colder. One of the results of the *Challenger* and other explorations of the deep ocean is to determine that the water towards its bottom is freezing cold. Considering that the ocean covers nearly three-fourths of the entire globe, this fact certainly does not support the theory of central heat accompanied by radiation. The coldest water, it is true, usually sinks by its greater

weight towards the bottom, and that, it may be said, accounts for its coldness; but, on the theory of radiation the water of the ocean has been for long geological ages supported on the thin crust of the earth, through which the central heat has been constantly escaping; and yet it is still of freezing coldness! Experience would say that the heat cannot have escaped through the water without warming it, because the capacity of water for heat is greater than that of any other substance. We can no more imagine such a radiation, and consequent accumulation of heat in the ocean, without the natural result of a great rise in temperature, than we can believe in a pot resting for hours on a hot fire without the usual result of boiling water. We have no reason, therefore, to believe, as has been suggested, that the earth is growing colder, or that we, in common with all living things, are destined to be frozen out of existence and the earth itself finally swallowed up by the sun.”

And now let us ask our smart young graduates of Bombay, Calcutta, Madras and Lahore how they like this view of the infallibility of that modern science for whose sake they are ready to abandon the teachings of their ancestors. Is there anything more unscientific in their speculations, granting, even, that they are as stupid?

Theosophist, February, 1881

WAR IN OLYMPUS

By H. P. BLAVATSKY

DARK clouds are gathering over the hitherto cold and serene horizon of exact science, which forebode a squall. Already two camps are forming among the votaries of scientific research. One wages war on the other, and hard words are occasionally exchanged. The apple of discord in this case is—Spiritualism. Fresh and illustrious victims are yearly decoyed away from the impregnable strongholds of materialistic negation, and ensnared into examining and testing the alleged spiritual phenomena. And we all know that when a true scientist examines them without prejudice . . . well, he generally ends like Professor Hare, Mr. William Crookes, F.R.S., the great Alfred Russell Wallace, another F.R.S., and so many other eminent men of science—he passes over to the enemy.

We are really curious to know what will be the new theory advanced in the present crisis by the sceptics, and how they will account for such an apostasy of several of their luminaries, as has just occurred. The venerable accusations of *non compos mentis*, and “dotage” will not bear another refurbishing: the eminent perverts are increasing numerically so fast, that if mental incapacity is charged upon all of them who experimentally satisfy themselves that tables can talk sense, and mediums float through the air, it might augur ill for science; there might soon be none but weakened brains in the learned societies. They may, possibly, for a time find some consolation in accounting for the lodgment of the extraordinary “delusion” in very scholarly heads, upon the theory of *atavism*—the mysterious law of latent transmission, so much favoured by the modern schools of Darwinian *evolutionism*—especially in Germany, as represented by that thorough-going apostle of “modern struggle for culture,” Ernst-Haeckel, professor at Jena. They may attribute

the belief of their colleagues in the phenomena, to certain molecular movements of the cell in the ganglia of their once powerful brains, hereditarily transmitted to them by their ignorant medieval ancestors. Or, again, they may split their ranks, and establishing an *imperium in imperio* “divide and conquer” still. All this is possible; but time alone will show which of the parties will come off best.

We have been led to these reflections by a row now going on between German and Russian professors—all eminent and illustrious *savants*. The Teutons and Slavs, in the case under observation, are not fighting according to their nationality but conformably to their respective beliefs and unbeliefs. Having concluded, for the occasion, an offensive as well as a defensive alliance, regardless of race—they have broken up in two camps, one representing the spiritualists, and the other the sceptics. And now war to the knife is declared. Leading one party, are Professors Zöllner, Ulrizzi, and Fichte, Butlerof and Wagner, of the Leipzig, Halle and St. Petersburg Universities: the other follows Professors Wundt, Mendelejof, and a host of other German and Russian celebrities. Hardly has Zöllner—a most renowned astronomer and physicist—printed his confessions of faith in Dr. Slade’s mediumistic phenomena and set his learned colleagues aghast when Professor Ulrizzi of the Halle University arouses the wrath of the Olympus of science by publishing a pamphlet entitled “The *so-called* Spiritualism a Scientific Question,” intended as a complete refutation of the arguments of Professor Wundt, of the Leipzig University, against the modern belief, and contained in another pamphlet called by its author “spiritualism—the *so-called* scientific question.” And now steps in another active combatant, Mr. Butlerof, Professor of Chemistry and Natural Sciences, of St. Petersburg, who narrates *his* experiments in London, with the medium Williams, and thus rouses up a most ferocious polemic. The humoristical illustrated paper *Kladderadatch* executes a war-dance, and shouts with joy, while the more serious conservative papers are indignant. Pressed behind their last entrenchments by the cool and uncontrovertible assertions of a most distinguished naturalist, the critics led forward by the St. Petersburg star, Mr. Bourenine, seem desperate, and evidently short of ammunition, since they are reduced to the expedient of trying to rout the enemy with the most remarkable paradoxes. The *pro* and *con* of the dispute are too interesting, and our posterity might complain, were the incidents suffered to be left beyond the reach of English and

American readers interested in Spiritualism, by remaining confined to the German and Russian newspapers. So, Homer-like, we will follow the combatants and condense this modern Iliad for the benefit of our friends.

After several years of diligent research and investigation of the phenomena, Messrs. Wagner and Butlerof, both distinguished savants and professors in St. Petersburg University, became thoroughly convinced of the reality of the weird manifestations. As a result, both wrote numerous and strong articles in the leading periodicals in defence of the “mischievous epidemic”—as in his moments of “unconscious cerebration” and “prepossession” in favour of his own hobby, Dr. Carpenter calls spiritualism. Both of the above eminent gentlemen, are endowed with those precious qualities, which are the more to be respected as they are so seldom met with among our men of science. These qualities, admitted by their critic himself, Mr. Bourenine, are: (1) a serious and profound conviction that what they defend is true; (2) an unwavering courage in stating at every hazard, before a prejudiced and inimical public that such is their conviction; (3) clearness and consecutiveness in their statements; (4) the serene calmness and impartiality with which they treat the opinions of their opponents; (5) a full and profound acquaintance with the subject under discussion. The combination of the qualities enumerated, adds their critic, “leads us to regard the recent article by Professor Butlerof, *Empiricism and Dogmatism in the Domain of Mediumship*, as one of those essays whose commending significance cannot be denied and which are sure to strongly impress the readers. Such articles are positively rare in our periodicals; rare because of the originality of the author’s conclusions; and because of the clear, precise, and serious presentation of facts”

The article so eulogized may be summed up in a few words. We will not stop to enumerate the marvels of spiritual phenomena witnessed by Professor Zöllner with Dr. Slade and defended by Prof. Butlerof, since they are no more marvellous than the latter gentlemen’s personal experience in this direction with Mr. Williams, a medium of London, in 1876. The séances took place in a London hotel in the room occupied by the Honorable Alexandre Aksakof, Russian Imperial Councillor, in which, with the exception of this gentleman, there were but two other persons,—Prof. Butlerof and the medium. Confederacy was thus utterly impossible. And now,

what took place under these conditions, which so impressed one of the first scientists of Russia? Simply this: Mr. Williams, the medium, was made to sit with his hands, feet, and even his person tightly bound with cords to his chair, which was placed in a dead-wall corner of the room, behind Mr. Butlerof's plaid hung across so as to form a screen. Williams soon fell into a kind of lethargic stupor, known among spiritualists as the trance condition, and "spirits" began to appear before the eyes of the investigators. Various voices were heard, and loud sentences, pronounced by the "invisibles," from every part of the room; things—toilet appurtenances and so forth, began flying in every direction through the air; and finally "John King"—a sort of king of the spooks, who has been famous for years—made his appearance bodily. But we must allow Prof. Butlerof to tell his phenomenal story himself. "We first saw moving"—he writes—"several bright lights in the air, and immediately after that appeared the full figure of 'John King.' His apparition is generally preceded by a greenish phosphoric light which, gradually becoming brighter, illuminates more and more, the whole bust of John King. Then it is that those present perceive that the light emanates from some kind of a luminous object held by the 'spirit.' The face of a man with a thick black beard becomes clearly distinguishable; the head is enveloped in a white turban. The figure appears outside the cabinet (that is to say, the screened corner where the medium sat), and finally approaches us. We saw it each time for a few seconds; then rapidly waning, the light was extinguished and the figure became invisible to reappear again in a moment or two; then from the surrounding darkness, 'John's' voice is heard proceeding from the spot on which he had appeared mostly, though not always, when he had already disappeared. 'John' asked us 'what can I do for you?' and Mr. Aksakof requested him to rise up to the ceiling and from there speak to us. In accordance with the wish expressed, the figure suddenly appeared above the table and towered majestically above our heads to the ceiling which became all illuminated with the luminous object held in the spirit's hand, when 'John' was quite under the ceiling he shouted down to us: 'Will that do?'"

During another séance M. Butlerof asked "John" to approach him quite near, which the "spirit" did, and so gave him the opportunity of seeing clearly "the sparkling, clear eyes of John." Another spirit, "Peter," though he never put in a visible appearance during the

séances, yet conversed with Messrs. Butlerof and Aksakof, wrote for them on paper furnished by them, and so forth.

Though the learned professor minutely enumerates all the precautions he had taken against possible fraud, the critic is not yet satisfied, and asks, pertinently enough: “Why did not the respectable *savant* catch ‘John’ in his arms, when the spirit was but at a foot’s distance from him? Again, why did not both Messrs. Aksakof and Butlerof try to get hold of ‘John’s’ legs, when he was mounting to the ceiling? Indeed they ought to have done all this, if they are really so anxious to learn the truth for their own sake, as for that of science, when they struggle to lead on toward the domains of the ‘other world.’ And, had they complied with such a simple and, at the same time, very little scientific test, there would be no more need for them, perhaps, to . . . further explain the scientific importance of the spiritual manifestations.”

That this importance is not exaggerated, and has as much significance for the world of science, as for that of religious thought, is proved by so many philosophical minds speculating upon the modern “delusion.” This is what Fichte, the learned German *savant*, says of it. “Modern spiritualism chiefly proves the existence of that which, in common parlance, is very vaguely and inaptly termed ‘*apparition of spirits*.’ If we concede the reality of such apparitions, then they become an undeniable, practical proof of the continuation of our personal, conscious existence (beyond the portals of death). And such a tangible, fully demonstrated fact cannot be otherwise but beneficent in this epoch, which, having fallen into a dreary denial of immortality, thinks, in the proud self-sufficiency of its vast intellect, that it has already happily left behind it every superstition of the kind.” If such a tangible evidence could be really found, and demonstrated to us, beyond any doubt or cavil, reasons Fichte further on,—“if the reality of the continuation of our lives after death were furnished us upon positive proof, in strict accordance with the logical elements of experimental nature sciences, then it would be, indeed, a result with which, owing to its nature and peculiar signification for humanity, no other result to be met with in all the history of civilization could be compared. The old problem about man’s destination upon earth would be thus solved, and consciousness in humanity would be elevated one step. That which, hitherto, could be revealed to man but in the domain of blind faith, presentiment, and passionate hope, would become to him—positive knowledge;

he would have acquired the certainty that he was a member of an eternal, a spiritual world, in which he would continue living, and that his temporary existence upon this earth forms but a fractional portion of a future eternal life, and that it is only there that he would be enabled to perceive, and fully comprehend his real destination. Having acquired this profound conviction, mankind would be thoroughly impressed with a new and animating comprehension of life, and its intellectual perceptions opened to an idealism strong with incontrovertible facts. This would prove tantamount to a complete reconstruction of man in relation to his existence as an entity and mission upon earth; it would be, so to say, a 'new birth.' Whoever has lost all inner convictions as to his eternal destination, his faith in eternal life, whether the case be that of an isolated individuality, a whole nation, or the representative of a certain epoch, he or it may be regarded as having had uprooted, and to the very core, all sense of that invigorating force which alone lends itself to self-devotion and to progress. Such a man becomes what was inevitable—an egotistical, selfish, sensual being, concerned wholly for his self-preservation. His culture, his enlightenment, and civilization, can serve him but as a help and ornamentation toward that life of sensualism, or, at best, to guard him from all that can harm it."

Such is the enormous importance attributed by Professor Fichte and Professor Butlerof of Germany and Russia to the spiritual phenomena; and we may say the feeling is more than sincerely echoed in England by Mr. A. R. Wallace, F.R.S. (See his "Miracles and Modern Spiritualism.")

An influential American scientific journal uses an equally strong language when speaking of the value that a scientific demonstration of the survival of the human soul would have for the world. If spiritualism prove true, it says, "it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the Nineteenth Century. Its discoverer will have no rival in renown, and his name will be written high above any other. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification." (*Scientific American*, 1874, as quoted in Olcott's "People from the Other World," p. v, Pref.)

And now we will see what the stubborn Russian critic (who seems to be but the mouthpiece of European materialistic science) has to

say in response to the unanswerable arguments and logic of Messrs. Fichte and Butlerof. If scepticism has no stronger arguments to oppose to spiritualism but the following original paradox, then we will have to declare it worsted in the dispute. Instead of the beneficial results foretold by Fichte in the case of the final triumph of spiritualism, the critic forecasts quite a different state of things.

“As soon,” he says, “as such scientific methods shall have demonstrated, beyond doubt or cavil, to the general satisfaction, that our world is crammed with souls of men who have preceded us, and whom we will all join in turn; as soon as it shall be proven that these ‘souls of the deceased’ can communicate with mortals, all the earthly physical science of the eminent scholars will vanish like a soap-bubble, and will have lost all its interest for us living men. Why should people care for their proportionately short life upon earth, once that they have the positive assurance and conviction of another life to come after the bodily death; a death which does not in the least preclude conscious relations with the world of the living, or even their *post-mortem* participation in all its interests? Once, that with the help of science, based on mediumistic experiments and the discoveries of spiritualism, such relations shall have been firmly established, they will naturally become with every day more and more intimate; an extraordinary friendship will ensue between this and the ‘other’ worlds; that other world will begin divulging to this one the most occult mysteries of life and death, and the hitherto most inaccessible laws of the universe—those which now exact the greatest efforts of man’s mental powers. Finally, nothing will remain for us in this temporary world to either do or desire, but to pass away as soon as possible into the world of eternity. *No inventions, no observations, no sciences will be any more needed!!* Why should people exercise their brains, for instance, in perfecting the telegraphs, when nothing else will be required but to be on good terms with spirits in order to avail of their services for the instantaneous transmission of thoughts and objects, not only from Europe to America, but even to the moon, if so desired? The following are a few of the results which a communion *de facto* between this world and the ‘other’, that certain men of science are hoping to establish by the help of spiritualism, will inevitably lead us to: to the complete extinction of all science, and even of the human race, which will be ever rushing onward to a better life. The learned and scholarly *phantasists* who are so anxious to promote the science of spiritual-

ism, i.e., of a close communication between the two worlds, ought to bear the above in mind."

To which, the "scholarly phantasists" would be quite warranted in answering that one would have to bring his own mind to the exact measure of microscopic capacity required to elaborate such a theory as this, before he could take it into consideration at all. Is the above meant to be offered as an objection for *serious* consideration? Strange logic! We are asked to believe that, because these men of science, who now believe in naught but matter, and thus try to fit every phenomenon—even of a mental, and spiritual character,—within the Procrustean bed of their own preconceived hobbies, would find themselves, by the mere strength of circumstances forced, in their turn, to fit these cherished hobbies to *truth*, however unwelcome, and to *facts* wherever found—that because of that, science will lose all its charm for humanity. Nay—life itself will become a burden! There are millions upon millions of people who, without believing in spiritualism at all, yet have faith in another and a better world. And were that blind faith to become *positive knowledge* indeed, it could but better humanity.

Before closing his scathing criticism upon the "credulous men of *science*," our reviewer sends one more bomb in their direction, which unfortunately like many other explosive shells misses the culprits and wounds the whole group of their learned colleagues. We translate the missile *verbatim*, this time for the benefit of all the European and American academicians.

"The eminent professor," he adds, speaking of Butlerof, and his article, "among other things, makes the most of the strange fact that spiritualism gains with every day more and more converts within the corporation of our great scientists. He enumerates a long list of English and German names among illustrious men of science, who have more or less confessed themselves in favor of the spiritual doctrines. Among these names we find such as are quite authoritative, those of the greatest luminaries of science. Such a fact is, to say the least, very striking, and in any case, lends a great weight to spiritualism. But we have only to ponder coolly over it, to come very easily to the conclusion *that it is just among such great men of science that spiritualism is most likely to spread and find ready converts*. With all their powerful intellects and gigantic knowledge, our great scholars are firstly men of sedentary habits, and, secondly, they are, with scarcely an exception, *men with diseased and shattered*

nerves, inclined toward an abnormal development of an overstrained brain. Such sedentary men are the easiest to hoodwink; a clever charlatan will make an easier prey of, and bamboozle with far more facility a scholar than an unlearned but practical man. Hallucination will far sooner get hold of persons inclined to nervous receptivity, especially if they once concentrate themselves upon some peculiar ideas, or a favourite hobby. This, I believe, will explain the fact that we see so many men of science enrolling themselves in the army of spiritualists."

We need not stop to enquire how Messrs. Tyndall, Huxley, Darwin, Herbert Spencer, Lewes, and other eminent scientific and philosophical sceptics, will like such a prospect of rickety ganglionic centres, collective softening of the brain, and the resulting "hallucinations." The argument is not only an impertinent *naïveté*, but a literary monstrosity.

We are far from agreeing entirely with the views of Professor Butlerof, or even Mr. Wallace, as to the agencies at work behind the modern phenomena; yet between the extremes of spiritual negation and affirmation, there ought to be a middle ground; only pure philosophy can establish truth upon firm principles; and no philosophy can be complete unless it embraces both physics and metaphysics. Mr. Tyndall, who declares ("Science and Man") that "Metaphysics will be welcomed when it abandons its pretensions to scientific discovery, and consents to be ranked as a kind of poetry," opens himself to the criticism of posterity. Meanwhile, he must not regard it as an impertinence if his spiritualistic opponents retort with the answer that "physics will always be welcomed, when it abandons its pretensions to psychological discovery." The physicists will have to consent to be regarded in a near future as no more than supervisors and analysts of physical results, who have to leave the spiritual causes to those who believe in them. Whatever the issue of the present quarrel, we fear, though, that spiritualism has made its appearance a century too late. Our age is pre-eminently one of extremes. The earnest philosophical, yet reverent doubters are few, and the name for those who rush to the opposite extreme is—Legion. We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent—the eighteenth—century of both Voltaire and Jonathan Edwards— all its extreme scepticism, and, at the same time, religious credulity and bigoted intolerance. Spiritualism is an abnormal and premature

outgrowth, standing between the two; and, though it stands right on the high-way to truth, its ill-defined beliefs make it wander on through by-paths which lead to anything but philosophy. Its future depends wholly upon the timely help it can receive from honest science—that science which scorns no truth. It was, perhaps, when thinking of the opponents of the latter, that Alfred de Musset wrote the following magnificent apostrophe:—

Sleepest thou content, Voltaire;
 And thy dread smile hovers it still above
 Thy fleshless bones ?
 Thine age they call too young to understand thee
 This one should suit thee better —
 Thy men are born!
 And the huge edifice that, day and night, thy great
 hands undermined,
 Is fallen upon us

Theosophist, November, 1879

THE DRIFT OF WESTERN SPIRITUALISM

LATE advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediaeval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstasies; of astrologers, “diviners,” “magicians,” “sorcerers,” and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method the philologists, under the lead of Eugène Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other supracorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write and speak strange languages, paint pictures, and play on unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides of Occultism—a

good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter,—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, inquire, compare, study, experiment and expound, the mysteries of Psychology. This range of inquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the “Divine Revelations” of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical “manifestations”; etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these

issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where arguments seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in THE THEOSOPHIST a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

Theosophist, October, 1879

LOGIC VERSUS PERIPATETIC

IT is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any attention to a certain paragraph in the *Bombay Gazette* (March 16, 1881) signed “your Peripatetic,” and headed “Current Philosophy” were it not for the strong illustration it affords us of that perverse spirit, called “respectable deference to public opinion,” but which “for short” we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his personalities alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the “current” philosopher will do us better service than his party have perhaps, bargained for. For, for us, “Peripatetic” decidedly represents a party. He is the mouth-piece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his own personal views. The words of their Revelation, “I would thou wert cold or hot” apply to our modern society far better than to the church of the Laodiceans; and knowing *their* works and that they are “neither cold nor hot,” but like a faithful thermometer follow the changing moral temperature of the day, we will now analyze some of the desultory rhapsodies of the writer on “Current Philosophy.”

When we have done that, he is at liberty to go on chuckling over his pen which traced his rather stale denunciation of the “simplicity” of Mr. —————and the Simla “Occultists!” “The simplicity” of the gentleman whom the “Peripatetic” names in the *Gazette* in full—an example of bad breeding we shall surely not follow—being an adjective applied by him to a man of the most acute and

remarkable intellect, and one whose ability and talents are universally recognized throughout India and Europe, speaks ill, by the bye, for his own powers of discrimination. When one presumes to sign himself a “Peripatetic,” he ought to honour his classical *pseudonyme* by at least borrowing some logic for the occasion if he has none himself to spare. Having thus cursorily noticed the poor fling at the Simla “simpletons,” we will now lay before our readers a sample of the logic of that alleged pupil of Aristotle, which “Peripatetic” so paradoxically assumes to be.

Quoting Carlyle’s famous proposition (who may have had such “Peripatetics” in mind) that the population of Great Britain consists of “thirty millions mostly fools,” and having offered by way of self-incense on the altar of patriotism his own postulate that “the intellect of the average Briton is however, certainly higher than the average intellect of general humanity,” the critic proceeds—if we may be forgiven the Americanism—to *scalp* believers in phenomena. The simplicity of the “Simla occultists,” however, he confesses, “is outdone by the innocence of some ‘titled people’ who, according to the evidence of a witness in the Fletcher trial, ‘will believe anything’—a statement which appears strictly accurate.”

Fletcher and Company, together with two-thirds of the trading professional mediums, we may leave to his tender mercies. Having denounced these for the last six years, we even heartily agree in some respects with the writer; as, for instance, when he deprecates those who “would believe anything.” No one of the over-credulous who recognise so readily in dark séances, in every shadow on the wall or in the medium’s pocket-handkerchief, their “aunt, or uncle, or somebody” has any right to complain if they are regarded as “fools,” though even in such cases, it is far more honourable to be found out to be an honest fool, than a cheating medium. Nor do we blame the writer for laughing at those who so trustingly believe. . . . “that when it pleased the medium to wind up the musical-box, one of this intellectual audience asserted that he felt that virtue had gone out of him, and that this magnetism was winding up the box”: uncharitable though it be, it is yet natural. And were “Peripatetic” to stop his philosophical disquisitions with the just remark. . . . “And yet probably these ‘titled’ fools would be ready enough to talk of the dark superstitions of the benighted Hindoo, or indeed, if they happened to be fervent Protestants, of the superstitions of their Catholic neighbors, while doubtless believing that they them-

selves were making a scientific investigation,” this review of his “Current Philosophy” need never have seen print. We would not have even noticed the ridiculous blunder he falls into, with so many other critics, in confusing phenomena for which the agency of “disembodied spirits” is claimed, with *natural* phenomena for which every tithe of supernaturalism is rejected. We might have overlooked his ignorance, as he was, perhaps, never told that *natural* are the *only* phenomena Theosophists accept, and the only way they are trying to fathom the mystery; and that *their* object is precisely to put down every element of superstition or belief in the miraculous or the supernatural, instead of countenancing it as he believes. But what are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the “folly” of the *superstitious* beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical somersault ever made. The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in the felicitous words of Southey, *viz.*, as “one of the most untenable that ever was advanced by a perverse, paradoxical intellect.” Listen to him and judge ye, logicians and true disciples of Aristotle: “No, no!” exclaims our philosopher . . . “Religious beliefs which are imbibed with our mother’s milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature *may not always command our respect*, but it must invariably attract our sympathy. The superstitious follies of ‘table-turners’ and ‘spiritists’ of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from investigators like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?” And we beg leave to tell him, that he, who does not believe in *Spiritualism* cannot believe in Christianity, for the very foundation of that faith is the *materialisation of their Saviour*. A Christian if he has any right at all to attack spiritual phenomena, can do so but on the ground of the dogmas of his religion. He can say—“such manifestations are of the devil”—he dare not say “they are impossible, and *do not exist*” For, if spiritualism and occultism are a superstition and a falsehood then is Christianity, the same Christianity with its Mosaic miracles and

witches of Endor, its resurrections and materialisation of angels, and hundreds of other spiritual and occult phenomena.

Does “Peripatetic” forget, that while there are many real inquirers among well-known men of science, like Messrs. Wallace, Crookes, Wagner, Butlerof, Zöllner, Hare, Fichte, and Camille Flammarion, who have thoroughly investigated and hence thoroughly believe in the phenomena called “spiritual” till a better name is found, and in some cases are even spiritualists themselves; no Tyndall, no Huxley, no Faraday, no investigator yet since the world was created, has ever been able to prove, let alone one of the religious *human* dogmas, but even the existence of a God or of the soul?

We are not “Spiritualists,” and, therefore, speak impartially. If religious “earnest belief invariably attracts our sympathy even without commanding our respect,” why should not as earnest a belief in spiritual phenomena—that most consoling, most sacred of all beliefs, hope in the survival of those whom we most loved while on earth—“attract our sympathy” as well? Is it because it is unscientific and that exact science fails to always prove it? But religion is far more *unscientific* yet. Is belief in the Holy Ghost, we ask, less *blind* than belief in the “ghosts” of our departed fathers and mothers? Is faith in an abstract and never-to-be-scientifically-proven principle any more “respectable” or worthy of sympathy than that other faith of believers as earnest as Christians are—that the spirits of those whom they loved best on earth, their mothers, children, friends, are ever near them, though their bodies may be gone? Surely we “imbibe with our mother’s milk” as much love for her as for a mythical “Mother of God.” And if one is *not* to be regarded as a superstition then how far less the other! We think that if Professor Tyndall or Mr. Huxley were forced to choose between belief in the materialisation of the Virgin Mary at Lourdes or Knock, and that of their own mothers in a séance-room, they would rather risk to pass for “fools” in the latter locality. For phenomena, however rarely, have yet more than once been proved *real* and so announced by men of undoubted authority in science. Phenomena are based upon scientific grounds; on facts pertaining to *exact* science—upon physiology, pathology, magnetism, all correlating into psychological manifestations. Physical as well as psychological phenomena court experiment and the investigations of science; whereas, *supernatural* religion dreads and avoids such. The former claims no miracles, no supernaturalism to hang its faith upon, while religion imperatively

demands them, and invariably collapses whenever such belief is withdrawn.

Personally, as we said before, we do not believe in the agency of “disembodied spirits” in the physical mediumistic phenomena, but it gives us no right for all that, to dogmatise and try to force others to reject their belief. All that we can say now is, that the last word has not yet been told of these phenomena; and that as theosophists, *i.e.* searchers after truth who claim no infallibility, we say that the Spiritualists after all may be as right in their way as we think we are right in ours. That no spiritualist has ever believed in “miracles” or supernatural interferences, their immense literature well proves. Can “Peripatetic” say as much of Christian belief? Hear the Bishop of Bombay proclaim publicly his professions of faith: “We,” he says to his clergy, “who by professional honour are bound to maintain and to set forth the supremacy of the supernatural over the natural. . . have staked our very social existence on the reality and the claims of the supernatural. Our dress, our status, our work, the whole of our daily surroundings, are a standing protest to the world of the importance of spiritual things; that they surpass, in our eyes at least, the more aggressive pretensions of what is temporal. We are bound then for our own self-respect to justify what we daily proclaim.” And so is every believer *bound* to do in whatsoever he may believe, if he be but *honest*.

But the whole status of modern faith is reflected in these jesuitical words of “Peripatetic.” Belief in the “supernatural” may not command his respect, but he feels obliged to sympathize with it; for it is that of those around him, and considered respectable; in short, it is the bread-and-cheese State religion, and perchance—that of his principles and superiors. And yet for as honest and earnest a belief as spiritualism, he has “but contempt.” Why? Because it is unpopular; because his society people who were forced into such a belief by the evidence of *facts* hide it from the others, and Nicodemus-like they run to its professors but under the cover of night. It is not fashionable. Religion and spiritualism are in society relatively like peg-drinking and cigarette-smoking. A lady who will not blush to empty in the view of all a tumbler of stiff brandy and soda, will stare, in shocked amazement, at another of her sex smoking an innocent cigarette! Therefore, is it too that the writer in the *Gazette* who ought to have called himself a “Sophist,” signs *himself* a “Peripatetic.” He is certainly *not* a *Christian*, for were he one, he would

never have ventured upon the *lapsus calami* which makes him confess that Christianity “may not always command our respect”: but still he would pass for one. Such is the tendency of our nineteenth century that a man of the educated, civilized world, will rather utter the most illogical, absurd sophism than honestly confess his belief either one way or the other! “It is natural,” he finds, “to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural.” If this be so, we invite all the Peripatetics, past, present and future, to point out to us a doctrine half as tenacious of life, or more universally believed in by countless “bygone generations,” in every corner of the world, than the faith in “ghosts” and “spirits.” Really and indeed, we prefer a thousand times an honest, abusive, uncompromising bigot to a mild-spoken, sneering hypocrite.

Theosophist, April, 1881

QUERIES AND ANSWERS

WE are asked by a "Subscriber" in America to "comment" upon a curious report in the *Chicago Tribune*, which he sends us. We do so the more willingly as it contains a very ingenuous, newly-invented "dodge" to detect the real nature of the "mango-tree growing," "boy and basket" performance and other like phenomena produced by Indian "jugglers," and an alleged "scientific" explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article "IT IS ONLY HYPNOTISM"—(is it *only that?*)—pretends to let the cat out of the bag, and the "Chicagoan" interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

HOW INDIAN FAKIRS DECEIVE THOSE WHO WATCH THEM.

FRED S. ELLMORE, A YOUNG CHICAGOAN, DEMONSTRATES THE TRUTH OF HIS THEORY AT GAYA, INDIA—MANGO TREES, BABIES, AND OTHER OBJECTS CREATED BY THE FAKIR SHOWN TO BE CREATURES OF THE IMAGINATION—HOW A CLEVER SCHEME WAS WORKED.

Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performances of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery.

All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity.

Well, he might, no doubt, but for two trifling facts: (a) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or “Secret Illusion”; and (b) had not the Theosophical Society existed for over fifteen years to tell the “Ellmore” tale to every *gobe-mouche* inclined to believe in the *miraculous and supernatural* character of Indian, so-called “jugglery.” It is over ten years ago that all such phenomena—the more wondrous and phenomenal, for being simply *scientific* and explicable on *natural* principles—were repeatedly characterized by the present writer, when at Simla, as “psychological tricks,” to the great disgust of her over-enthusiastic friends. What these *psychological tricks* are in reality and the difference between them and “conjuring” will be explained further on. And now to the *Tribune* narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood, and college life, giving the color of his hair and the address and number of his family residence, the interviewer shows him, with a friend and class-mate, Mr. George Lessing—one “an enthusiastic photographer,” the other a clever artist and draughtsman—in the land of the Sacred Cow and the wily *fakir*.

In talking to a *Tribune* man of his remarkable experience in India, Mr. Ellmore said: “We had done West India pretty thoroughly, and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went south to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances, and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir in front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know just how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his

breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it. They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right [stood] a small earthen bowl, and across his knees lay a strange looking musical instrument.

Having received the signal that all was ready he took the bowl in his hands and turned the contents—a reddish, sand-like mixture—out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground, we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth, he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it

kept on going up and up until out of sight, and there remained only the long swaying end. When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir's departure Lessing filled in his sketches and these he left with me. You'll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing's sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing's sketch of the boy climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I'm compelled to believe that my theory is absolutely correct—that Mr. Fakir had simply hypnotized the entire crowd, but couldn't hypnotize the camera. I'm going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them.

Nor have *we* any doubt, upon this. The "S.P.R." is sure to make "as good use" of the sketches, by Mr. Lessing, and the photographic pictures by Mr. Ellmore, as it has made of the hundreds of its séances with spiritual mediums, and the evidence furnished by the Theosophist: unable to trace the things to its much beloved "telepathic impact," it will brand the whole round of the above enumerated well-known "juggler" phenomena as prestidigitation, sleight of hand and conjuring tricks *à la* "Maskelyne and Cook." For this is usually the only explanation given by the "learned" Society, of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words on the subject, for their further and personal benefit.

First of all, we ask them why they call the “juggler” a “fakir”? If he is the one he cannot be the other; for a fakir is simply a *Mussulman Devotee* whose whole time is taken up by acts of holiness, such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their “juggler” be a Yogi, the latter title being incompatible with “taking up collections” after the exhibition of his psychic powers. The man they saw then at Gaya was simply—as they very correctly state—a public juggler, or as he is generally called in India, a *jadoowalla* (sorcerer) and a “producer of *illusions*,” whether Hindu or Mohammedan. As a genuine juggler, *i.e.*, one who makes us professions of showing the supernatural phenomena or *Siddhis* of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the “Wizards of the North” as well, are invited to repeat if they can, even such *juggling phenomena* as the above, clad, or rather *unclad*, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. *They will never be able to do so.* And why? Because these “jugglers” are not sleight of hand conjurors. They are regular and genuine psychologists, mesmerisers endowed with the most phenomenal powers, hitherto unknown to, and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions on the logic of analogy, *if such phenomenal powers of fascination as throwing glamour over audiences often numbering several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism?* This is the future nut for the Society for Psychical Research to crack—if it ever accepts Mr. Ellmore’s testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and “Mahatmas” to produce far more wonderful phenomena? The fact alone forsooth, that a whole audience sees a twine thrown into the air,¹ the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango-tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango-tree—may well give us the right to call it the greatest mental miracle possible; a “psychological *trick*”—true enough, but one never to be rivalled, nor even approached

¹ *Vide* “Isis Unveiled” I, 73, 495, *et seq.*

by a physical phenomenon, however astounding. "It is *only* Hypnotism," you say. Then those who say so, do not know the difference between hypnotism, which, at best, is only *a purely physiological manifestation* even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone *mahamaya* or even the *gupta-maya* of ancient and modern India. We defy all, and every one, from Charcot and Richet down to all the second rate hypnotizes, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their "juggler."

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the *Tribune* calls so ignorantly and so foolishly "hypnotism," all we may say would be useless. We simply refuse to answer them. As to those others who will understand us, we say *yes*; it is *glamour*, fascination, psychology, call it what you will, but it is not "hypnotism." The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or manipulation; but what is it in comparison with the collective and instantaneous *fascination* produced on hundreds by one passing gaze of the "juggler" (*Vide supra*), even though that gaze did "take in every man" "from sole to crown." No Theosophist who understands anything of Occultism, has ever explained such phenomena on any principle but that of *magic-spell and fascination*; and to claim for them anything else would amount to teaching *supernaturalism* and miracle; *i.e.*, an impossibility in nature. There is a host of Theosophists in England alone, who would testify any day that they have been taught for now many years that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango tree mystery, as it is a teaching known for long ages, and now once more taught to all *who want to know*.

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend, for their clever idea of applying to these tricks, the photographic test; as, no glamour (or, as the reporter makes Ellmore say, "hypnotism") could affect the camera. Moreover, both the young traveller and the *Tribune* reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr.

Ellmore's "discovery"—since the latter, the erroneous name of hypnotism notwithstanding, is only a fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.²

Lucifer, September, 1890

² Additional corroboration of occult teaching is given in a pamphlet entitled "Materialism, Agnosticism, and Theosophy" issued by the *Pacific Coast Committee for Theosophical Works*: "In connection with this very point (i.e., nebulae), some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice . . . But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope, was the cautious announcement by Professor Holden that the arrangement of matter in many of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent."

INTRO-VERSION OF MENTAL VISION

SOME interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined, are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned: it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read. A piece of paper, containing the representation of an arrow, was held before a carefully blind-folded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as on the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye, are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation, is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our stand-point; to touch its head it stretches out its hands in the same

direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses, the individual, who accidentally, that is without occult training, gains the inner sight, is in the position of a helpless child—a sport of the freaks of one isolated inner sense. This will throw a flood of light on the untrustworthy character of the ordinary untrained seer. Such was the case with the sensitives with whom Mr. Meyers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words, thought of for the sensitive's reading. But allowance must in such cases be made for the operation of the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read, is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams.

To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at a distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect image is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine *máyavirupa*, and therefore not governed by the law under discussion.

Theosophist, February, 1884

HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION

WE are asked by “H.C.” and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for “materialistic”) Science, as may clash with esoteric teachings.

Q. *What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?*

ANS. Hypnotism is the new scientific name for the old ignorant “superstition” variously called “fascination” and “enchantment.” It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis*, or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, &c., &c. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i.e.*, the fixing of the eyes on some bright spot, a metal or a crystal. It becomes “animal magnetism” (or mesmerism), when it is achieved by “mesmeric” passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centers of the latter into *unison* (*i.e.*, equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison

which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be “animal magnetism” or that so much derided term “mesmerism.” For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic*, not *molecular*—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i.e.*, “suggestion,” &c.) is induced. For those which we call “will-vibrations” and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. *In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the “something” transmitted in both cases?*

ANS. That which is transmitted has no name in European languages, and if we simply describe it as *will*, it loses all its meaning. The old and very much tabooed words, “enchantment,” “fascination,” “glamour,” and “spell,” and especially the verb “to bewitch,” expressed far more suggestively the real action that took place during the process of such a *transmission*, than the modern and meaningless terms, “psychologize” and “biologize.” Occultism calls the force transmitted, the “auric *fluid*,” to distinguish it from the “auric *light*”; the “fluid” being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the “auric *light*,” or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas*, or qualities and characteristics of each special object and subject—the human being’s aura being the strongest of all.

Q. *What is the rationale of “Vampirism”?*

ANS. If by this word is meant the involuntary transmission of a portion of one’s vitality, or life-essence, by a kind of occult *osmosis*

from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial “auric fluid” spoken of just now. Like every other occult form [force?] in Nature, this *end-* and *exosmotic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber*, or the vampirized party. It is conscious or unconscious *black magic*, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

Q. *Under what circumstances is hypnotism “black magic”?*

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. *Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?*

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former

action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth*, and if he is anything of an occultist on the *fifth* plane.

Q. *Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An answer to this would, we think, solve more than one perplexity.*

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The “auric fluid” is *not* recognized by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapeuty*, the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said *metallotherapeuty*, whose characteristic peculiarity showed (*a*) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (*b*) that the patients affected by certain metals were few and exceptional. This showed that “electric fluids” operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of *metallotherapeuty*, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of “molecular motion,” which now reigns supreme in physiology—*for the time being*, of course. But now arises a question: “Are the real nature, behaviour and conditions of ‘motion’ known any better than the nature, behaviour and conditions of the ‘fluids’?” It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now trans-

formed *into atomic energy*,¹ to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallotherapy or “fascination,” is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. *Is Science entirely wrong in its definition of the hypnotic phenomena?*

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison*. Now “unison” does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a hypnotic subject, while in perfect *unison*, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at logger-heads

¹ In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, *Psychic and Noëtic Action*, in the two last numbers.

with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (*a*) as every organic or “inorganic” body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (*b*) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i.e.*, when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the “fascinating” or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i.e.*, their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject*, attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker “co-respondent.” So true is this, that we can call upon physical Science to corroborate this fact.

Take the “sensitive flame” as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (vide *Isis Unveiled*, Vol. II, 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. *If* Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always “right” to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. Is it necessary that the hypnotic “suggestions” of the operator should be spoken? Is it not enough for him to think them, and may not even HE be ignorant or unconscious of the bent he is impressing on his subject?

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the “suggestion” made is for the good only of the subject, and entirely free from any selfish motive, a suggestion *by thought* is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society’s good*; and even the former has to be done with great discrimination. Occultism regards all such promiscuous

attempts as black magic and sorcery, whether conscious or otherwise.

Q. Do the motive and character of the operator affect the result, immediate or remote?

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. Is it wise to hypnotize a patient not only out of disease, but out of a habit, such as drinking or lying?

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful “suggestion” prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: “*Faith* must confirm the imagination, for faith establishes the *will*. . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain.” This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

—H.P.B.

Lucifer, December, 1890

A CASE OF OBSESSION

THE particulars of the case of “obsession,” alluded to in the April number of this magazine, are given in the following letter from a respectable English medical man who is in attendance upon the victim:—

I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of “control.” You will understand that the gentleman is being *made a medium* against his wish, through having attended a few séances for the purpose of witnessing “materialization.”

Ever since, he has been more or less subject to a series of persecutions by the “controlling” spirit and, in spite of every effort of his to throw off the influence, he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, &c., and subjected to every species of petty annoyances which will serve as a means for the “control” (unknown) to sustain and establish the connection. The details are in their most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess.

So little is known in India of the latest and most startling phase of Western mediumistic phenomena—“materialization,”—that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe, there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been

apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible and audible of portrait figures of dead people. These wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquainted with the views of the ancient Theurgists, and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator—if the latter chances to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S., and the American ones of Colonel Olcott, both so widely known and of so convincing a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been “controlled” since attending “circles” where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret, which the West

possesses, is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Baron Reichenbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan *Akása*) they exist in—and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our outgoing breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the sporules thrown off into the air from the sick body; then, that man projects upon every body and every thing he encounters a magnetic *aura*, peculiar to himself; and, finally, the physical disturbance set up in the Ether in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be under-

stood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory's "Animal Magnetism," Reichenbach's "Researches," and Denton's "Soul of Things" will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock—Indian Psychology.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations" and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gadgil of Baroda (see our December number), on "Hindu Ideas about Communion with the Dead," for a plain exposition of this question of earth-tied souls, or *Pisachas*. "It is considered," says that writer, "that in this state, the soul, being deprived of the means of enjoyment of sensual pleasures through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake." What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person, perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it? Thus, a susceptible body will absorb the virus of small-pox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth's surface there hangs over us—to use a convenient simile—a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water, or as fresh milk effluvia. It benumbs his moral sense, spurs

his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed," like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetiser who understands the nature of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of pure character, he may be saved. A case almost exactly like this one, except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing "devil" was driven out and has been kept out ever since.

Theosophist, May 1880

CROSS AND FIRE

PERHAPS the most widespread and universal among the symbols in the old astronomical systems, which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere,—are the Cross and the Fire—the latter, the emblem of the Sun. The ancient Aryans had them both as the symbols of Agni. Whenever the ancient Hindu devotee desired to worship Agni—says E. Burnouf (*Science des Religions*, c. 10)—he arranged two pieces of wood in the form of a cross, and, by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol, it is called *Swastica*, and, as an instrument manufactured out of a sacred tree and in possession of every Brahmin, it is known as *Arani*.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the god of thunder, who, like Jupiter armed with his thunderbolts, holds likewise in his hand this ensign of power, over not only mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the grand master's mallet; at Allahabad it may be seen on the Fort as the Jaina Cross, or the Talisman of the Jaina Kings; and the gavel of the modern judge is no more than this *crux dissimulata*—as de Rossi, the archæologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who, in the Norse legends splits a rock with it, and kills Medgar. Dr. Schliemann found it in *terra cotta* disks, on the site, as he believes, of ancient Troy, in the lowest strata of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek—say from two to three thousand years B.C." Burnouf calls it the oldest form of the cross known, and affirms that it is found personified in the ancient religion of the Greeks under the figure of Prometheus "the fire-bearer," crucified on mount Caucasus, while the celestial bird—the *Cyena* of the Vedic hymns,—daily devours his entrails. Boldetti, (*Osservazioni* I., 15, p. 60) gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and grave-digger,

named Diogenes, who wears on both his legs and right arm the signs of the *Swastica*. The Mexicans and the Peruvians had it, and it is found as the sacred Tau in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that *Agnus Dei*, the Lamb of God, should have the symbols, identical with the Hindu God Agni. While *Agnus Dei* expiates and takes away the sins of the world, in one religion, the God *Agni*, in the other, likewise expiates sins against the gods, man, the manes, the soul, and repeated sins; as shown in the six prayers accompanied by six oblations. (Colebrooke—*Essays*, Vol. I, p. 190.)

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of the universal laws. In astronomy, physics, chemistry, in the whole range of natural philosophy, in short, they always come out as the invisible cause and the visible result; and only metaphysics and alchemy—or shall we say *Metachemistry*, since we prefer coining a new word to shocking sceptical ears?—can fully and conclusively solve the mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The Central Point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers—the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the Universe in steady, unceasing motion; and the four bent points of the *Swastica* typify the revolution of the Earth upon its axis. Plato calls the Universe a “blessed god” *which was made in a circle and decussated in the form of the letter X*. So much for astronomy. In Masonry the Royal Arch degree retains the cross as the triple Egyptian Tau. It is the mundane circle with the astronomical cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat,—the central point; the perpendicular ray represents the male element or spirit; and the horizontal one the female element—or matter. Spirit vivifies and fructifies the matter, and everything proceeds from the central point, the focus

of Life, and Light, and Heat, represented by the terrestrial fire. So much, again, for physics and chemistry, for the field of analogies is boundless, and Universal Laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to any one, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian Cross—as the cause, and Eternal torment by Hell Fire—as the direct effect of negation of the former—have more to do with these two ancient symbols than our Western theologians are prepared to admit. If Fire is the Deity with some heathens, so in the Bible, God is likewise the Life and the Light of the World; if the Holy Ghost and Fire cleanse and purify the Christian, on the other hand Lucifer is also Light, and called the “Son of the morning star.”

Turn wherever we will, we are sure to find these conjoint relics of ancient worship with almost every nation and people. From the Aryans, the Chaldeans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, it has descended in its completeness to the modern Parsi. The Phœnician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will now be shown, the Christian Bulgarians have even preserved the sun worship in full.

It is more than a thousand years since this people, who, emerging from obscurity, suddenly became famous through the late Russo-Turkish war, were converted to Christianity. And yet they appear none the less pagans than they were before, for this is how they meet Christmas and the New Year’s day. To this time they call this festival *Sourjvaki*, as it falls in with the festival in honour of the ancient Slavonian god *Sourja*. In the Slavonian mythology this deity—*Sourja* or *Sourva*,—evidently identical with the Aryan *Surya* . . . sun . . . is the god of heat, fertility, and abundance. The celebration of this festival is of an immense antiquity, as, far before the days of Christianity, the Bulgarians worshipped *Sourva*, and consecrated New Year’s day to this god, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies according to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year’s day the Bulgarians do no work and are obliged to fast. Young betrothed maidens are busy preparing

a large *platiy* (cake) in which they place roots and young shoots of various forms, to each of which a name is given according to the shape of the root. Thus, one means the "house," another represents the "garden"; others again, the mill, the vineyard, the horse, a cat, a hen, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewellery and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called *bábka* and is tied two ways with a red thread, which forms a cross. This coin is regarded as the symbol of fortune.

After sunset, and other ceremonies, including prayers addressed in the direction of the departing luminary, the whole family assemble about a large round table called *paralyá*, on which are placed the above-mentioned cake, dry vegetables, corn, wax taper, and, finally, a large censer containing incense of the best quality to perfume the god. The head of the household, usually the oldest in the family—either the grandfather, or the father himself—taking up the censer with the greatest veneration, in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the East; and reads various invocations, which close with the Christian "Our Father who art in Heaven," addressed to Sourja. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvellous healing properties, and is lighted only upon occasions of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person, upon receiving his or her share, makes haste to open and search the piece. The happiest of the lot, for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Sourja, and every one envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; and according to his finding, the finder reads his horoscope for the coming year. Most unlucky he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar,

is set up in the chimney-place, and fire is applied to it. This log burns in honour of Sourja and is intended as an oracle for the whole house. If it burns the whole night through till morning without the flame dying out, it is a good sign; otherwise, the family prepares to see death that year, and deep lamentations end the festival.

Neither the *momtzee* (young bachelor), nor the *mommee* (the maiden), sleep that night. At midnight begins a series of soothsaying, magic, and various rites, in which the burning log plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap is a sign of happy and speedy marriage, and *vice versa*. Long after midnight, the young couples leave their respective homes, and begin visiting their acquaintances, from house to house, offering and receiving congratulations, and rendering thanks to the deity. These deputy couples are called the *Souryakari*, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Sourja, and as they wend along sing in chorus. Their chant is as original as it is peculiar and merits translation, though, of course, it must lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit:

Sôurvá, Soúrva, Lord of the Season,
 Happy New Year mayst thou send;
 Health and fortune on this household.
 Success and blessings till next year.
 With good crops and full ears,
 With gold and silk, and grapes and fruits;
 With barrels full of wine, and stomachs full,
 You and your house be blessed by the God . . .
 His blessing on you all.—Amen! Amen! Amen!

The singing Souryakari, recompensed for their good wishes with a present at every house, go home at early dawn. . . . And this is how the symbolical exoteric Cross and Fire worship of old Aryavart go hand in hand in Christian Bulgaria. . . .

1890!

ON THE NEW YEAR'S MORROW

The veil which covers the face of futurity
is woven by the hand of Mercy.

—BULWER LYTTON

A HAPPY NEW YEAR TO ALL! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will*—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an “evil eye” greeting instead of a blessing. Such an effect is but too easily produced even without the help of the occult combination of the two numbers, the 8 and the 9, of the late departed, and of the newly-born year. But with these two numbers staring us in the face, an evil wish, just now, would be simply disastrous!

“Hullo!” we hear some casual readers exclaiming. “Here’s a *new* superstition of the theosophic cranks: let us hear it. . . .”

You shall, dearly beloved critics, though it is not a *new* but a very *old* superstition. It is one shared, once upon a time, and firmly believed in, by all the Cæsars and World-potentates. These dreaded the number 8, because it postulates the *equality of all men*. Out of eternal *unity* and the mysterious number *seven*, out of Heaven and the seven planets and the sphere of the fixed stars, in the philosophy of arithmetic, was born the *ogdoad*. It was *the first cube of the even numbers*, and hence held sacred.¹ In

¹ As shown by Ragon, the Mason-Occultist, the gnostic ogdoad had eight stars representing the 8 cabiri of Samothrace, the 8 principles of the Egyptians and Phœnicians, the 8 gods of Xenocrates, the 8 angles of the cubic stone.

Eastern philosophy number eight symbolises equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth, by selfishness, the great rebel against Nature's decrees.

“The figure 8 or ∞ indicates the perpetual and regular motion of the Universe,” says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower *Self*, the animal nature of man. Thus, we augur ill for the *unselfish* portion of humanity from the present combination of the year-numbers. For the central figures 89 in the year 1890, are but a repetition of the two figures in the tail-end of 1889. And *nine* was a digit terribly dreaded by the ancients. With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things. Figure 9 represents the earth under the influence of an *evil principle*, the Kabalists holding, moreover, that it also symbolises the act of reproduction and generation. That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own. *Three times three* is the great symbol of *corporisation*, or the materialisation of spirit according to Pythagoras—hence of gross matter.² Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful. Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to 9—*i.e.*, to 3+6+0. Hence it is also the symbol of the human head—especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3. Moreover, this blessed 9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9—a vicious trick of material nature, also, which reproduces itself on the slightest provocation. Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Oc-

² The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a *ternary*: water, containing earth and fire; earth containing aqueous and igneous particles; and fire being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the “*non-agnos envelope*.”

cultists, make of it that of the *materialism* of our age—the fatal *nineteenth century*, now happily on its decline.

If this antediluvian wisdom of the ages fails to penetrate the “circumference” of the cephaloid “spheres” of our modern Scientists and Mathematicians—then we do not know what will do so. The occult future of 1890 is concealed in the exoteric past of 1889 and its preceding patronymical eight years.

Unhappily—or shall we say, happily—man in this dark cycle is denied, as a collective whole, the faculty of foresight. Whether we take into our mystic consideration the average business man, the profligate, the materialist, or the bigot, it is always the same. Compelled to confine his attention to the day's concern, the business man but imitates the provident ant by laying by a provision against the winter of old age; while the elect of fortune and Karmic illusions tries his best to emulate the grasshopper in his perpetual buzz and summer-song. The selfish care of the one and the utter recklessness of the other make both disregard and often remain entirely ignorant of any serious duty towards Human kind. As to the latter two, namely the materialist and the bigot, their duty to their neighbours and charity to all begin and end at home. Most men love but those who share their respective ways of thinking, and care nothing for the future of the races or the world; nor will they give a thought, if they can help it, to *post-mortem* life. Owing to their respective psychical temperaments each man expects death will usher him either through golden porches into a conventional heaven, or through sulphurous caverns into an asbestos hell, or else to the verge of an abyss of non-existence. And lo, how all of them—save the materialist—do fear death to be sure! May not this fear lie at the bottom of the aversion of certain people to Theosophy and Metaphysics? But no man in this century—itself whirling madly towards its gaping tomb—has the time or desire to give more than a casual thought either to the grim visitor who will not miss one of us, or to Futurity.

They are, perhaps, right as to the latter. The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that “the future does not come from before to meet us, but comes streaming up from behind over our heads.” For the Occultist and average

Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop in it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event non-existent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures—those “dark-winged birds, the embodied memories of the Past,” which, in Sala’s graphic fancy “wheel and shriek over the Lethean lake.” In the first case, we are real philosophers; in the second—but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by “King Karma.” Happy those of its warriors by whom Death is regarded as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. *Post-mortem* oblivion of every evil—to the smallest—is the most blissful characteristic of the “paradise” we believe in. Yes: oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one’s sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy-seven times sevenfold. . . .

Christians—the Continental especially—celebrate their New Year days with special pomp. That day is the *Devachan* of children and servants, and every one is supposed to be happy, from Kings and Queens down to the porters and kitchen-malkins. The festival is, of course, purely pagan, as with very few exceptions are all our *holy days*. The dear old pagan customs have not died out, not even in Protestant England, though here the New Year is no longer a sacred day—more’s the pity. The presents, which used to be called in old Rome *strenæ* (now, the French *étrennes*), are stiff mutually exchanged. People greet each other with the words: *An-*

num novum faustum felicemque tibi, as of yore; the magistrates, it is true, sacrifice no longer a white swan to Jupiter, nor priests a white steer to Janus. But magistrates, priests and all devour still in commemoration of swan and steer, big fat oxen and turkeys at their Christmas and New Year's dinners. The gilt dates, the dried and gilt plums and figs have now passed from the hands of the tribunes on their way to the Capitol unto the Christmas trees for children. Yet, if the modern Caligula receives no longer piles of copper coins with the head of Janus on one side of them, it is because his own effigy replaces that of the god on every coin, and that coppers are no longer touched by royal hands. Nor has the custom of presenting one's Sovereigns with *strenæ* been abolished in England so very long. D'Israeli tells us in his *Curiosities of Literature* of 3,000 gowns found in Queen Bess's wardrobe after her death, the fruits of her New Year's tax on her faithful subjects, from Dukes down to dustmen. As the success of any affair on that day was considered a good omen for the whole year in ancient Rome, so the belief exists to this day in many a Christian country, in Russia pre-eminently so. Is it because instead of the New Year, the mistletoe and the holly are now used on Christmas day, that the symbol has become Christian? The cutting of the mistletoe off the sacred oak on New Year's day is a relic of the old Druids of pagan Britain. Christian Britain is as pagan in her ways as she ever was.

But there are more reasons than one why England is bound to include the New Year as a sacred day among Christian festivals. The 1st of January being the 8th day after Christmas, is, according to both profane and ecclesiastical histories, the festival of Christ's circumcision, as six days later is the Epiphany. And it is as undeniable and as world-known a fact as any, that long before the advent of the three Zoroastrian Magi, of Christ's circumcision, or his birth either, the 1st of January was the first day of the civil year of the Romans, and celebrated 2,000 years ago as it is now. It is hard to see the reason, since Christendom has helped itself to the Jewish Scriptures, and along with them their curious chronology, why it should have found it unfit to adopt also the Jewish *Rosh-Hashonah* (the head of the year), instead of the pagan New Year. Once that the 1st Chapter of *Genesis* is left headed in every country with the words, "Before Christ, 4004," consistency alone should have suggested the propriety of giving

preference to the Talmudic calendar over the pagan Roman. Everything seemed to invite the Church to do so. On the undeniable authority of revelation Rabbinical tradition assures us that it was on the 1st day of the month of *Tisri*, that the Lord God of Israel created the world—just 5,848 years ago. Then there's that other historical fact, namely that our father Adam was likewise created on the first anniversary of that same day of *Tisri*—a year after. All this is very important, pre-eminently suggestive, and underlines most emphatically our proverbial western ingratitude. Moreover, if we are permitted to say so, it is dangerous. For that identical first day of *Tisri* is also called “Yom Haddin,” the Day of Judgment. The Jewish *El Shaddai*, the Almighty, is more active than the “Father” of the Christians. The latter will judge us only after the destruction of the Universe, on the Great Day when the Goats and the Sheep will stand, each on their allotted side, awaiting eternal bliss or damnation. But *El Shaddai*, we are informed by the Rabbins, sits in judgment on every anniversary of the world's creation—*i.e.* on every New Year's Day. Surrounded by His archangels, the God of Mercy has the astro-sidereal minute books opened, and the name of every man, woman and child is read to Him aloud from these Records, wherein the minutest thoughts and deeds of every human (or is it only Jewish?) being are entered. If the good deeds outnumber the wicked actions, the mortal whose name is read lives through that year. The Lord plagues for him some Christian Pharaoh or two, and hands him over to him to shear. But if the bad deeds outweigh the good—then woe to the culprit; he is forthwith condemned to suffer the penalty of death during that year, and is sent to Sheol.

This would imply that the Jews regard the gift of life as something very precious indeed. Christians are as fond of their lives as Jews, and both are generally scared out of their wits at the approach of Death. Why it should be so has never been made clear. Indeed, this seems but a poor compliment to pay the Creator, as suggesting the idea that none of the Christians care particularly to meet the Unspeakable Glory of the “Father” face to face. Dear, loving children!

A pious Roman Catholic assured us one day that it was not so, and attributed the scare to *reverential awe*. Moreover, he tried to persuade his listeners that the Holy Inquisition burnt her “heretics” out of pure Christian kindness. They were put out of

the way of terrestrial mischief in this way, he said, for Mother Church knew well that Father God would take better care of the roasted victims than any mortal authority could, while they were raw and living. This may be a mistaken view of the situation, nevertheless, it was meant in all Christian charity.

We have heard a less charitable version of the real reason for burning heretics and all whom the Church was determined to get rid of; and by comparison this reason colours the Calvinistic doctrine of predestination to eternal bliss or damnation with quite a roseate hue. It is said to be stated in the secret records of the Vatican archives, that burning to the last atom of flesh, after breaking all the bones into small fragments, was done with a predetermined object. It was that of preventing the "enemy of the Church," from taking his part and share even in the last act of the drama of the world—as theologically conceived—namely in "the Resurrection of the Dead," or of all flesh, on the great Judgment Day. As cremation is to this hour opposed by the Church on the same principle—to wit, that a cremated "Sleeper" will upon awakening at the blast of the angel's trumpet, find it impossible to gather up in time his scattered limbs—the reason given for the *auto da fé* seems reasonable enough and quite likely. The sea will give up the dead which are in it, and death and hell will deliver up their dead (*Vide* "Revelation" xx. 13); but terrestrial fire is not to be credited with a like generosity, nor supposed to share in the asbestosian characteristics of the orthodox hellfire. Once the body is cremated it is as good as annihilated with regard to the last rising of the dead. If the occult reason of the inquisitorial *autos da fé* rests on fact—and personally we do not entertain the slightest doubt of it, considering the authority it was received from—then the Holy Inquisition and Popes would have very little to say against the Protestant doctrine of Predestination. The latter, as warranted in Revelation, allows some chance, at least, to the "Damned" whom hell delivers at the last hour, and who may thus yet be pardoned. While if things took place in nature as the theology of Rome decreed that they should, the poor "Heretics" would find themselves worse off than any of the "damned." Natural query: which of the two, the God of the Calvinists or the Jesuit of God, he who first invented burning, beats the other in refined and diabolical cruelty? Shall the question remain in 1890, *sub judice*, as it did in 1790?

But the Inquisition, with its stake and rack and diabolical tortures, is happily abolished now, even in Spain. Otherwise these lines would never have been written; nor would our Society have such zealous and good theosophists in the land of Torquemada and the ancient paradise of man-roasting festivals, as it has now. Happy NEW YEAR to them, too, as to all the Brethren scattered all over the wide globe. Only we, theosophists, so kindly nicknamed the “sevening lunatics,” would prefer another day for *our* New Year. Like the apostate Emperor, many of us have still a strong lingering love for the poetical, bright gods of Olympus and would willingly repudiate the double-faced Thessalonian. The first of Januarius was ever more sacred to Janus than Juno; and *janua*, meaning “the gate that openeth the year,” holds as good for any day in January. January 3, for instance, was consecrated to Minerva-*Athene* the goddess of wisdom and to *Isis*, “she who generates life,” the ancient lady patroness of the good city of Lutetia. Since then, mother Isis has fallen a victim to the faith of Rome and civilization and Lutetia along with her. Both were converted in the *Julian* calendar (the heirloom of pagan Julius Cæsar used by Christendom till the XIIIth century). Isis was baptized Geneviève, became a beatified saint and martyr, and Lutetia was called Paris for a change, preserving the same old patroness but with the addition of a false nose.³ Life itself is a gloomy masquerade wherein the ghastly *danse Macabre* is every instant performed; why should not calendars and even religion in such case be allowed to partake in the travesty?

To be brief, it is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindu mystics—the “Kumaras,” it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha,⁴ or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called

³ This festival remains thus unchanged as that of the lady Patroness of Lutetia = Paris, and to this day *Isis* is offered religious honours in every Parisian and Latin church.

⁴ The 4th of January being sacred to Mercury, of whom the Greeks made *Hermes*, the R. Catholics have included St. Hermes in their Calendar. Just in the same way, the 9th of that month having been always celebrated by the pagans as the day of the “conquering sun” the R. Catholics have transformed the noun into a proper name, making of it St. *Nicanor* (from the Greek *nican*, to conquer), whom they honour on the 10th of January.

Budh or *Budhi* by its Aryan name, *Mercurios*, the son of *Cælus* and *Hecate* truly, or of the *divine* (white) and infernal (black) magic by its Hellenic, or again *Hermes* or *Toth* its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of *Janus*, the double-faced “god of the time”—*servers*. Yet it is well named, and as well chosen to be celebrated by all the political Opportunists the world over.

Poor old *Janus*! How his two faces must have looked perplexed at the last stroke of midnight on December 31! We think we see these ancient faces. One of them is turned regretfully toward the Past, in the rapidly gathering mists of which the dead body of 1889 is disappearing. The mournful eye of the God follows wistfully the chief events impressed on the departed *Annus*: the crumbling *Eiffel tower*; the collapse of the “monotonous”—as *Mark Twain*’s “tenth mule”—*Parnell-Pigot* alliteration; the sundry abdications, depositions and suicides of royalty; the *Hegira* of aristocratic *Mahomeds*, and such like freaks and *fiascos* of civilization. This is the *Janus* face of the Past. The other, the face of the Future, is enquiringly turned the other way, and stares into the very depths of the womb of *Futurity*; the hopeless vacancy in the widely open eye bespeaks the ignorance of the God. No; not the two faces, nor even the occasional four heads of *Janus* and their eight eyes can penetrate the thickness of the veils that enshroud the karmic mysteries with which the New Year is pregnant from the instant of its birth. What shalt thou endow the world with, O fatal Year 1890, with thy figures between a unit and a cipher, or symbolically between living man *erect*, the embodiment of wicked mischief-making, and the universe of matter!⁵ The “*influenza*” thou hast already in thy pocket, for people see it peeping out. Of people daily killed in the streets of *London* by tumbling over the electric wires of the new “*lighting craze*,” we have already a premonition through news from *America*. Dost thou see, O *Janus*, perched like “*sister Anne*” upon the parapet dividing the two years, a wee *David* slaying the giant *Goliath*, little *Portugal* slaying great *Britain*, or her *prestige*, at any rate, on the horizons of the torrid zones of *Africa*? Or is it a *Hindu Soodra* helped by a *Buddhist Bonze* from the *Empire of the Celestials* who make thee frown so? Do they not come to convert the two-thirds of the *Anglican divines* to the worship of the azure coloured *Krishna*

⁵ It is only when the cipher or nought stands by itself and without being preceded by any digit that it becomes the symbol of the infinite *Kosmos* and—of absolute *Deity*.

and of the Buddha of the elephant-like pendant ears, who sits cross-legged and smiles so blandly on a cabbage-like lotus? For these are the theosophical *ideals*—nay, Theosophy itself, the divine Wisdom—as distorted in the grossly materialistic, all-anthropomorphizing mind of the average British Philistine. What unspeakable new horrors shalt thou, O year 1890, unveil before the eyes of the world? Shall it though ironclad and laughing at every tragedy of life sneer too, when Janus, surnamed on account of the key in his right hand, *Janitor*, the door-keeper to Heaven—a function with which he was entrusted ages before he became St. Peter—uses that key? It is only when he has unlocked one after the other door of every one of the 365 days (true “Blue Beard’s secret chambers”) which are to become thy future progeny, O mysterious stranger, that the nations will be able to decide whether thou wert a “Happy,” or a *Nefast* Year.

Meanwhile, let every nation, as every reader, fly for inquiry to their respective gods, if they would learn the secrets of Futurity. Thus the American, Nicodemus-like, may go to one of his three living and actually reincarnated Christs, each calling himself Jesus, now flourishing under the star-bespangled Banner of Liberty. The Spiritualist is at liberty to consult his favorite medium, who may raise Saul or evoke the Spirit of Deborah for the benefit and information of his client. The gentleman-sportsman can bend his steps to the mysterious abode of his rival’s jockey, and the average politician consult the secret police, a professional chiromancer, or an astrologer, etc., etc. As regards ourselves we have faith in numbers and only in that face of Janus which is called the Past. For—doth Janus himself know the future?—or

. . . perchance himself he does not know.

Lucifer, January, 1890

“PRECIPITATION”

OF all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in the *Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:

. . . Bear in mind these letters are not written but impressed, or precipitated, and then all mistakes corrected. . . . I have to think it over, to photograph every word and sentence carefully in my brain before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—some have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you.

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

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion. The work of writing the letters in question

is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electromagnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him, just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hands and the tips of his fingers, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *ákas*, (permeating every atom of the sensuous universe) by an occult process, out of place here to describe, and permanent marks are left. . . .

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things: (i) The force and the clearness with which the thoughts are propelled and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph Line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation. Such inaccuracies, in fact do very often arise as may be gathered from what the Mahatma says in the above extract. "Bear in mind," says He, that "these letters are not written, but *impressed*, or precipitated, and *then all mistakes corrected*." To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the

process, or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed above to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine.

Who not once their foul deformity perceive,
but would trample down Ulysses for seeking to restore them their lost manhood.

Theosophist, January, 1884

H. P. BLAVATSKY ON PRECIPITATION AND OTHER MATTERS

[The following is the greater part of a letter written by H. P. Blavatsky some years ago at a time when, subsequent to the Psychical Research Society's Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts. Its publication now will throw upon her character a light not otherwise obtainable. Written to an intimate and old friend for his information and benefit, it bears all the indicia of being out of the heart from one old friend to another. Those who have faith in her and in the Masters behind her will gain benefit and knowledge from its perusal.]

NOW what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times I have declared that *I shall not* put the Masters any worldly questions or submit before Them family and other private matters, personal for the most part. I must have sent back to the writers dozens and dozens of letters addressed to the Masters, and many a time have I declared I will not ask Them so and so. Well, what was the consequence? People still worried me. "Please, do please, ask the Masters, only ask and tell Them and draw Their attention to" so-and-so. When I refused doing it ——— would come up and bother, or ———, or someone else. Now it so happens that you do not seem to be aware of the occult law—to which even the Masters are subject Themselves—whenever an *intense desire* is concentrated on Their personalities: whenever the appeal comes from a man of even an average good morality, and all the desire is intense and sincere even in matters of trifles (and to *Them* what is *not* a trifle?): They are disturbed by it, and the desire takes a material form and would haunt Them (the word is ridiculous, but I know of no other) if They did not create an impassable barrier, an Akasic wall between that desire (or thought, or prayer) and so isolate Themselves. The result of this extreme measure is that They find Themselves isolated at the same time from all those who willingly or unwillingly, consciously or otherwise, are made to come within the circle of that thought or desire. I do not know whether you will understand me; I hope you will. And finding Themselves cut off from *me*, for instance, many were the mistakes made and damages *realized* that could have been averted had

They not often found Themselves *outside* the circle of theosophical events. Such is the case ever since . . . , throwing Their names right and left, *poured in torrents* on the public, so to say, Their personalities, powers, and so on, until the world (the outsiders, not only Theosophists) *deseccrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put His foot on that from the first? Has He not forbidden Mahatma K. H. to write to anyone? (Mr. ——— knows well all this.) And have not since then *waves* of supplications, torrents of desires and prayers poured unto Them? This is one of the *chief* reasons *why* Their names and personalities ought to have been kept *secret* and inviolable. They were deseccrated in every possible way by believer and unbeliever, by the former when he would *critically* and from *his* worldly standpoint examine Them (the Beings beyond and outside every worldly if not human law!), and when the latter positively slandered, dirtied, dragged Their names in the mud! O powers of heaven! what *I* have suffered—there are no words to express it. This is my chief, my greatest crime, for having brought Their personalities to public notice unwillingly, reluctantly, and forced into it by ——— and ———.

Well, now to other things. You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas it was produced either by *elementals* or *my own falsification*. Believing the latter, no honest man or woman ought for one moment to permit *me, such a* FRAUD, to remain any longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out*—if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me!* Why, if *They* are the exalted Beings you rightly suppose Them to be, how could *They* permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws I see. And here ——— and others *are* right. Before you volunteer to serve the Masters you should *learn Their philosophy*, for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit*. Do you suppose for one moment that what you write to me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever

fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years, for I had to bear it *in silence* and had no right to explain things unless permitted by Masters, and *They commanded me to remain silent*. To find myself day after day facing those I loved and respected best between the two horns of the dilemma—either to appear cruel, selfish, unfeeling by refusing to satisfy their hearts' desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages," as —— truly calls them) were *sure* in their eyes—again 9 times out of 10—to be of that spook character. Why? Was it *fraud*? *Certainly not*. Was it written by and produced by elementals? NEVER. It was delivered and the *physical* phenomena are produced by elementals used for the purpose, but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as *this morning before the receipt of your letter*, at 6 o'clock, I was permitted and told by Master to make you understand at last—you—and all the sincere, truly devoted Theosophists: *as you sow, so you will reap*. . . .

It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our MASTERS, you who have unconsciously and with the best of intentions and full sincerity of good purpose DESECRATED Them by thinking for one moment and believing that THEY would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special laws), you had a *right*, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address Them, once that a monotheist addresses his *personal* God, desecrating the GREAT UNKNOWN a million of times *above* the Masters—by asking Him (or IT) to help him with a good crop, to slay his enemy, and send him a son or daughter; and having such a right in the absolute sense, They could not spurn you off and refuse answering you, if not Themselves, then by ordering a Chela to satisfy the addressers to the best of his or hers [the chela's] ability. How many a time was I

—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having sometimes expressions that in Thibetan, Sanscrit, or any other Asiatic language had quite a different sense. As in one instance I will give.

In answer to Mr. ——'s letter referring to some apparent contradiction in *His*. The Chela who was made to precipitate Mahatma K. H.'s reply put, "I had to exercise all my *ingenuity* to reconcile the two things." Now the term "ingenuity" used for and meaning candor, fairness, an obsolete word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even —— to mean "cunning," "cleverness," "acuteness" to form a new combination so as to prove there was no contradiction. Hence: the Mahatma was made apparently to confess most unblushingly to ingenuity, to using *craft* to reconcile things like an acute "tricky lawyer," etc., etc. Now had *I* been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness," "openness of heart, frankness, fairness, freedom from reserve and dissimulation," as Webster gives it, and opprobrium thrown on Mahatma K. H.'s character would have been avoided. It is not *I* who would have used "*carbolic acid*" instead of "*carbonic acid*," etc. It is very rarely that Mahatma K. H. *dictated verbatim*, and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—is of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion.

Pick up stones, Theosophists; pick them up, brothers and kind sisters, and stone me to death with them for such mistakes.

Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas and expressions out of my head. The phenomena in

truth and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and *I had to hold my tongue*, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew*. Think only (a case with Solovioff's at ——) I sick in my bed: a letter of his, *an old letter* received in London and torn up by me, *rematerialized* in my own sight, I looking at the thing. Five or six lines in the *Russian language* in Mahatma K. H.'s *handwriting* in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even I could not see the astral hand of the Chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawing-room correcting my manuscript, Olcott standing closely by him and having just handled the papers, looking over them with Solovioff, the latter finding it, and like a flash I see in his head *in Russian* the thought "The old impostor (meaning Olcott) must have put it there!"—and such things by hundreds.

Well—this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have *no* right to explain if *I had to be hung for it*. Now think for one moment. Suppose —— receives an order from his Master to precipitate a letter to the —— family, only a general idea being given to him about what he has to write. Paper and envelope are *materialized* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why *his* English, his ethics and philosophy—his style all round. "A *fraud*, a *transparent FRAUD!*" people would cry out, and if any one happened to *see such a paper before him* or in his possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master "to send on." I went into the back parlor and he went down stairs to wait for the answer.

Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know; other

wise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made. I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialized* at any distance where Master was.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bedroom and get the stone there from a drawer it was locked in. That minute I was away, the addresser, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was *horror-struck*, he told me later, *disgusted*, ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes*, his *faith*, his heart's creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but thinking, as he told me, that if there were no Masters *I was* a Mahatma, did what he was told, and his fortune and honor were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the *greatest imposter* on earth?

So it goes.

It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect.

Please read the present to all, even to ———. FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the Karma fall on their heads*. I AM FREE. Master has *just promised me this blessing* !!

H. P. B.

Path, March, 1893

MODERN APOSTLES AND PSEUDO-MESSIAHS

THERE has probably never been a period within our recollection more given to the production of “great missions” and missionaries than the present. The movement began, apparently about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the “Woman” of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the “Messiah” arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthralment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a by-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its

latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hot-house process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of

personal privilege and authority over others, and “affinity” theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognised only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the

deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the “Lo here! and lo there!” and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various “Messiahs” and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralyzed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man’s power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day “their works do follow them.” To the soul spending itself for others those grand words of the poet may be addressed evermore:

Take comfort—thou hast left behind
Powers that will work for thee; air, earth, and skies:

There's not a breathing of the common wind
That will forget thee—thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind!

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the “first shall be last, and the last first.” And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in “where angels fear to tread.”

Lucifer, July, 1890

SPECTATOR

AFRICAN MAGIC

BY TAU-TRIADELTA

BEFORE we enter into the subject of the occult art as practised on the West Coast of Africa, it will be well to clear the ground by first considering for a moment what we mean by the much-abused term “Magic.”

There are many definitions of this word; and, in bygone ages, it was simply used to designate anything and everything which was “not understood of the vulgar.” It will be sufficient for our purpose to define it as the knowledge of certain natural laws which are not merely unknown but absolutely unsuspected by the scientists of Europe and America.

It is a recognized fact that no law of Nature can be—even for a single moment—abrogated. When, therefore, this appears to us to be the case—when, for instance, such a universally known law as that of the attraction of gravitation seems to be annihilated, we must recognize the fact that there may be other laws at present unknown to Western science which have the power of overriding and suspending for the time being the action of the known law.

The knowledge of these hidden laws is what we understand by the term occult science, or magic. *And there is no other magic than this*, and never has been, at any period of the world’s history. All the so-called “miracles” of ancient times can be and are reproduced at the present day by magists when occasion requires. An act of magic is a pure scientific feat, and must not be confounded with legerdemain or trickery of any kind.

There are several schools of magism, all proceeding and operating on entirely different lines. The principal of these, and on whose philosophy all others are founded, are the Hindu, the Thibetan, the Egyptian (including the Arab) and the Obeeyan or Voodoo. The last named is entirely and fundamentally opposed to the other three: it having its root and foundation in necromancy or “black magic,” while the others all operate either by means of what is known to experts as “white magic,” or in other cases by “psychologizing” the spectator. And, a whole crowd of spectators can be psychologized and made at the will of the operator to see

and feel whatever things he chooses, all the time being in full possession of their ordinary faculties. Thus, perhaps a couple of travelling fakirs give their performance in your own compound or in the garden of your bungalow. They erect a small tent and tell you to choose any animal which you wish to see emerge therefrom. Many different animals are named in rotation by the bystanders, and in every case the desired quadruped, be he tiger or terrier dog, comes out of the opening in the canvas and slowly marches off until he disappears round some adjacent corner. Well, this is done simply by "psychologizing," as are all the other great Indian feats, such as "the basket trick," "the mango tree," throwing a rope in the air and climbing up it, pulling it up and disappearing in space, and the thousand and one other similar performances which are "familiar as household words" to almost every Anglo-Indian.

The difference between these schools and that of the Voodoo or Obeeah is very great, because in them there is a deception or want of reality in the performance. The spectator does not *really* see what he fancies he sees: his mind is simply impressed by the operator and the effect is produced. But in African magic, on the contrary, there is no will impression: the observer does really and actually see what is taking place. The force employed by the African necromancers is not psychological action but demonosophy.

White magists have frequently dominated and employed inferior spirits to do their bidding, as well as invoked the aid of powerful and beneficent ones to carry out their purposes. But this is an entirely different thing: The spirits which are naturally maleficent become the slaves of the magist, and he controls them and compels them to carry out his beneficent plans. The necromancer, or votary of black magic, is, on the contrary, the slave of the evil spirit to whom he has given himself up.

While the philosophy of the magist demands a life of the greatest purity and the practice of every virtue, while he must utterly subdue and have in perfect control all his desires and appetites, mental and physical, and must become simply an embodied intellect, absolutely purged from all human weakness and pusillanimity, the necromancer must outrage and degrade human nature in every way conceivable. The very least of the crimes necessary for him (or her) to commit to attain the power sought is actual mur-

der, by which the human victim essential to the sacrifice is provided. The human mind can scarcely realise or even imagine one tithe of the horrors and atrocities actually performed by the Obee- yah women.

Yet, though the price is awful, horrible, unutterable, the power is real. There is no possibility of mistake about that. Every petty king on the West Coast has his "rain-maker." It is the fashion among travellers, and the business of the missionaries, to ridicule and deny the powers of these people. But they do possess and do actually use the power of causing storms of rain, wind, and lightning. When one considers that however ignorant and brutal a savage may be, yet that he has an immense amount of natural cunning, and his very ignorance makes him believe nothing that cannot be proved to him, no "rain-maker" could live for one year unless he gave repeated instances of his powers when required by the king. Failure would simply mean death. And the hypothesis that they only work their conjurations when the weather is on the point of change is only an invention of the missionaries. The native chiefs are, like all savages, able to detect an approaching change of weather many hours before it takes place. And is it at all likely that they would send for the rain-maker and give him sufficient cattle to last him for twelve months, besides wives and other luxuries, if there were the slightest appearance of approaching rain?

I remember well my first experience of these wizards. For weeks and weeks there had been no rain, although it was the rainy season. The mealies were all dying for want of water; the cattle were being slaughtered in all directions; women and children had died by scores, and the fighting men were beginning to do the same, being themselves scarcely more than skeletons. Day after day, the sun glared down on the parched earth, without one intervening cloud, like a globe of glowing copper, and all Nature languished in that awful furnace. Suddenly the king ordered the great war drum to be beaten, and the warriors all gathered hurriedly. He announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress. The elder of the two was a stunted, bow-legged little man, with wool which would have been white had it not been messed up with grease, filth and feathers. The second was rather a fine specimen of the Soosoo race, but with a very sinister expression. A large ring

being formed by the squatting negroes, who came—for some unknown reason—all armed to the teeth, the king being in the centre, and the rain-makers in front of him, they commenced their incantations. The zenith and the horizon were eagerly examined from time to time, but not a vestige of a cloud appeared. Presently the elder man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet pointing with both hands to the copper-colored sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue he stood with gaze rivetted on the sky. In about the space of a minute a darker shade was observable in the copper tint, in another minute it grew darker and darker, and, in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment, a vivid flash was seen, and the deluge that fell from that cloud, which had now spread completely overhead, was something to be remembered. For two days and nights that torrent poured down, and seemed as if it would wash everything out of the ground.

After the king had dismissed the rain-makers, and they had deposited the cattle and presents under guard, I entered the hut in which they were lodged, and spent the night with them, discussing the magical art. The hut was about fourteen feet in diameter, strongly built of posts driven firmly into the ground, and having a strong thatched conical roof. I eventually persuaded them to give me one or two examples of their skill. They began singing, or rather crooning, a long invocation, after a few minutes of which the younger man appeared to rise in the air about three feet from the ground and remain there unsuspended, and floating about. There was a brilliant light in the hut from a large fire in the centre, so that the smallest detail could be distinctly observed. I got up and went to feel the man in the air, and there was no doubt about his levitation. He then floated close to the wall and passed through it to the outside. I made a dash for the doorway, which was on the opposite side of the hut, and looked round for him. I saw a luminous figure which appeared like a man rubbed with phosphorised oil; but I was glad to rapidly take shelter from the torrents of rain. When I re-entered the hut, there was only the old man present. I examined the logs carefully, but there was no aperture whatever. The old man continued his chant, and in another moment his comrade re-appeared floating in the air. He sat down

on the ground, and I saw his black skin glistening with rain, and the few rags he wore were as wet as if he had been dipped in a river.

The next feat was performed by the old man, and consisted in several instantaneous disappearances and reappearances. The curious point about this was that the old man also was dripping wet.

Following this was a very interesting exhibition. By the old man's directions we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant when dozens of tic-polongas, the most deadly serpent in Africa, slowly crawled out from the burning embers, and interlacing themselves together whirled in a mad dance on their tails round the fire, making all the while a continuous hissing. At the word of command they all sprang into the fire and disappeared. The young man then came round to me, and, kneeling down, opened his mouth, out of which the head of a tic-polonga was quickly protruded. He snatched it out, pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat, and consigned them all to the same fiery end.

But I wanted to know what they could do in the way of evocation of spirits. The incantation this time lasted nearly twenty minutes, when, rising slowly from the fire, appeared a human figure, a man of great age, a white man too, but absolutely nude. I put several questions to him, but obtained no reply. I arose and walked round the fire, and particularly noticed a livid scar on his back. I could get no satisfactory explanation of who he was, but they seemed rather afraid of him, and had evidently—from the remarks they interchanged—expected to see a black man.

After the appearance of this white man, I could not persuade them that night to attempt anything more, although the next night I had no difficulty with them. A most impressive feat, which they on a subsequent occasion performed, was the old custom of the priests of Baal. Commencing a lugubrious chant they slowly began circling around the fire (which said fire always is an essential part of the proceedings), keeping a certain amount of rhythm in both their movements and cadences. Presently, the movement grew faster and faster till they whirled round like dancing dervishes. There were two distinct movements; all the time during

which they were gyrating round the circle, they were rapidly spinning on their own axes. With the rapidity of their evolutions their voices were raised higher and higher until the din was terrific. Then, by a simultaneous movement, each began slashing his naked body on arms, chest, and thighs, until they were streaming with blood and covered with deep gashes. Then the old man stopped his erratic course, and sitting down on the ground narrowly watched the younger one with apparent solicitude. The young man continued his frantic exertions until exhausted Nature could bear no more, and he fell panting and helpless on the ground. The old man took both the knives and anointed the blades with some evil smelling grease from a calabash, and then stroked the young man's body all over with the blade which had done the injuries, and finished the operation by rubbing him vigorously with the palms of the hands smeared with the unguent.

In a few minutes time the young man arose, and there was not the slightest trace of wound or scar in his ebony skin. He then performed the same good offices on the old man with the same effect. Within ten minutes afterwards they were both laid on their mats in a sweet and quiet sleep. In this performance there were many invocations, gestures, the circular fire, and other things which satisfied me that some portion, at all events, of the magical processes of West Africa had been handed down from the days when Baal was an actual God, and mighty in the land.

Lucifer, November, 1890

FRAGMENTS

IDOLATRY

THE outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the “third eye” (the eye of Shiva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt—not seen; *sensed*—never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two “creations” or evolutions of our phenomenal universe), the great It, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Mahârâja (great King). Devising means for mankind to learn of his existence, the Mahârâja built out of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude—the little men *saw nothing*; the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes. Then the Mahârâja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied—*not as a whole but only in his parts*. He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatâs and Devatîs—the qualities and the attributes of the Unseen—entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the *Dii minores* there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmâ, Vishnu and Shiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svâyambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature.

AVATÂRAS

“The seven [regions]¹ of Bhûmi, hang by golden threads [beams or rays] from the Spiritual central Sun [or ‘God’]. Higher than all, a watcher for each [region]. The Suras come down this [beam]. They cross the six and reach the Seventh [our earth]. They are our mother earth’s [Bhûmi] supporters [or guardians]. The eighth watches over the [seven] watchers.”

Suras are in the Vedas deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the “Seven Spirits of the Stars.” The Suras are connected in practical Occultism with the Seven Yogic powers. One of these, Laghima(n) or “the faculty of assuming levity,” is illustrated in a Purâna as rising and descending along a sunbeam to the solar orb with its mysteries; *e.g.*, Khatvânga, in *Vishnu Purâna* (Book IV). “It must be equally easy to the Adept to travel a ray downwards,” remarks Fitzedward Hall (p. 311). And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapâlas or the “doubles” of the greater Gods. Yet, in many instances where the number eight is given it is only a kind of exoteric shell. Every globe, however, is divided into seven regions, as $7 \times 7 = 49$ is the mystic number *par excellence*.

To make it clearer: in each of the seven Root Races, and in every one of the seven regions into which the Occult Doctrine,

¹ In every ancient cosmography the universe and the earth are divided into seven parts or regions.

divides our globe, there appears from the dawn of Humanity the “Watcher” assigned to it in the eternity of the Æon. He comes first in his own “form,” then each time as an Avatâra.

INITIATIONS

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as “*Sahasrakirana*” “he of the thousand rays”—is shown kneeling before the “Hierophant.” The latter is in the act of cutting off *seven locks* of the neophyte’s long hair,² and in the following—(2)—illustration, the postulant’s bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.³ This was enacted in India. In trans-Himâlayan regions it was the same.

In order to become a “Perfect One,” the Sakridâgâmin (“he who will receive new birth,” *lit.*) had, among other trials, to descend into Pâtâla, the “nether world,” after which process only he could hope to become an “Anâgâmin”—“one who will be reborn no more.” The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(4) Every kind of temptation—we have no right to enumerate these or speak of them—was being placed on his way. If he came out victorious over these, then the further Initiation was pro-

² See Judges xvi, again, where Samson, the symbolical personification of the Sun, the Jewish Hercules, speaks of his *seven locks* which, when cut off, will deprive him of his (physical) strength, *i.e.*, kill the material man, leaving only the spiritual. But the *Bible* fails to explain, or rather, conceals purposely, the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the “upâsaka” is READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

³ No need of explaining that *Sanjnâ*—pure spiritual conscience—is the inner perception of the neophyte (or chelâ) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues—to be gained by the Sakridâgâmin (the candidate “for new birth”), they could be attained by him only through severe trial and suffering.

ceeded with; if he fell—it was delayed, often entirely lost for him.

These rites lasted seven days.

ON CYCLES AND MODERN FALLACIES

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the millions of the heavenly hosts—suns, stars, planets, the systems in and beyond the Milky Way—have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on. That “cosmic life-times have begun at different epochs and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various grades of animal existence presents a succession of forms which we find repeated in the embryonic history of a single individual, and again in the succession of geological types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palæontology.” (*World Life*, p. 539.)

So much for cycles again in modern orthodox science. It was the knowledge of all these truths—scientifically demonstrated and made public now, but in those days of antiquity occult and known to Initiates alone—that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic notation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the “Great” Cycle 120,000 years’ duration, and Cassandrus 136,000, according to Censorinus (*De Natal Die*, Chron. and Astron. Fragments). Analogy is the law, and is the surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the Universal History of Mankind, now called so proudly “*Our History*,” forces

historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that “if they were actual observations, they *must have* extended over 10,000 years” (p. 14. “We learn, however,” he adds, “from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years.” (*Égypte*, i. p. 15.)

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahâyuga, personified by Shesha—the great serpent called “the couch of Vishnu,” because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as “the Lord of Creation.” Shesha is the great Serpent-Cycle, represented as swallowing its own tail—thence the emblem of Time within Eternity. Time, says Locke (*On the Human Understanding*)—Time is “duration set forth by measures,” and Shesha sets forth evolution by symbolizing its periodical stages. On him Vishnu sleeps during the intervals of rest (*pralayas*) between “creations”; the blue God—blue because he is space and the depth of infinity—awakens only when Shesha bends his thousand heads, preparing to again bear up the Universe which is supported on them. The *Vishnu Purâna* describes him thus: “Below the seven Pâtâlas is the form of Vishnu, proceeding from the quality of darkness, which is Shesha, the excellences of which neither Daityas nor Dânavas can fully enumerate. This being is called Ananta [the infinite] by the spirits of Siddha (Yoga Wisdom, sons of Dharma, or true religion), and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Svastika]; and the thousand jewels in his crests (*phana*) give light to all the regions. . . . In one hand he holds a plough⁴ and in the other a pestle. . . . From,

⁴ An emblem referring to the “ploughing” and sowing the renewed earth (in its new Round) with fresh seeds of life.

his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Shiva, the ‘destroyer’] . . . devours the three worlds.” (ii. 211.)

Thence Shesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Shiva as the destroying potency, are both aspects of Brahma. Shesha is said to have taught the sage Garga—one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B.C.—the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Shesha is so great and mighty, that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like “Time” and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the Christian theologians and bigots. These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted “the symbolic predictions of scripture” and have “traced the historic fulfilment of two of the most important of them”—handling Biblical chronology as reverently as though it had never been a rehash of Chaldaean records and cyclic figures, to hide the true meaning under exoteric fables! They speak of “that history that unrolls before our eyes a record extending over six thousand years” from the moment of creation; and maintain that there are “very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls.” (*The Approaching End of the Age.*)

Moreover they have two methods and two chronologies to show those events verified—the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A.M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

Lucifer, August, 1896

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End of Volume II

Theosophical
ARTICLES
BY
H P BLAVATSKY

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FORCE OF PREJUDICE

The difference is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or some discolour'd through our passion shown;
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.

—POPE

IT is, indeed, shorter and easier to proceed from ignorance to knowledge than from error," says Jerdan.

But who in our age of religions gnashing their teeth at one another, of sects innumerable, of "isms" and "ists" performing a wild *fandango* on the top of each other's heads to the rhythmical accompaniment of tongues, instead of castanets, clapping invectives—who will confess to his error? Nevertheless, all cannot be true. Nor can it be made clear by any method of reasoning, why men should on the one hand hold so tenaciously to opinions which most of them have *adopted*, not *begotten*, while they feel so savagely inimical to other sets of opinions, generated by somebody else!

Of this truth the past history of Theosophy and the Theosophical Society is a striking illustration. It is not that men do not desire novelty, or that progress and growth of thought are not welcomed. Our age is as greedy to set up new idols as it is to overthrow the old gods; as ready to give lavish hospitality to new ideas, as to kick out most unceremoniously theories that now seem to them effete. These new ideas may be as stupid as green cucumbers in a hot milk soup, as unwelcome to the majority as a fly in communion wine. Suffice it, however, that they emanate from a scientific brain, a recognized "authority," for them to be welcomed with open arms by the fanatics of science. In this our century, as all know, every one in society, whether intellectual or scientific, dull or ignorant, is ceaselessly running after some new

thing. More so even, in truth, than the Athenian of Paul's day. Unfortunately, the new crazes men run after, now as then, are not *truths*—much as modern Society prides itself on living in an age of facts—but simply corroborations of men's hobbies, whether religious or scientific. Facts, indeed, are eagerly sought after, by all—from the solemn conclaves of Science who seem to hang the destinies of the human race on the correct definition of the anatomy of a mosquito's *proboscis*, down to half-starved penny-a-liner on the war-path after sensational news. But, it is only *such* facts as serve to pander to one or another of the prejudices and preconceptions, which are the ruling forces in the modern mind that are sure of their welcome.

Anything outside of such facts; any new or old idea unpopular and distasteful, for some mysterious reason or other, to the prevailing *ismical* authorities, will very soon be made to feel its unpopularity. Regarded askance, at first, with uplifted eyebrows and in wonderment, it will begin by being solemnly and almost *à priori* tabooed and thence refused *per secula seculorum* even a dispassionate hearing. People will begin to comment upon it—each faction in the light of its own prejudice and special craze. Then, each will proceed to distort it—the mutually inimical factions even clubbing their inventions, so as to slay the intruder with the more certainty, until each and all will be running amuck at it.

Thus act all the religious *isms*, even so all the independent Societies, whether scientific, free-thinking, Agnostic or Secularistic. Not one of these has the faintest correct conception about Theosophy or the Society of this name; none of them has ever gone to the trouble of even enquiring about either—yet, one and all will sit in Solomon's seat and judge the hateful (perhaps, because dangerous?) intruder, in the light of their respective misconceptions. We are not likely to stop to argue Theosophy with religious fanatics. Such remarks are beneath contempt, as those in "Word and Work" which, speaking of "the prevalence of Spiritualism and its advance *under the new form of Theosophy*"(?), strikes both with a sledge-hammer tempered in holy water, by first accusing both Spiritualism and Theosophy of "imposture," and then of *having the devil*.¹ — But when in addition to sectarian fanatics, missionaries and foggy retrogrades, in general, we find such clear-

¹ "Many, however," it adds, "who have had fuller knowledge of spiritualistic pretensions than we have, are convinced that, in some cases, there are real communications from the spirit world. If such there be, we have no doubt whence they come. They are certainly from beneath, not from above." *O Sancta Simplicitas*, which still believes in the *devil*—by perceiving its own face in the mirror, no doubt?

headed, cool, intellectual giants as Mr. Bradlaugh falling into the common errors and prejudice—the thing becomes more serious.

It is *so serious*, indeed, that we do not hesitate to enter a respectful yet firm protest in the pages of our *journal*—the only organ that is likely to publish all that we have to say. The task is an easy one. Mr. Bradlaugh has just published his views upon Theosophy in half a column of his *National Reformer* (June 30th) in which article—“Some Words of Explanation”—we find some half-a-dozen of the most regrettable misconceptions about the supposed beliefs of Theosophists. We publish it *in extenso* as it speaks for itself and shows the reason of his displeasure. Passages that we mean to controvert are underlined.

SOME WORDS OF EXPLANATION

The review of Madame Blavatsky's book in the last *National Reformer* and an announcement in the *Sun* have brought me several letters on the subject of Theosophy. I am asked for explanation as to what Theosophy is, and as to my opinions on Theosophy. The word “theosoph” is old, and was used among the Neoplatonists. From the dictionary, its new meaning appears to be, “one who claims to have a *knowledge of God*, or of the laws of nature by means of internal illumination.” An Atheist certainly cannot be a Theosophist. A Deist might be a Theosophist. *A Monist could not be a Theosophist. Theosophy must at least involve Dualism.* Modern Theosophy, according to Madame Blavatsky, as set out in last week's issue, asserts much that I do not believe, and alleges some things which to me are certainly not true. I have not had the opportunity of reading Madame Blavatsky's two volumes, but I have read during the past ten years many publications from the pen of herself, Colonel Olcott, and other Theosophists. They appear to me to have sought to *rehabilitate a kind of Spiritualism in Eastern phraseology.* I think many of their allegations utterly erroneous, and their reasonings wholly unsound. I very deeply indeed regret that my colleague and coworker has, with somewhat of suddenness, and without any interchange of ideas with myself, adopted as facts, matters which seem to me *as unreal as it is possible for any fiction to be.* My regret is greater as I know Mrs. Besant's devotion to any course she believes to be true. I know that she will always be earnest in the advocacy of any views she undertakes to defend, and I look to possible developments of her Theosophic opinions with the very gravest misgiving. The editorial policy

of this paper is unchanged, and is directly antagonistic to all forms of Theosophy. I would have preferred on this subject to have held my peace, for the publicly disagreeing with Mrs. Besant on her adoption of Socialism has caused pain to both; but on reading her article and taking the public announcement made of her having joined the Theosophical organisation, I owe it to those who look to me for guidance to say this with clearness.

C. BRADLAUGH

It is of course useless to go out of our way to try and convert Mr. Bradlaugh from his views as a thorough Materialist and Atheist to our Pantheism (for real Theosophy *is that*), nor have we ever sought by word or deed to convert Mrs. Besant. She has joined us entirely of her own free will and accord, though the fact gave all *earnest* Theosophists unbounded satisfaction, and to us personally more pleasure than we have felt for a long time. But we will simply appeal to Mr. Bradlaugh's well-known sense of justice and fairness, and prove to him that he is mistaken—at any rate, as to the views of Colonel Olcott and the present writer, and also in the interpretation he gives to the term “Theosophy.”

It will be sufficient to say that if Mr. Bradlaugh knew anything of the *Rules* of our Society he would know that if even he, the Head of Secularism, were to become today a member of the Theosophical Society, such an action would *not necessitate his giving up one iota of his Secularistic ideas*. We have greater atheists in the T.S. than he ever was or can be, namely, Hindus belonging to certain all-denying sects. Mr. Bradlaugh believes in mesmerism, at all events he has great curative powers himself, and therefore could not well deny the presence in some persons of such mysterious faculties; whereas, if you attempted to speak of mesmerism or even of hypnotism to the said Hindus, they would only shrug their shoulders at you, and laugh. Membership in the Theosophical Society does not expose the “Fellows” to any interference with their religious, irreligious, political, philosophical or scientific views. The Society is not a sectarian nor is it a religious body, but simply a nucleus of men devoted to the search after truth, whencesoever it may come. Mrs. Annie Besant was right when stating, in the same issue of the *National Reformer*, that the three objects of the Theosophical Society are:

to found a Universal Brotherhood without distinction of race or creed; to forward the study of Aryan literature and philosophy; to investigate unexplained laws of nature and the

psychical powers latent in man. On matters of religious opinion, the members are absolutely free. The founders of the society deny a personal God, and a somewhat subtle form of Pantheism is taught as the Theosophic view of the Universe, though even this is not forced on members of the Society.

To this Mrs. Besant adds, over her own signature, that though she cannot, in the *National Reformer*, state fully her reasons for joining the T. S., yet she has

no desire to hide the fact that this form of Pantheism appears to promise solution of some problems, especially problems in psychology, which Atheism leaves untouched.

We seriously hope that she will not be disappointed.

The second object of the T. S., *i.e.* the Eastern philosophy interpreted esoterically, has never yet failed to solve many a problem for those who study the subject seriously. It is only those others who, without being natural mystics, rush heedlessly into the mysteries of the unexplained psychic powers latent in every man (*in Mr. Bradlaugh himself*, as well as in any other) from ambition, curiosity or simple vanity—that generally come to grief and make the T. S. responsible for their own failure.

Now what is there that could prevent even Mr. Bradlaugh from joining the T. S.? We will take up the argument point by point.

Is it because Mr. Bradlaugh is an Individualist, an English Radical of the old school, that he cannot sympathize with such a lofty idea as the Universal Brotherhood of Man? His well-known kindness of heart, his proven philanthropy, his life-long efforts in the cause of the suffering and the oppressed, would seem to prove the contrary in his practice, whatever his theoretical views on the subject may be. But, if perchance he clings to his theories in the face of his practice, then let us leave aside this, the first object of the T.S. Some members of our Society, unfortunately, sympathize as little as he might with this noble, but perchance (to Mr. Bradlaugh) somewhat Utopian ideal. No member is obliged to feel in *full* sympathy with all three objects; suffice that he should be in sympathy with one of the three, and be willing not to oppose the two others, to render him eligible to membership in the T. S.

Is it because he is an Atheist? To begin with, we dispute “the new meaning” he quotes from the dictionary that “a Theosophist is one who claims to have a knowledge of God.” No one can claim a *knowledge* of “God,” the absolute and unknowable universal

Principle; and in a personal god Eastern Theosophists (therefore Olcott and Blavatsky) do *not* believe. But if Mr. Bradlaugh contends that in that case the name is a misnomer, we shall reply: *theosophia* properly means *not* a knowledge of “God” but of gods, *i.e.*, *divine*, that is superhuman knowledge. Surely Mr. Bradlaugh will not assert that human knowledge exhausts the universe and that no wisdom is possible outside the consciousness of man?

And why cannot a *Monist* be a Theosophist? And why must Theosophy at least involve *dualism*? Theosophy teaches a far stricter and more far-reaching *Monism* than does Secularism. The Monism of the latter may be described as materialistic and summed up in the words, “Blind Force and Blind Matter ultimating in Thought.” But this—begging Mr. Bradlaugh’s pardon—is *bastard* Monism. The Monism of Theosophy is truly philosophical. We conceive of the universe as one in essence and origin. And though we speak of Spirit and Matter as its two poles, yet we state emphatically that they can only be considered as distinct from the standpoint of human, *mayavic* (*i.e.*, illusionary) consciousness.

We therefore conceive of spirit and matter *as one in essence* and not as separate and distinct antitheses.

What then are the “matters” that seem to Mr. Bradlaugh “as *unreal* as it is possible for any fiction to be”? We hope he is not referring to those physical phenomena, which most unfortunately have been confused in the Western mind with philosophical Theosophy? Real as these manifestations are—inasmuch as they were *not* produced by “conjuring tricks” of any kind—still the best of them are, ever were and ever will be, no better than *psychological illusions*, as the writer herself always called them to the disgust of many of her phenomenally inclined friends. These “unrealities” were all very well as *toys*, during the infancy of Theosophy; but we can assure Mr. Bradlaugh that all his Secularists might join the T. S. without ever being expected to believe in them—even though he himself produces the same “unreal” but *beneficent* “illusions” in his mesmeric cures, of many of which we heard long ago. And surely the editor of the *National Reformer* will not call “unreal” the ethical and ennobling aspects of Theosophy, the undeniable effects of which are so apparent among the bulk of Theosophists—notwithstanding a back-biting and quarrelling minority? Surely again he will not deny the elevating and

strengthening influence of such beliefs as those in Reincarnation and Karma, doctrines which solve undeniably many a social problem that seeks elsewhere in vain for a solution?

The Secularists are fond of speaking of Science as “the Saviour of Man,” and should, therefore, be ready to welcome new facts and listen to new theories. But are they prepared to listen to theories and accept facts that come to them from races which, in their insular pride, they term effete? For not only do the latter lack the sanction of orthodox Western Science, but they are stated in an unfamiliar form and are supported by reasoning not cast in the mould of the inductive system, which has usurped a spurious place in the eyes of Western thinkers.

The Secularists, if they wish to remain consistent materialists, will have perforce to shut out more than half the universe from the range of their explanations: that part namely, which includes mental phenomena, especially those of a comparatively rare and exceptional nature. Or do they imagine, perhaps, that in psychology—the youngest of the Sciences—everything is already known? Witness the Psychic Research Society with its Cambridge luminaries—sorry descendants of Henry More!—how vain and frantic its efforts, efforts that have so far resulted only in making confusion worse confounded. And why? Because they have foolishly endeavoured to test and to explain psychic phenomena on a physical basis. No Western psychologist has, so far, been able to give any adequate explanation even of the simplest phenomenon of consciousness—sense perception.

The phenomena of thought-transference, hypnotism, suggestion, and many other mental and psychic manifestations, formerly regarded as supernatural or the work of the devil, are now recognized as purely natural phenomena. And yet it is in truth the same powers, only intensified tenfold, that are those “unrealities” Mr. Bradlaugh speaks about. Manipulated by those who have inherited the tradition of thousands of years of study and observation of such forces, their laws and modes of operations—what wonder that they should result in effects, unknown to science, but *supernatural* only in the eyes of ignorance.

Eastern Mystics and Theosophists do *not* believe *in miracles*, any more than do the Secularists; what then is there *superstitious* in such studies?

Why should discoveries so arrived at, and laws formulated in

accordance with strict and cautious investigation be regarded as “rehabilitated Spiritualism”?”

It is a historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still further Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phœnicia. The far remote, so-called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East. Why then should the English Secularists and Freethinkers in general, who certainly do not pride themselves on their imaginary descent from the lost ten tribes, why should they be so reluctant to accept the possibility of further enlightenment coming to them from that East, which was the cradle of their race? And why should they, who above all, ought to be free from prejudice, fanaticism, and narrowmindedness, the exclusive prerogatives of *religious* bodies, why, we ask, should they who lay claim to free thought, and have suffered so much themselves from fanatical persecution, why, in the name of wonder, should they so readily allow themselves to be blinded by the very prejudices which they condemn?

This and many other similar instances bring out with the utmost clearness the right of the Theosophical Society to fair and impartial hearing; as also the fact that of all the now existing “isms” and “ists,” our organization *is the only body entirely and absolutely free from all intolerance, dogmatism, and prejudice.*

The Theosophical Society, indeed, as a body, is the *only* one which opens its arms *to all*, imposing on none its own special beliefs, strictly limited to the small *inner* group within it, called Esoteric Section. It is truly *Universal* in spirit and constitution. It recognises and fosters no exclusiveness, no preconceptions. In the T. S. alone do men meet in the common search for truth, on a platform from which all dogmatism, all sectarianism, all mutual party hatred and condemnation are excluded; for, accepting every grain of truth wherever it is found, it waits in patience till the

chaff that accompanies it falls off by itself. It recognizes and knows of, and therefore avoids its representatives in its ranks—but one enemy—an enemy common to all, namely, Roman Catholicism, and that only because of its auricular confession. But even this exception exists only so far as regards *its inner group*, for reasons too apparent to need explanation.

Theosophy is monistic through and through. It seeks the one Truth in all religions, in all science, in all experience, as in every system of thought. What aim can be nobler, more universal, more all-embracing?

But evidently the world has not yet learned to regard Theosophy in this light, and the necessity of disabusing at least some of the best minds in the English-speaking countries, of the prejudices springing from the tares sown in them by our unscrupulous enemies is felt more than ever at this juncture. It is with the hope of weeding these minds from all such misconceptions, and of making the position of Theosophy plainer and clearer, that the present writer has prepared a small volume, called “The Key to Theosophy,” now in the press, and to be published very shortly. Therein are gathered in the shape of dialogue all the principal errors about, and objections to, Theosophy and its teachings, and more detailed and fuller arguments in proof of the assertions made in this article will be found in that work. The writer will make it her duty to send an early copy—not to the editor of the *National Reformer*—but to Mr. Bradlaugh *personally*. Knowing him by reputation for long years, it is impossible for us to believe that our critic would ever condescend to follow the example of most of the editors, lay or clerical, and condemn a work *on faith* even before he had cut open its pages, merely because of the unpopularity of its author and the subject treated.

In that volume it will be found that the chief concern of Theosophists is *Search after Truth*, and the investigation of such problems in Nature and Man which are mysteries today, but may become secrets, open to science, tomorrow. Is this a course which Mr. Bradlaugh would oppose? Does *his* judgment belong to the category of those that can never be open to revision? “This shall be your creed and belief, and therefore, all investigation is useless,” is a *dictum* of the Roman Catholic Church. It cannot be that of the Secularists—if they would remain true to their colours.

Lucifer, July, 1889

A PUZZLE IN “ESOTERIC BUDDHISM”

CORRESPONDENCE

To the Editors of LUCIFER

SINCE the two Editors repeatedly assert their willingness in their great impartiality to publish even “personal remarks” upon themselves (*Vide Luc.* No. 6, p. 432), I avail myself of the opportunity. Having read “Esoteric Buddhism” with much interest and general approval of the main drift of its teachings, I am anxious, with your kind permission, to formulate an objection to some points in Mr. Sinnett’s view of Evolution which have completely staggered my friends and myself. They appear to upset once and for all the explanation of the origin of man propounded by that popular author. Mr. Sinnett has, however, so uniformly expressed his willingness to answer honest criticism that I may, perhaps, hope for his assistance in solving this difficulty. Meanwhile, despite my favourable bias towards Theosophy, I must, perforce, express my conviction that one aspect of the Esoteric Doctrine—*supposing of course that Mr. Sinnett is to be regarded as absolutely authoritative on the point*—is opposed to Science. The point is one of fundamental importance as will be readily recognised by all—except, perhaps, by some too . . . well, too admiring Theosophists.

In “Esoteric Buddhism” we are confronted with a general acceptance of Darwinism. Physical Man, in particular, is said to have been evolved from ape ancestors.

Man, says the Darwinian, *was once an ape*. Quite true. But the ape known (??) to the Darwinian will not change from generation to generation till the tail disappears and the hands turn into feet and so on ... if we go back far enough we come to a period at which there were no human forms ready developed on earth. *When spiritual monads, travelling on the earliest or lowest human level, were thus beginning to come round (the Planetary chain to this globe) their onward pressure in a world containing none but animal forms provoked the improvement of the highest of these into the required form—the much talked of missing link.*—(“Esoteric Buddhism,” 5th ed. pp. 42-3.)

And again:

The mineral kingdom will no more develop the vegetable kingdom . . . until it receives an impulse from without than *the Earth was able to develop man from the ape* till it received an impulse from without. Ibid. p. 48.

The theory here broached is to the effect that the development of the ape into man was brought about by the incarnation of Human Egos from the last planet in the septenary chain of globes. I may here remark that in referring to our supposed animal progenitors as the apes "known" to the Darwinian, Mr. Sinnett exceeds in audacity the boldest Evolutionist. For this hypothetical creature is not known at all, being conspicuous by its absence from any deposits yet explored. This, however, is a minor point. The real indictment to which I have been leading up is to follow.

We are told that occultists divide the term of Human existence on this planet into seven great Race Periods. At the present time the 5th of these races, the Aryan, is in the ascendant, while the 4th is still represented by teeming populaces. The 3rd is almost extinct. Now on page 64 of "Esoteric Buddhism" we are told regarding the 4th Race men that:

In the Eocene Age even in its very first part, the great cycle of the 4th Race Men, the Atlanteans had already reached its highest point.

Here, then, is a distinct landmark in the Esoteric Chronology pointed out to us. Summarizing these data we find ourselves confronted with the following propositions:

- (1.) Humanity was developed physically from apes.
- (2.) The 4th Race reached its prime at the *commencement* of the Eocene Age of Geology.
- (3.) The *three first Races* (1st, 2nd, and 3rd) must therefore have antedated the Eocene Age by an enormous extent of time, even if we allow a much shorter period for their development than for the 4th and 5th. The 1st race, in fact, must have preceded the Tertiary Period by several millions of years.
- (4.) This *pre-Tertiary 1st Race* was therefore derived from a *still earlier ape stock*.

At this point the fabric of theory collapses. Is it necessary to say that Science has been *unable to find a trace of an anthropoid ape previous even to the relatively late Miocene Age?* Now the Eocene precede the Miocene rocks, and the 1st Race, as already

shown, must have antedated even the era of the Eocene; it must have stretched far back into that dim and distant past when the chalk cliffs of the Secondary period were deposited! How then can Mr. Sinnett claim his view of Human Evolution as merely “complementary” to Darwin’s, when he binds himself to a chronology compared with the duration of which the Evolutionist one sinks into insignificance? Palaeontologists unanimously refuse to admit the existence of the higher apes previous to the Tertiary Period, and Darwin would have smiled at the notion. As a matter of fact, only the *very lowest* mammalians had made their appearance before the Eocene strata were formed. This is the view of the Science to which Mr. Sinnett invites us to bow with due reverence. Apparently he has been unconsciously nursing a viper in his bosom, for the same Science now “turns and strikes him.” I ask, How THEN WAS THE 1ST RACE EVOLVED FROM APES AEONS OF YEARS BEFORE SUCH APES EXISTED? If Mr. Sinnett will kindly return a satisfactory answer to this query, he will have largely contributed to relieve the intellectual difficulties in the way of—

AN AGNOSTIC STUDENT OF THEOSOPHY

April 20th, Aberdeen

EDITORS’ NOTE.—The above letter is an arraignment either of the Esoteric Doctrine or of its expounders. Now the doctrine itself is unassailable, though its expounders may often make mistakes in their presentation of it; particularly when, as in the case of the author of “Esoteric Buddhism,” the writer was only very partially informed upon the subjects he treats of.

Leaving the author of “Esoteric Buddhism” to answer the criticism for himself, one of the editors of LUCIFER, as a person indirectly concerned with the production of the said work, begs the privilege of saying a few words upon the subject. It was as a special favour to herself that the teachings contained in Mr. Sinnett’s volume were first begun; she was the only one of the party concerned with these studies who had received for a series of years instruction in them. Therefore no one can know better than herself what was, or was not, meant in such or another tenet of this particular doctrine.

Our correspondent should bear in mind therefore, that:

(a.) At the time of the publication of “Esoteric Buddhism” (*Budhism*¹ would be more correct) the available Occult data were comparatively scanty in its author’s hands. Otherwise, he would not have seemed to derive man from the ape—a theory absurd and *impossible* in the sight of the MASTERS.

(b.) Only a tentative effort was being cautiously made to test the readiness of the public to assimilate the elements of Esoteric philosophy.

For Mr. Sinnett was left largely to his own resources and speculations and very naturally followed the bent of his own mind, which, though greatly favouring esoteric philosophy, was, nevertheless, decidedly biased by modern science. Consequently, the revelations then broached were purposely designed to rather afford a bird’s-eye view of the doctrine than to render a detailed treatment of any special problem possible. The teachings were not given at first with the object of publication. No regular systematic teaching was ever contemplated, nor could it be so given to a layman; therefore that teaching consisted of detached bits of information in the shape of answers in private letters to questions offered upon most varied subjects, on Cosmogony and Psychology, Theogony and Anthropology, and so on. Moreover, more queries were left without any reply and full explanation refused—as the latter belong to the mysteries of Eastern Initiation—than there were problems solved. This has, subsequently, proved a very wise policy. It is not at this stage of absolute materialism on the one hand, of cautious agnosticism on the other, and of fluctuating uncertainty as regards almost every individual speculation among the most eminent men of Science, that *the full* revelation of the archaic scheme of anthropology would be advisable. In the days of Pythagoras the heliocentric system was a mystery taught only in the silence and secrecy of the inner Temples; and Socrates was put to death for divulging it, under the inspiration of his DAIMON. Now-a-day, the revealers of systems which clash with religion or science are not put to physical death, but they are

¹ *Budhism* would mean “Wisdom,” from *Budha* “a sage,” “a wise man,” and the *imperative verb* “*Budhyadhwan*” “Know,” and *Buddhism* is the religious philosophy of Gautama, the Buddha. As Dr. H. H. Wilson very truly remarks in his translation of Vishnu Purana, “Much erroneous speculation has originated in confounding Budha, the son of Soma (the Moon) and the regent of the planet Mercury—‘he who knows’ ‘the intelligent,’—with Buddha, any deified (?) mortal, or ‘he by whom truth is known,’ or as individually applicable, Gautama or Sakya, Son of the Raja Suddhodana. The two characters have nothing in common; and the names are identical, only when one or other is misspelt.” “*Budhism*” has preceded *Buddhism* by long ages and is pre-Vedic.

slowly tortured to their dying hour with open calumny and secret persecutions, when ridicule proves to be of no avail. Thus, a full statement of even an abridged and hardly defined “Esoteric Buddhism” would do more harm than good. Only *certain portions* of it can be given, and they will be given very soon.

Nevertheless, as our critic readily admits, all these difficulties notwithstanding, Mr. Sinnett has produced a most interesting and valuable work. That, in his too exaggerated respect and admiration for modern science, he seems to have somewhat materialized the teachings is what every metaphysician will admit. But it is also true, that the writer of “Esoteric Buddhism” would be the last man to claim any more “*authoritative character*” for his book, than what is given to it by the few verbatim quotations from the teachings of a Master, more particularly when treating of such moot questions as that of Evolution. The point on which his critic lays such stress—the incompatibility of the statements made in his work as to the origin of Man on this planet—certainly invalidates Mr. Sinnett’s attempted reconciliation (if it is such) of the Darwinian and Esoteric Schemes of human evolution. But at this every true Theosophist, who expects no recognition of the truths he believes in at present, but feels sure of their subsequent triumph at a future day, can only rejoice. Scientific theories or rather *conjectures* are really too materialistic to be reconciled with “*Esoteric Buddhism.*”

As the whole problem, however, is one of great complexity it would be out of the question to do any justice to it in the space of a brief note. The “Buddhism” of the archaic, *prehistoric* ages is not a subject that can be disposed of in a single little volume. Suffice it to say that the larger portion of the coming “Secret Doctrine” is devoted to the elucidation of the true esoteric views as to Man’s origin and social development—hardly mentioned in *Esoteric Buddhism*. And to this source we must be permitted to refer the inquirer.

Lucifer, May, 1888

PERTINENT QUERIES

YOU invite questions respecting all points of difficulty in subjects connected with Occult Science. I cannot reconcile some things relating to the Apostles of Modern Theosophy.

In the “*Preface to the Original Edition*” (page xxiii. of the 5th Edition) of “*Esoteric Buddhism*,” by Mr. A. P. Sinnett, there are these words—“Two years ago, neither I, nor any other European living, knew the alphabet of the science here for the first time put into a scientific statement.” This is an emphatic expression; it would seem to imply that the thinking world is exclusively indebted to this book and to its author for that knowledge of the truths of Esoteric Science, which is now making its way amongst European and American Theosophists. But this can hardly be Mr. Sinnett’s meaning.

For, can the statement and its implication be consistent with the fact that Madame Blavatsky, herself a European,¹ had, some years previously, written “*Isis Unveiled*,” which though it does not give the same constructive teaching respecting the mysteries of the Universe as does “*Esoteric Buddhism*,” does yet imply a knowledge on the part of its author of much more than “the alphabet of the science”?

But is it not true, as indicated in “*The Occult World*,” that Mr. Sinnett owed to Madame Blavatsky his own first knowledge of Esoteric Science, and also his introduction to the adept teacher, the Master from whom he derived the bulk of his information? Madame Blavatsky, we have been led to understand, taught these truths of Occult Science years previously to Colonel Olcott, and in so doing converted him from a Spiritualist to a Theosophist. It is further likely that Madame Blavatsky taught others the same truths.²

¹ In view of a number of such letters received, a full answer will be given in the “*Secret Doctrine*,” now nearly ready.—[ED.]

² She did, most undeniably. But as her several pupils (Europeans) were *pledged* disciples, which Mr. Sinnett never was, they could not give out to the world what they had learned.

I would also ask if there are no secret students of Science, in its broadest aspects, who have known these things in advance of its recent publication?

It would be a satisfaction to myself and others if it could be stated how the recent teachings of Occult Science really originated, and what the true position of "Esoteric Buddhism" is as an authoritative exponent of Occult truth.

Now that Theosophical teachings are taking hold of men's minds, it is very desirable that the genesis of the modern movement should be truthfully known. I acknowledge myself greatly indebted to "Esoteric Buddhism," but I am very anxious to understand the facts to which I have alluded, and to have them reconciled.

Yours faithfully,

CHARLES B. INGHAM

EDITOR'S ANSWER

The case in point is a good illustration of the misconceptions which often spring from looseness of expression in a writer. Certainly, Mr. Sinnett could have no wish whatever to convey the idea that he was the first and only channel for the transmission of Esoteric doctrine. In fact, he specially repudiates the claim, as our correspondent will find if he will turn to p. xxi. of the Preface to the very edition he cites. "Let me add," says Mr. Sinnett, "that I do not regard myself as the sole exponent of the outer world, at this crisis of Esoteric truth." If he omitted to mention the writer and her American pupils and colleagues of 1874-8, Colonel Olcott and Mr. Judge, it was undoubtedly because he regarded "Madame Blavatsky," on account of her Russian nationality, as more Asiatic than European—a harmless delusion many a patriotic Englishman labours under—and the former gentlemen, as Americans. It had also escaped him for the moment, no doubt, that among the group of Initiates to which his own mystical correspondent is allied, are two of European race, and that one who is that Teacher's superior is also of that origin, being half a Slavonian in his "present incarnation," as he himself wrote to Colonel Olcott in New York.

"Esoteric Buddhism" has rendered precious service, by popu-

larizing in exoteric form esoteric truths, meddling with pure metaphysics being disclaimed by its author (*Vide* p. 46), and in the propagation of theosophical ideas throughout the world; and it has proved its popularity by passing already through six editions, and being just at this moment about to appear in a seventh. Yet it is not free enough of minor errors to entitle it to be regarded as an infallible Scripture, nor its modest author as a Divine Revelator—as some foolish enthusiasts, in search of new idols, figure to themselves. The correspondent's question as to "how the recent teachings of Occult Science really originated," is easily answered. A crisis had arrived in which it was absolutely necessary to bring within reach of our generation the Esoteric Doctrine of the eternal cycles. Religion, both in the West and East, had long been smothering beneath the dust heaps of Sectarianism and enfranchised Science. For lack of any scientific religious concept, Science was giving Religion the *coup-de grace* with the iron bar of Materialism. To crown the disorder the phantom-world of Hades, or Kama-loca, had burst in a muddy torrent into ten thousand séance-rooms, and created most misleading notions of man's *post-mortem* state. Nothing but a few fundamental tenets from the Esoteric philosophy, sketched in broad outlines by such a clear and brilliant writer as Mr. Sinnett is known to be, could snatch mankind from drowning in the sea of ignorance. So once again the Gates of the Palace of Truth were opened and Mr. Sinnett and many other willing workers have caught each a ray. But as all the light can only be got by re-uniting all the different rays of the spectrum, so the archaic philosophy in its entirety can only be apprehended by combining all the glimpses of light that have passed through the many intellectual prisms of our own and preceding generations.

Lucifer, October, 1888

“ESOTERIC BUDDHISM” AND THE “SECRET DOCTRINE”

CORRESPONDENCE

IN reference to various remarks concerning “Esoteric Buddhism” which appear in the course of your new work, “The Secret Doctrine,” I beg to call your attention to some passages on the same subject which appeared on former occasions in the *Theosophist* at a time when that magazine was edited by yourself.

In the *Secret Doctrine* you speak of *Esoteric Buddhism* as a work with “a very’ unfortunate title,” and in reference to a passage in my preface, emphasising the novelty for European readers of the teachings then given out, you say the error must have crept in through inadvertence. In the last number of LUCIFER you discuss the same point in a note appended to a correspondent’s letter. Permit me to remind you of an editorial note, evidently from your own pen, in the February *Theosophist*, 1884. This is in reply to an objection raised by Mr. W. Q. Judge that nearly all the leading ideas of the doctrine embodied in “Esoteric Buddhism” are to be found in the *Bhagavad Gita*. You wrote:

We do not believe our American brother is justified in his remarks. The knowledge given out in *Esoteric Buddhism* is most decidedly given out for the first time, inasmuch as the allegories that lie scattered in the Hindu sacred literature are now for the first time clearly explained to the world of the profane.¹ Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the esoteric

¹ The author of the “Secret Doctrine” begs to suggest that she never denied to the doctrines expounded by Mr. Sinnett the privilege of having been *clearly* “EXPLAINED,” for the first time, in *print*, in “Esot. Buddhism.” All she asserts is, that *it is not for the first time* that they were *given out* to a *European*, and by the latter to other Europeans. Between “publishing” and “giving out” there is a decided difference; an admirable *peg*, at any rate, for our common enemies to hang their captious cavils upon. It is not the writer of the “Secret Doctrine,” moreover, who was the first to put such a natural interpretation upon the sentence used by our esteemed friend and correspondent, but, verily, sundry critics *outside* of, as also *within* the Theosophical Society. It is no personal question between Mr. Sinnett and H. P. Blavatsky, but between these two

wisdom of the ages lies concealed in the Vedas, the Upanishads and Bhagavad Gita; yet unto the day of the first appearance of *Esoteric Buddhism*, and for long centuries back, these doctrines remained a sealed letter to *all but a few initiated Brahmins* who had always kept the spirit of it to themselves.

Thus, if I erred in my statement about the doctrine having been unknown previously to Europeans, I erred in very good company—your own. Your note goes on to say that certainly the teachings of “Esoteric Buddhism” lie concealed in the Bhagavad Gita, “but” you say:

What of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course everyone knows that there is not a gem now sparkling in a jewellery shop but pre-existed and lay concealed since its formation, for ages, within the bowels of the earth. Yet surely he who got it first from its finder, and cut and polished it, may be permitted to say that this particular diamond is given out for the first time to the world.²

In regard to my “unfortunate title,” which was (as you know, I think) approved when first proposed without any question arising as to the two “d’s”—you say in the *Secret Doctrine*.

It has enabled our enemies to find an effective weapon against Theosophy because, as an eminent Pali scholar very pointedly expressed it, there was in the volume named neither esotericism nor Buddhism.

It happens that you discussed the same criticism in an article in the *Theosophist* for November, 1883. Your text on that occasion was an article in the *St. James' Gazette*, which you attributed

individuals on the one hand and their critics on the other; the former being both in duty bound—as theosophists and believers in the esoteric teaching—to defend the Sacred Doctrine from side attacks—*via* its expounders.—[ED.]

² This proves, firstly, that the desire to defend, in print, a friend and co-worker *quand même*, even when he is not entirely right, is always injudicious; and secondly, that experience comes with age. “The good advocate not only hears, but examines his case, and pincheth the cause where he fears it is foundred”—Fuller teaches. We proved no “good advocate,” and now bear our *Karma* for it; from an “advocate” we have become a “defendant.”—[ED.]

to Dr. Rhys Davids, and you wrote:

But before the Orientalists are able to prove that the doctrines, as taught in Mr. Sinnett's exposition are "not Buddhism, esoteric nor exoteric," they will have to make away with the thousands of Brahminical Adwaita and other Vedantin writings—the works of Sankaracharya in particular—from which it can be proved that precisely the same doctrines are taught in those works esoterically.

You spoke, in the course of the article, of the very remark you now find to be "very pointed,"³ as "such a spiteful and profitless criticism" to attribute it to the pen of the great Pali scholar.

The propriety of the title given to my book was discussed in an article in the *Theosophist* for June, 1884, when an editorial note was appended, in the course of which the writer said:

The name given to Mr. Sinnett's book will not be misleading

³So we say now. Not a word of what we wrote *then* do we repudiate here; and the "Secret Doctrine" proves it. But this does not clash at all with the fact that, once made public, no doctrine can be referred to any longer as "esoteric." The esoteric tenets revealed—both in "Esoteric Buddhism" and the "Secret Doctrine" have become *exoteric* now. Nor does a remark cease to be "spiteful" for being "very pointed," *e.g.*, most of Carlyle's remarks. A few years ago, at a time when our doctrines were hardly delineated and the Orientalists knew nothing of them, any such premature discussion and criticism were "profitless." But now, when these doctrines have spread throughout the whole world, unless we call things by their true names, and admit our mistakes (for it was one, to spell "Budhism," *Buddhism*—a mistake, moreover, distinctly attributed *to ourselves*, "theosophists of India," *vide* page xviii. Vol. 1 of the "Secret Doctrine," and *not at all to Mr. Sinnett*), our critics will have an undeniable right to charge us with sailing under *false* colours. Nothing more fatal to our cause could ever happen. If we would be regarded as *theosophists*, we have to protect THEOSOPHY; we have to defend our colours before we think of defending our own petty personality and *amour propre*, and should be ever ready to sacrifice ourselves. And this is what we have tried to do in the *Introduction* to the "Secret Doctrine." Poor is that standard-bearer who shields his body from the bullets of the enemy with the sacred banner entrusted to him!—[ED.]

or objectionable when the close identity between the doctrines therein expounded and those of the ancient Rishis of India is clearly perceived.⁴

These extracts seem to show that the unfavourable view of *Esoteric Buddhism* now presented to the readers of the *Secret Doctrine* can only have been developed in your mind within a comparatively recent period.⁵ Satisfied with the assurance conveyed to me—as explained in the preface to the sixth edition—by the reverend teacher from whom its substance was derived—that the book was a sound and trustworthy presentation of his teachings as a whole, that would never have to be remodelled or apologised for,⁶ I have been content, hitherto, to leave un

⁴ The Rishis having nought to do with “Buddhism,” the religion of Gautama Buddha, this question shows plainly that the mistake involved in the double “d” had not yet struck the writer as forcibly as it has done later.—[ED.]

⁵ This is an error. What we say now in the “Secret Doctrine” is what we *knew*, but kept silent upon ever since the *first year* of publication of “Esoteric Doctrine”; though we confess we have not realised the importance of the mistake as fully from the beginning as we do now. It is the number of criticisms received in private letters and for publication in LUCIFER, from friends as well as from foes, that forced us to see the question in its true light. Had they (the criticisms) been directed only against us *personally* (Mr. Sinnett and H. P. Blavatsky) they would have been left entirely unnoticed. But as all such had a direct bearing upon the doctrines taught—some persisting in calling them *Buddhism*, pure and simple, and others charging them with being a *new-fangled doctrine* invented by ourselves and fathered upon Buddhism—the danger became imminent, and a public explanation was absolutely necessary. Moreover, the impression that it was a very materialistic teaching—“Esoteric Buddhism” being accused of upholding the Darwinian hypothesis—spread from the Indian and Vedantin to almost all the European theosophists. This had to be refuted, and—we do so in the “Secret Doctrine.”—[ED.]

⁶ No one has ever dreamt of denying that “Esoteric Buddhism” was a “trustworthy presentation” of the Masters’s teachings *as a whole*. That which is asserted is simply that some *personal* speculations of its author were faulty, and led to erroneous conclusions, (*a*) on account of their incompleteness, and (*b*) because

noticed every other criticism that it has called forth. I have known all along that it contained errors which initiates would detect, but by the time any student might be in a position to appreciate these he would be independent of its guidance, and till then he could not be embarrassed⁷ by them. Now, however, I regret to find that the *Secret Doctrine* is not merely concerned to expand and develop the earlier teaching—a task which I should be the first to recognise could be performed by no one more efficiently than by yourself—but paves the way for its expositions by remarks on *Esoteric Buddhism* which are not in the nature of fresh revelations concerning what are, doubtless, its many shortcomings, but are in the nature of disparagements⁸ which you have, on former occasions rebuked others for putting forward.

You say—in objecting to my title—“the esoteric truths presented in Mr. Sinnett’s work had ceased to be esoteric from the moment they were made public.” Is not that an odd objection to appear on the first page of a book called “The *Secret Doctrine*”? Has the doctrine ceased to deserve that designation from the date at which your own book appeared?⁹

of the evident anxiety to reconcile them with modern *physical* science, instead of metaphysical philosophy. Very likely errors, emanating from a desire diametrically opposite, will be found in the “Secret Doctrine.” Why should any of us—aye, even the most learned in occult lore among theosophists—pose for infallibility? Let us humbly admit with Socrates that “all we know is, that *we know nothing*”; at any rate nothing in comparison to what we have still to learn.—[ED.]

⁷ Not “embarrassed,” but *misled*—and it is precisely this which has happened.—[ED.]

⁸ We demur to the expression. No “disparagement” whatever is meant, but simply an attempt is made to make certain tenets taught in our respective works more clear. Without such explanations, the statements made by both authors would be unavoidably denounced as contradictory. The general public rarely goes to the trouble of sifting such difficult metaphysical questions to the bottom, but judges on appearance. We have to acquaint first the reader with all the sides and aspects of a teaching before we allow him to accept or even to see in one of such a *dogma*.—[ED.]

⁹ It *has*, most unquestionably, if logic deserves its name. Our correspondent would have hardly made this query, intended as a

These questions however are all of minor importance, though it puzzles me to understand why your view of them should have been so diametrically reversed from what it was a few years ago.¹⁰ I might hardly have written this letter at all, but for a passage in the *Secret Doctrine* referring to *Esoteric Buddhism* that occurs on page 169. There you suggest that my own attempt to explain planetary evolution fails for want of being sufficiently metaphysical, and you quote a phrase from me—“on pure metaphysics of that sort we are not now engaged”—in connexion with a passage from one of the letters of instruction I received when the book was under preparation. “In such case,” you say, “as the Teacher remarks in a letter to him: ‘Why this preaching of our doctrines, all this uphill work and swimming in *adversum flumen?*’ ” Any reader will imagine that the passage quoted from the letter had reference to the passage quoted from the book.¹¹ Nothing can be further from the fact. My remark about not being “*then*” concerned with “pure metaphysics” had a limited and specific application, and on the next page I see that I have dealt with that period before the earliest manifestations of Nature on the plane of the senses, when the work of evolution going on was concerned “with the elemental forces that underlie the phenomena of Nature so visible now and perceptible to the senses of Man.”

From time to time, amongst criticisms of *Esoteric Buddhism* that have appeared to me misdirected, I have heard this charge—that I have not appreciated the great doctrine metaphysically, that I have materialised its conceptions. I do not think I have ever before put pen to paper to combat this idea, though it has always struck me as curiously erroneous; but when language from

hit and a satire, had he paid attention to what is said on pages xvii—xviii (the first and the second) of the *Introduction* to the “Secret Doctrine,” namely—“Esoteric Buddhism” was an excellent work with a very unfortunate title, though *it meant no more* than does the title of this work, the “Secret Doctrine”; which means, if anything, that no more than “*Esoteric Buddhism*” are those portions of the “Secret Doctrine” now explained in our volumes *any longer “secret”*—since *they are divulged*. We appeal to logicians and literary critics for a decision.—[ED.]

¹⁰ *Vide Supra* notes: the reasons are now explained.—[ED.]

¹¹ This remark of the Master was made in a general not in any

yourself seems to fortify the impression I refer to, it is high time for me to explain, at any rate, my own attitude of mind.¹²

The charge of materialising the doctrine seems to me to arise entirely from the fact that I have partially succeeded in making some parts of it intelligible. The disposition to regard vagueness of exposition as equivalent to spirituality of thought is very widely spread; and multitudes of people are unaccustomed to respect any phraseology that they find themselves enabled to understand. Unused to realise a thought with precision of imaginative insight, they fancy if it is presented vividly to the mind that it must have lost caste in the realms of idealism. They are used to regarding a brick as something with a definite shape and purpose, and an idea as a Protean shadow. Give the idea a specific plan in Nature, and it will seem to them materialised, even if concerned with conditions of life as remote from materiality as Devachanic emotion.

The succession of Cause and Effect seems itself materialised—in the mental atmosphere I am discussing—if it is represented, in its most interesting aspect, as forcing its way from one plane of

specific application. But what of that?—[Ed.]

¹² Once more we beg to assure our friend and colleague, Mr. Sinnett, that in saying what is said in the “Secret Doctrine” we did not for one moment contemplate the remarks as expressive of our *own personal objections*—seeing we know our correspondent’s ideas too well to have any. They were addressed to and directed against our benevolent critics: especially those who, with an impartiality most admirable, though worthy of a better fate, try to hit us both, and *through* us to upset the Esoteric Doctrine. Has not the latter been proclaimed by a number of well-wishers as an invention of H. P. Blavatsky’s? Did not even an admirably clever and learned man—the late W. C. King—claim, in his “Gnostics and their Remains,” to have “reasons for suspecting that the sibyl of ‘*Esoteric Buddhism*’ (i.e. your humble servant) drew her first notions from the analysis of the *Inner man* (to wit our seven principles) as set forth in my (his) first edition”! This—because the most philosophical Gnostic works, especially the doctrines of Valentinus and Marcus—are full of our archaic esoteric ideas. Forsooth, it is high time that the defendant, *also*, should “rise and explain” her attitude in the “Secret Doctrine,” regardless of any one’s (even her own) personality!—[Ed.]

nature to another.

For readers of this temperament *Esoteric Buddhism* may be materialistic; but as I venture to believe that it has been a bridge which has conducted many, and may bear many more, across the chasm which divides the interests and materialism of this life, from the realms of spiritual aspiration beyond, I have not yet seen reason to regret the mould in which it was cast, even though some of those who have used it in their time now despise its materialistic construction.¹³ It would load your paper too heavily if I quoted passages to show how constantly I really emphasised the non-material aspects of its teaching; but I may perhaps be allowed one from the closing sentences of the chapter on “the universe,” in which I say:—“It”—the doctrine of the Esoteric Wisdom—“stoops to materialism, as it were to link its methods with the logic of that system, and ascends to the highest realms of Idealism to embrace and expound the most exalted aspiration of spirit.”

The truth of the whole matter is admirably expressed in a comprehensive sentence at the end of a long article on “The Metaphysical Basis of Esoteric Buddhism,” which appeared in the *Theosophist* for May, 1884, with the suggestive signature, Damodar K. Mavalankar. This runs:

“The reader will now perceive that *Esoteric Buddhism* is not a system of materialism. It is, as Mr. Sinnett calls it, ‘Transcendental Materialism,’ which is non-materialism, just as the absolute consciousness is non-consciousness.”¹⁴

Any vindication of oneself must be a repulsive task. For many

¹³ No one we know of “despises,” but many, on the other hand, *rejoice*, and very much so, at being able to refer to it as “materialistic.” It was high time to disabuse and contradict them; and this letter from our correspondent, setting forth his true views and attitude *for the first time*, is one of the first good fruits produced by our remarks in the “Secret Doctrine.” It is an excellent check on our mutual enemies.—[ED.]

¹⁴ These are the *verbatim* expressions of your friend and humble servant, the Editor. Damodar only repeated our views. But the “Damodars” are few, and there were, as our correspondent well knows, other Brahmins in England, who were the first to Proclaim “Esoteric Buddhism” *materialistic to the core*, and who have always maintained this idea in others.—[ED.]

reasons I would rather have left all such questions alone, but to ignore unfavourable comments when these proceed from your own pen would be to treat them with less respect than is embodied in my present remarks.

In conclusion, since the *Secret Doctrine* so frequently discusses what *Esoteric Buddhism* meant to say as regards Darwinian evolution, let me endeavour to elucidate that point. The teaching I received on the subject of race evolution was very elementary. It was not exactly “fragmentary” (as has sometimes been said), but it was a skeleton statement, as regards all the problems of “Cosmogenesis,” consequently it dealt merely with that cosmic progress of the spiritual inquiry through the various kingdoms of Nature which, beginning (on the material plane) with the mineral, culminates in Man. It follows from this elementary statement that at some stage of the great evolutionary process there is an ascent from the animal to the human kingdom,¹⁵ never mind where the transition is effected. There the teaching vindicated the spirit of the Darwinian idea¹⁶ though the further illumination now

¹⁵ At the stage of the first Round, and partially at the second, never during any stage of the *Fourth* Round. A purely *mathematical* or rather algebraical reason exists for this:—The present (our) Round being the middle Round (between the 1st, 2nd, and 3rd, and the 5th, 6th, and 7th) is one of adjustment and final equipoise between Spirit and matter. It is that point, in short, wherein the reign of *true* matter, its grossest state (which is as unknown to Science as its opposite pole—homogeneous matter or substance) stops and comes to an end. From that point physical man begins to throw off “coat after coat,” his material molecules for the benefit and subsequent formation or clothing of the animal kingdom, which in its turn is passing it on to the vegetable, and the latter to the mineral kingdoms. Man having evolved in the *first* Round from the animal *via* the two other kingdoms, it stands to reason that in the present Round he should appear *before* the animal world of *this* manvantaric period. But see the “Secret Doctrine” for particulars.—[ED.]

¹⁶ What did Darwin, or what Darwinians know of our esoteric teaching about “Rounds”! The “Spirit” of the Darwinian idea, is an *Irish bull*, in this case, as that “Spirit” is materialism of the grossest kind.—[ED.]

cast upon the subject by your present work shows that many specific conjectures of Darwinism are erroneous, and its application to the human evolution of this world period altogether misleading. It is needless to say that I was not furnished with the later teaching on this subject when *Esoteric Buddhism* was written, therefore of course my own impression at the time was that the doctrine supported the Darwinian hypothesis, as a general idea. I never heard a word breathed in India, when writing *Esoteric Buddhism* to the contrary effect.¹⁷

Nor was the point worth raising then. My readers had to be made acquainted with the primary principles of Karma, reincarnation and cosmic progress towards superior conditions of existence. All the cosmo-genesis that was essential to the comprehension of these principles was supplied in the teaching as given. Much was left for further development, for later opportunities. The first book of Euclid cannot also contain the second, third and fourth. In the *Secret Doctrine* I have no doubt we are furnished with esoteric teaching, which is the analogue of the more advanced geometry. Probably it will be least appreciated by those who read its opening pages as warning them off the subject of triangles.

Yours very respectfully, A. P. SINNETT

OUR CLOSING REMARK

We thank Mr. Sinnett, with all of our heart, for this letter. Better late than never. On page 186 of Vol. I. of our “Secret Doctrine,” now just published, we quote from a letter of a member of the T.S., who wrote: “I suppose you realize that three-fourths of Theosophists, and even outsiders imagine that, as far as the evolution of man is concerned, Darwinism and Theosophy kiss one another” in “Esoteric Buddhism.” We repudiate the idea most vehemently on the same page, but our negation would not go very far without that of Mr. Sinnett. The letter containing the above quoted sentence was written more than two and a half years ago; and our denial, notwithstanding the same charge of Darwinism and materialism in “Esoteric Buddhism,” was maintained by the same writer and supported by many others. Thus it was indispensable for the good of the Cause that Mr. Sinnett should

¹⁷ The reason for this also is stated in the “Secret Doctrine.”

deny it over his own signature. Our object is accomplished, for the author of “Esoteric Buddhism” has now solemnly repudiated the charge, and we hope to receive no more such flings at our philosophical beliefs.

We close by thanking our esteemed correspondent once more for the indulgent spirit in which he deals with our remarks, but which, to our regret, he very erroneously attributes to a personal feeling due to some unwarrantable change in our attitude towards himself. We repudiate such a charge, and hope that our explanations will dissipate the last vestiges of any such suspicion.—[ED.]

Lucifer, November, 1888

BUDDHISM, CHRISTIANITY AND PHALLICISM

BY H. P. BLAVATSKY

WORKS by specialists and scholars have to be treated with a certain respect, due to science. But such works as Payne Knight's *On the Worship of Priapus*, and the *Ancient Faiths*, etc., of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of General Forlong's *Rivers of Life*. Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, *The Rosicrucians*, was superseded by his *Phallicism*.

As an elaborate account of this work—that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity—would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, *Phallicism*¹ and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress—erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. *Phallicism* appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe—the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against “sexual worship at home,” according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this “mystic” production of Mr. Hargrave Jennings' to the advent of Theosophy. However it may be, and whosoever may have inspired the author, his efforts were crowned with success only in one direction. Notwithstanding that he proclaims himself, modestly enough, “the first introducer of the grand philosophical problem of this mysterious Buddhism,” and pronounces his work undoubtedly new and original,” declaring in the same breath that all the “previous great men and profound thinkers [before himself] labouring through the ages [in this direction] have worked

¹ *Phallicism, Celestial and Terrestrial, Heathen and Christian*; its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism.

in vain," it is easy to prove the author mistaken. His "enthusiasm" and self-laudation may be very sincere, and no doubt his labours were "enormous," as he says; they have nevertheless led him on an entirely false track, when he asserts that:

"These physiological contests [about the mysteries of animal generation] . . . induced in the reflective wisdom of the earliest thinkers, laid the sublime foundations of the phallic worship. They led to violent schisms in religion, and to Buddhism."

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us: "Comprises within the limit of a modest octavo all that can be known of the doctrines of the Buddhists, Gnostics, and Rosicrucians as connected with phallicism."

In this he errs again, and most profoundly, or—which would be still worse—he is trying to mislead the reader by filling him with disgust for such "mysteries." His work is "new and original" in so far as it explains with enthusiastic and reverential approval the strong phallic element in the *Bible*; for, as he says, "Jehovah undoubtedly signifies the universal male," and he calls Mary Magdalen before her conversion the "female St. Michael," as a mystical antithesis and paradox. No one, truly in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author's chief desert and credit. But all the merit of the boasted "conciseness and brevity" of his "modest octavo" disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of his readers will follow or even share his "enthusiasm . . . converted out of the utmost original disbelief of these wondrously stimulating and beautiful phallic beliefs." Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black magic, and the same object was aimed at

by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called monotheistic countries, black magic—the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them—is drawing them nearer and nearer to the maëlstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil—only applying it to black magic:

The greatest victory of Satan was gained on that day when he succeeded in making himself denied.

It may be said further, that “Black magic reigns over Europe as an all-powerful, though unrecognized, autocrat,” its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called “privileged” classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediæval and the modern Christianity fabricated in His name. And if the author of *Phallicism* be right in speaking of the transcendental sexual worship in the Roman Church and calling it “true, although doubtless of profound mystical strictly ‘Christian’ paradoxical construction,” he is wrong in calling it the “celestial or Theosophical doctrine of the unsexual, transcendental phallicism,” for all such words strung together become meaningless by annulling each other. “Paradoxical” indeed must be that “construction” which seeks to show the phallic element in “the tomb of the Redeemer,” and the yonic in Nirvâna, besides finding a Priapus in the “Word made Flesh” or the LOGOS. But such is the “Priapomania” of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of *Phallicism* to the “divine

magic of generation.” “Phallic ideas,” he says, are “discovered to be the foundation of all religions.”

In this there is nothing “new” or “original.” Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in the fact of Jehovah having been worshipped by the Jews under the shape of “phallic stones” (unhewn)—of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis. That he was pre-eminently a male deity—a Priapus—is now proven absolutely and without show of useless mysticism, by Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, *The Source of Measures*, published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in kabalistic numerical calculations. What then makes the author of *Phallicism* say that in his book will be found “a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the phallic worship”? “No previous writer has disserted so fully,” he adds with modest reserve, “upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers as to what lies remotely in nature in regard to the origin of the history of the human race.”

There is one thing really “original” and “new” in *Phallicism*, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every “heathen” nation, those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldæan Tower of Babel—“that magnificent, monster, ‘upright,’ defiant phallus,” as he puts it—an age “soon after the Flood”; and to the Pyramids “a date not long after the foundation of the Egyptian monarchy by Misraim, the son of Ham, 2188 B.C.” The chronological views of the author of *The Rosicrucians* seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the Marquis de Mirville: “Everything goes to show a work which is essentially an act, and has the value of a collective labour.”

But this is of no moment to the Theosophists. That which is of real importance is his misleading statement, which he supports on Wilford's authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative "superiority of the male or female emblem . . . in regard of the idolatrous magic worship. . . . These physiological disputes led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed out of the history . . . or have never been recorded in history . . . remaining only as a tradition."

This is denied point-blank by initiated Brāhmanas.

If the above be given on Col. Wilford's authority, then the author of *Phallicism* was not fortunate in his selection. The reader has only to turn to Max Muller's *Science of Religion* to find therein the detailed history of Col. Wilford becoming—and very honestly confessing to the fact—the victim of Brāhmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the Purānas. The true history of the dispersion and the cause of the great war are very well known to the initiated Brāhmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions—not by the empty supplications—of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the "Sons of God," the B'ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution "into generation," *i.e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and

soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first “pillar of unhewn stone,” the first objective “*sign* and witness to the Lord,” creative, generative, and the “Father of man,” was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness—not even patriotism—of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great “change,” Karma, whether called personal or impersonal Providence, will see no difference between those who set an altar (horizontal) to the Lord in the midst of the land of Egypt, and a pillar (vertical) at the border thereof (*Is.* xix. 19) and they “who seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards”—for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the “Great War” and was the reason for the “Great Flood” of Atlantis; for this reason also the Initiates—those who had remained true to primeval Revelation—formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brâhmanas, the descendants of the “mind-born Rishis and Sons of Brahma” dates from those days, as also do the “Mysteries.”

Natural sciences, archæology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded. *Vox audita perit: litera scripta manet*. Published admissions cannot be made away with—even by an opponent: they have been made good use of. Had I acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypotheses based upon unverified assertions, the rationality of these will be made clearer. Occult teaching will at last be examined in the light of science, physical as well as spiritual.

Lucifer, July, 1896

THE BABEL OF MODERN THOUGHT

O ye Lords of Truth who are cycling in eternity
... save me from the annihilation in this Region
of the *Two Truths*.

Egyptian "Ritual of the Dead"

I

THAT the world moves in cycles, and events repeat them selves therein, is an old, yet ever new truism. It is new to most, firstly, because it belongs to a distinct group of occult aphorisms *in partibus infidelium*, and our present-day Rabbis and Pharisees will accept nothing coming from *that* Nazareth; secondly, because those who will swallow a camel of whatever size, provided it hails from orthodox or accepted authorities, will strain and kick at the smallest gnat, if only its buzz comes from theosophical regions. Yet this proposition about the world cycles and ever-recurring events, is a very correct one. It is one, moreover, that people could easily verify for themselves. Of course, the people meant here are men who do their own thinking; not those others who are satisfied to remain, from birth till death, pinned, like a thistle fastened to the coat-tail of a country parson, to the beliefs and thoughts of the goody-goody majority.

We cannot agree with a writer (was it Gilpin?) who said that the grandest truths are often rejected, "not so much for want of direct evidence, as for want of inclination to search for it." This applies but to a few. Nine-tenths of the people will reject the most overwhelming evidence, even if it be brought to them without any trouble to themselves, only because it happens to clash with their personal interests or prejudices; especially if it comes from unpopular quarters. We are living in a highly moral atmosphere, high sounding—in words. Put to the test of practice, however, the morality of this age in point of genuineness and reality is of the nature of the black skin of the "negro" minstrel: assumed for show and pay, and washed off at the close of every performance.

In sober truth, our opponents—advocates of official science, defenders of orthodox religion, and the *tutti quanti* of the detractors of Theosophy—who claim to oppose our works on grounds of *scientific* “evidence,” “public good and truth,” strongly resemble advocates in our courts of law—miscalled of justice. These in their defence of robbers and murderers, forgers and adulterers, deem it to be their duty to browbeat, confuse and bespatter all who bear witness against their clients, and will ignore, or if possible, suppress, all evidence which goes to incriminate them. Let ancient Wisdom step into the witness-box herself, and prove that the goods found in the possession of the prisoner at the bar, were taken from her own strong-box; and she will find herself accused of all manner of crimes, fortunate if she escape being branded as a common fraud, and told that she is no better than she should be.

What member of our Society can wonder then, that in this our age, pre-eminently one of shams and shows, the “theosophists’ ” *teachings* so (mis-) called, seem to be the most unpopular of all the systems now to the fore; or that materialism and theology, science and modern philosophy, have arrayed themselves in holy alliance against theosophical studies—perhaps because all the former are based on chips and broken-up fragments of that primordial system. Cotton complains somewhere, that the “metaphysicians have been learning their lesson for the last four (?) thousand years,” and that “it is now high time that they should begin to teach something.” But, no sooner is the possibility of such studies offered, with the complete evidence into the bargain that they belong to the oldest doctrine of the metaphysical philosophy of mankind, than, instead of giving them a fair hearing at least, the majority of the complainers turn away with a sneer and the cool remark: “Oh, you must have invented all you say yourself!”

Dear ladies and gentlemen, has it ever occurred to you, how truly grand and almost *divine* would be that man or woman, who, at this time of the life of mankind, could invent anything, or discover that which had not been invented and known ages before? The charge of being such an inventor would only entitle the accused to the choicest honours. For show us, if you can, that mortal who in the historical cycle of our human race has taught the world something entirely new. To the proud pretensions of this age, Occultism—the real Eastern Occultism, or the so-called Eso-

teric Doctrine—answers through its ablest students: Indeed all your boasted knowledge is but the reflex action of the by-gone Past. At best, you are but the modern popularisers of very ancient ideas. Consciously and unconsciously you have pilfered from old classics and philosophers, who were themselves but the superficial recorders—cautious and incomplete, owing to the terrible penalties for divulging the secrets of initiation taught during the mysteries—of the primæval Wisdom. Avaunt! your modern sciences and speculations are but the *réchauffé* dishes of antiquity; the dead bones (served with a *sauce piquante* of crass materialism, to disguise them) of the intellectual repasts of the gods. Ragon was right in saying in his *Maçonnerie Occulte*, that “Humanity only *seems* to progress in achieving one discovery after the other, as in truth, it only finds that which it had lost. Most of our modern inventions for which we claim such glory, are, after all, things people were acquainted with three and four thousand years back.¹ Lost to us through wars, floods and fire, their very existence became obliterated from the memory of man. And now modern thinkers begin to *rediscover* them once more.”

Allow us to recapitulate a few of such things and thus refresh your memory.

Deny, if you can, that the most important of our present sciences were known to the ancients. It is not Eastern literature only, and the whole cycle of those esoteric teachings which an over-zealous Christian Kabalist, in France, has just dubbed “the *accursed sciences*”—that will give you a flat denial, but profane classical literature, as well. The proof is easy.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then*. For they maintained—even in the fragments of their works still extant—that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this “Fire” was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that

¹ The learned Belgian Mason would be nearer the mark by adding a few more ciphers to his four thousand years.

which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But “what’s in a name,” or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius, Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the “vortical atoms” of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locris, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions, (1) that the smallest of the particles of matter would be sufficient—owing to its infinite divisibility—to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal “forces,” of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras—not to speak of Hicetas, Heraclides, Ecphantus, &c.,—over 2,000 years before the despairing and now famous cry of Galileo, “*E pur, se muove*”? Did not the priests of Etruria and the Indian *Rishis*

still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honoured to this day—perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes had probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydrostaticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew, as it is already recorded in the *Theosophist* and other works obtainable in India.

Wise was Solomon in saying that “there is *no new* thing under the Sun”; and that everything that *is* “hath been already of old time, which was before us”—save, perhaps, the theosophical doctrines which the humble writer of the present is charged by some with having “invented.” The prime origin of this (very complimentary) accusation is due to the kind efforts of the S. P. R. It is the more considerate and kind of this “world famous, and learned Society” of “Researches,” as its scribes seem utterly incapable of inventing anything original themselves—even in the way of manufacturing a commonplace illustration. If the inquisitive reader turns to the article which follows, he will have the satisfaction of finding a curious proof of this fact, in a reprint from old Izaak Walton’s *Lives*, which our contributor has entitled “Mrs. Donne’s Astral Body.” Thus even the scientifically *accurate* Cambridge Dons are not, it seems, above *borrowing* from an ancient book; and not only fail to acknowledge the debt, but even go to the trouble of presenting it to the public *as new original matter*, without even the compliment of inverted commas. And thus—all along.

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new—are not true, or are at least, very dubious. It is easy to hide behind “merely *working* hypotheses,” but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess

innate and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit Substance (*Purusha Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive “gropings.” The latter non-felicitous expression (belonging to Mr. Tyndall), forced the philosophical writer, Delboeuf², to criticize the English Scientist in very disrespectful terms, and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* “grope.” But this is a trifle when compared with dead or *inanimate* matter, producing *life*, and even psychic phenomena of the highest mentality! Finally, a rigid determinism reigns over all nature. All that which has once happened to our *automatical* Universe, had to happen, as the future of that Universe is traced in the smallest of its particles or “atoms.” Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without*. Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is

²In the *Revue Philosophique* of 1883, where he translates such “gropings” by *atonnements successifs*.

not “subjected to fatality.” As Occult Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurge.

What better illustrates the theory of cycles, than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras, was taught the doctrine of the true motion of the earth, its form and the whole heliocentric system. And in 317 A.D. Lactantius, the preceptor of Crispus Cæsar, the son of the Emperor Constantine, is found teaching his pupil that the earth was a plane surrounded by the sky, itself composed of fire and water! Moreover, the venerable Church Father warned his pupil against the *heretical doctrine of the earth’s globular form*, as the Cambridge and Oxford “Father Dons” warn their students now, against the pernicious and superstitious doctrines of Theosophy—such as Universal Mind, Re-incarnation and so on. There is a resolution tacitly accepted by the members of the T. S. for the adoption of a proverb of King Solomon, paraphrased for our daily use: “A scientist is wiser in his own conceit than seven Theosophists that can render a reason.” No time, therefore, should be lost in arguing with them; but no endeavour, on the other hand, should be neglected to show up their mistakes and blunders. The scientific conceit of the Orientalists—especially of the youngest branch of these—the Assyriologists and the Egyptologists—is indeed phenomenal. Hitherto, some credit was given to the ancients—to their philosophers and *Initiates*, at any rate—of knowing a few things that the moderns could not rediscover. But now even the greatest *Initiates* are represented to the public as fools. Here is an instance. On pages 15, 16 and 17 (*Introduction*) in the Hibbert Lectures of 1887 by Prof. Sayce, on *The Ancient Babylonians*, the reader is brought face to face with a conundrum that may well stagger the unsophisticated admirer of modern learning. Complaining of the difficulties and obstacles that meet the Assyriologist at every step of his studies; after giving “the dreary

catalogue” of the formidable struggles of the interpreter to make sense of the inscriptions from broken fragments of clay tiles; the Professor goes on to confess that the scholar who has to read these cuneiform characters, is often likely “to put a false construction upon isolated passages, the context of which must be supplied from conjecture” (p. 14). Notwithstanding all this, the learned lecturer *places the modern Assyriologist higher than the ancient Babylonian Initiate*, in the knowledge of symbols and his own religion!

The passage deserves to be quoted *in toto*:

It is true that many of the sacred texts were so written as to be intelligible only to the initiated; but the initiated were provided with keys and glosses, *many of which are in our hands (?)* . . . We can penetrate into the real meaning of documents which to him (the ordinary Babylonian) were a sealed book. Nay, more than this, the researches that have been made during the last half-century into the creed and beliefs of the nations of the world both past and present, *have given us a clue* to the interpretation of these documents *which even the initiated priests did not possess*.

The above (the italics being our own) may be better appreciated when thrown into a syllogistic form.

Major premise: The ancient Initiates had keys and glosses to their esoteric texts, *of which they were the INVENTORS*.

Minor premise: Our Orientalists have *many* of these keys.

Conclusion: Ergo, the Orientalists have a clue which the *Initiates themselves did not possess !!*

Into what were the Initiates, in such a case, initiated?—and who invented the blinds, we ask.

Few Orientalists could answer this query. We are more generous, however; and may show in our next that, into which our modest Orientalists have never yet been initiated—all their alleged “clues” to the contrary.

II

Go to, let us go down and there confound their
language that they may not understand
one another's speech . . .

Genesis xi

HAVING done with modern physical Sciences we next turn to Western philosophies and religions. Every one of these is equally based upon, and derives its theories and doc-

trines from heathen, and moreover, *exoteric* thought. This can easily be traced from Schopenhauer and Mr. Herbert Spencer, down to Hypnotism and so-called "Mental Science." The German philosophers modernize Buddhism; the English are inspired by Vedantism; while the French, borrowing from both, add to them Plato, in a Phrygian cap, and occasionally, as with Auguste Comte, the weird sex-worship or Mariolatry of the old Roman Catholic ecstasies and visionaries. New systems, yclept philosophical, new sects and societies, spring up now-a-days in every corner of our civilized lands. But even the highest among them agree on no one point, though each claims supremacy. This, because no science, no philosophy—being at best, but a fragment broken from the WISDOM RELIGION—can stand alone, or be complete in itself. Truth, to be complete, must represent an unbroken continuity. It must have no gaps, no missing links. And which of our modern religions, sciences or philosophies, is free from such defects? Truth is One. Even as the palest reflection of the Absolute, it can be no more dual than is absoluteness itself, nor can it have *two* aspects. But such truth is not for the majorities, in our world of illusion—especially for those minds which are devoid of the *noëtic* element. These have to substitute for the high spiritual and *quasi* absolute truth the relative one, which having two sides or aspects, both conditioned by appearances, lead our "brain-minds"—one to intellectual scientific materialism, the other to materialistic or anthropomorphic religiosity. But even that kind of truth, in order to offer a coherent and complete system of something, has, while naturally clashing with its opposite, to offer no gaps and contradictions, no broken or missing links, in the special system or doctrine it undertakes to represent.

And here a slight digression must come in. We are sure to be told by some, that this is precisely the objection taken to theosophical expositions, from *Isis Unveiled* down to the *Secret Doctrine*. Agreed. We are quite prepared to confess that the latter work, especially, surpasses in these defects all the other theosophical works. We are quite ready to admit the faults charged against it by its critics—that it is badly arranged, discursive, over-burdened with digressions into by-ways of mythology, etc., etc. But then it is neither *a* philosophical system nor *the* Doctrine, called secret or esoteric, but only a record of a few of its facts and a *witness* to it. It has never claimed to be the *full* exposition of the system (it

advocates) in its totality; (a) because as the writer does not boast of being a great Initiate, she could, therefore, never have undertaken such a gigantic task; and (b) because had she been one, she would have divulged still less. It has never been contemplated to make of the sacred truths an integral system for the ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, the *Secret Doctrine* merely asserts that a system, known as the WISDOM RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools— kept, so far, secret— by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in the *Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology is examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all the *Secret Doctrine* claims. Are not a few facts and self-evident truths, found in these volumes—all

the literary defects of the exposition notwithstanding,—truths *already proved practically to some*, better than the most ingenious “working” hypotheses, liable to be upset any day, than the *unexplainable* mysteries of religious dogmas, or the most seemingly profound philosophical speculations? Can the grandest among these speculations be really profound, when from their *Alpha* to their *Omega* they are limited and conditioned by their author’s *brain-mind*, hence dwarfed and crippled on that Procrustean bed, cut down to fit limited sensuous perceptions which will not allow the intellect to go beyond their enchanted circle? No “philosopher” who views the spiritual realm as a mere figment of superstition, and regards man’s mental perceptions as simply the result of the organisation of the brain, can ever be worthy of that name.

Nor has a materialist any right to the appellation, since it means a “lover of Wisdom,” and Pythagoras, who was the first to coin the compound term, never limited Wisdom to this earth. One who affirms that the Universe and Man are objects of the senses only, and who fatally chains thought within the region of senseless matter, as do the Darwinian evolutionists, is at best a *sophiaphobe* when not a philosophaster—never a philosopher.

Therefore is it that in this age of Materialism, Agnosticism, Evolutionism, and false Idealism, there is not a system, however intellectually expounded, that can stand on its own legs, or fail to be criticized by an exponent from another school of thought as materialistic as itself; even Mr. Herbert Spencer, the greatest of all, is unable to answer some criticisms. Many are those who remember the fierce polemics that raged a few years ago in the English and American journals between the Evolutionists on the one hand and the Positivists on the other. The subject of the dispute was with regard to the attitude and relation that the theory of evolution would bear to religion. Mr. F. Harrison, the Apostle of Positivism, charged Mr. Herbert Spencer with restricting religion to the realm of reason, forgetting that feeling and not the cognizing faculty, played the most important part in it. The “erroneousness and insufficiency” of the ideas on the “Unknowable”—as developed in Mr. Spencer’s works—were also taken to task by Mr. Harrison. The idea was *erroneous*, he held, because it was based on the acceptance of the metaphysical absolute. It was insufficient, he argued, because it brought deity down

to an empty abstraction, void of any meaning.³ To this the great English writer replied, that he had never thought of offering his “Unknowable” and Incognizable, as a subject for religious worship. Then stepped into the arena, the respective admirers and defenders of Messrs. Spencer and Harrison, some defending the *material metaphysics* of the former thinker (if we may be permitted to use this paradoxical yet correct definition of Mr. Herbert Spencer’s philosophy), others, the arguments of the Godless and Christless Roman Catholicism of Auguste Comte,⁴ both sides giving and receiving very hard blows. Thus, Count d’Alviella of Brussels,⁵ suddenly discovered in Mr. H. Spencer a kind of hidden, yet *reverential* Theist, and compared Mr. Harrison to a casuist of mediæval Scholasticism.

It is not to discuss the relative merits of materialistic Evolutionism, or of Positivism either, that the two English thinkers are brought forward; but simply to point, as an illustration, to the Babel-like confusion of modern thought. While the Evolutionists (of Herbert Spencer’s school) maintain that the historical evolution of the religious feeling consists in the constant abstraction of the attributes of Deity, and their final separation from the primitive concrete conceptions—this process rejoicing in the easy-going triple compound of *deanthropomorphization*, or the disappearance of human attributes—the Comtists on their side hold to another version. They affirm that fetishism, or the direct worship of nature, was the primitive religion of man, a too protracted-evolution alone having landed it in anthropomorphism. Their Deity is Humanity and the God they worship, Mankind, as far as we understand them. The only way, therefore, of settling the dispute, is to ascertain which of the two “philosophical” and “scientific” theories, is the less pernicious and the more probable. Is it true to say, as d’Alviella assures us, that Mr. Spencer’s “Unknowable” contains all the elements necessary to religion; and, as that remarkable writer is alleged to imply, that “religious feeling tends to free itself from every moral element”; or, shall we accept the other extremity and agree with the Comtists, that gradually, religion will

³ As the above is repeated from memory, it does not claim to be quoted with verbal exactitude, but only to give the gist of the argument.

⁴ The epithet is Mr. Huxley’s. In his lecture in Edinburgh in 1868, *On the Physical Basis of Life*, this great opponent remarked that Auguste “Comte’s philosophy in practice might be compendiously described as *Catholicism minus Christianity*, and antagonistic to the very essence of Science.”

⁵ Professor of Ecclesiastical History at the University of Brussels, in a philosophical *Essay on the religious meaning of the “Unknowable.”*

blend itself with, merge into, and disappear in *altruism* and its service to Humanity?

Useless to say that Theosophy, while rejecting the one-sidedness and therefore the *limitation* in both ideas, is alone able to reconcile the two, *i.e.*, the Evolutionists and the Positivists—on both metaphysical and practical lines. How to do this it is not here the place to say, as every Theosophist acquainted with the main tenets of the Esoteric Philosophy can do it for himself. We believe in an impersonal “Unknowable” and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian “He” and substitutes the impersonal It for the personal pronoun, whenever speaking of the Absolute and the “Unknowable.” And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a “worship” becomes worse than fetishism: it is *Zoolatry*, the worship of the animals. For that alone which constitutes the *real* Man is, in the words of Carlyle, “the essence of our being, the mystery in us that calls itself ‘I’— . . . a breath of Heaven; the Highest Being reveals himself in man.” This denied, man is but an animal—“the shame and scandal of the Universe,” as Pascal puts it.

It is the old, old story, the struggle of matter and spirit, the “survival of the *unfittest*” because of the strongest and most material. But the period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics called Ildabaoth and the Jews Jehovah. Think ye, that even the Bible of Moses, the book you know so well and understand so badly, has left this claim of the Ancient Doctrine without witness? It has not. Allow us to close with a (to you) familiar passage, only interpreted in its true light.

In the beginning of time, or rather, in the childhood of the fifth Race, “the whole earth was of one *lip* and of one speech,” saith chapter XI of *Genesis*. Read esoterically, this means that mankind had one universal doctrine, a philosophy, common to all; and that men were *bound* by one religion, whether this term be derived from the Latin word *relegere*, “to gather, or be united” in speech or in thought, from *religens*, “revering the gods,” or, from *religare*, “to be bound fast together.” Take it one way or the other, it means most undeniably and plainly that our forefathers from beyond the “flood” accepted in common one *truth*—*i.e.*, they believed in that aggregate of subjective and objective *facts* which form the consistent, logical and harmonious whole called by us the *Wisdom Religion*.

Now, reading the first nine verses of chapter XI between the lines, we get the following information. Wise in their generation, our early fathers were evidently acquainted with the imperishable truism which teaches that *in union alone lies strength*—in union of thought as well as in that of nations, of course. Therefore, lest in disunion they should be “scattered upon the face of the earth,” and their Wisdom-religion should, in consequence, be broken up into a thousand fragments; and lest they, themselves, instead of towering as hitherto, *through knowledge*, heavenward, should, through *blind faith* begin gravitating earthward—the wise men, who “journeyed from the East,” devised a plan. In those days temples were sites of learning, not of superstition; priests taught divine Wisdom, not man-invented dogmas, and the *ultima thule* of their religious activity did not centre in the contribution box, as at present. Thus—“ ‘Go to,’ they said, ‘let us *build a city and a tower*, whose top may reach unto heaven, and let us make a name.’ And they made *burnt brick* and used it for *stone*, and built therewith a *city and a tower*.”

So far, this is a very old story, known as well to a Sunday school ragamuffin as to Mr. Gladstone. Both believe very sincerely that these descendants of the “accursed Ham” were proud sinners whose object was like that of the Titans, to insult and dethrone Zeus-Jehovah, by reaching “heaven,” the supposed abode of both. But since we find the story told in the *revealed*⁶ Scriptures, it must,

⁶ A curious and rather unfortunate word to use, since, as a translation from the Latin *revelare*, it signifies diametrically the opposite of the now accepted meaning in English. For the word “to reveal” or “revealed” is derived from the Latin *revelare*, “to reveil” and rot to *reveal*, *i.e.*, from *re* “again” or “back” and *velare* “to veil,” or to hide something, from the word *velum* or “a veil” (or veil), a cover. Thus, instead

like all the rest in them, have its esoteric interpretation. In this, Occult symbolism will help us. All the expressions that we have italicized, when read in the original Hebrew and according to the canons of esoteric symbolism, will yield quite a different construction. Thus:

1. “And the whole earth (mankind), was of *one lip* (i.e., proclaimed the same teachings) and of the same *words*”—not of “speech” as in the authorized version.

Now the Kabalistic meaning of the term “words” and “word” may be found in the *Zohar* and also in the *Talmud*. “Words” (*Dabarim*) mean “powers,” and *word*, in the singular, is a synonym of Wisdom; e.g., “By the uttering of *ten words* was the world created”—(*Talmud* “Pirkey Aboth” c. 5., *Mish.* 1). Here the “words” refer to the ten Sephiroth, Builders of the Universe. Again: “By the *Word*, (Wisdom, Logos) of YHVH were the Heavens made” (*ibid.*).

2-4. “And the man⁷ (the chief leader) said to his neighbour, ‘Go to, let us make *bricks* (disciples) and *burn them to a burning* (initiate, fill them with sacred fire), let us build us a *city* (establish mysteries and teach *the Doctrine*⁸) and a *tower* (*Ziggurat*, a sacred temple tower) whose top may reach unto heaven’ ” (the highest limit reachable in space). The great tower of Nebo, of *Nabi* on the temple of Bel, was called “the house of the seven spheres *of heaven and earth*,” and “the house of the stronghold (or strength, *tagimut*) and the foundation stone of heaven and earth.”

Occult symbology teaches, that to *burn bricks for a city* means to train disciples for magic, a “hewn *stone*” signifying a *full* Initiate, *Petra* the Greek and *Kephas* the Aramaic word for stone, having the same meaning, viz., “interpreter of the Mysteries,” a *Hierophant*. The supreme initiation was referred to as “the burning with great burning.” Thus, “the *bricks* are fallen, but we will,

of *unveiling*, or *revealing*. Moses has truly only “reveiled” once more the Egypto-Chaldean theological legends and allegories, into which, as one “learned in all the Wisdom of Egypt” he had been initiated. Yet Moses was not the first revealer or *reveiler*, as Ragon well observes. Thousands of years before him Hermes was credited with veiling over the Indian mysteries to adapt them for the land of the Pharaohs. Of course, at present there is no longer classical authority to satisfy the orthodox philologist, but the occult authority which maintains that originally the word *revelare* meant to “veil once more,” and hence that revelation means the throwing a veil over a subject, a *blind*—is positively overwhelming.

⁷ This is translated from the Hebrew original. “Chief-leader” (*Rab-Mag*) meaning literally Teacher-Magician, Master or *Guru*, as Daniel is shown to have been in Babylon.

⁸ Some Homeric heroes also when they are said, like Laomedon, Priam’s father, to have built cities, were in reality establishing the *Mysteries* and introducing the Wisdom-Religion in foreign lands.

build (anew) with hewn stones” of Isaiah becomes clear. For the true interpretation of the four last verses of the genetic allegory about the supposed “confusion of *tongues*” we may turn to the legendary version of the *Yezidis* and read verses 5, 6, 7, and 8 in *Genesis*, ch. xi, esoterically:

“And *Adonai* (the Lord) came down and said: ‘Behold, the people *is one* (the people are united in thought and deed) and they have *one lip* (doctrine).’ And now they begin to spread it and ‘nothing will be restrained from them (they will have full magic powers and get all they want by such power, *Kriyasakti*,) *that they have imagined*.’”

And now what are the *Yezidis* and their version and what is Ad-onai? Ad is “the Lord,” their ancestral god; and the *Yezidis* are a heretical Mussulman sect, scattered over Armenia, Syria, and especially Mosul, the very site of Babel (see “Chaldean Account of Genesis”), who are known under the strange name of “Devil-worshippers.” Their confession of faith is very original. They recognize two powers or gods—Allah and Ad, (or *Adonai*) but identify the latter with *Sheitân* or Satan. This is but natural since Satan is also “a son of god”⁹ (see Job 1). As stated in the *Hibbert Lectures* (pp. 346 and 347), Satan the “Adversary,” was the minister and *angel of God*. Hence, when questioned on the cause of their curious worship of one who has become the embodiment of Evil and the dark spirit of the Earth, they

⁹ It is commanded in *Ecclesiasticus XXI*, 30, not to curse Satan, “lest one should forfeit his own life.” Why? Because in their permutations “the Lord God,” Moses, and Satan *are one*. The name the Jews gave while in Babylon to their *exoteric* God, the substitute for the *true* Deity of which they never spoke or wrote, was the Assyrian *Mosheh* or *Adar*, the god of the scorching sun (the “Lord thy God *is a consuming flame*” verily!) and therefore, *Mosheh* or *Moses*, *shone* also. In Egypt, Typhon (Satan) the *red*, was identified both with the red Ass or Typhon called Set or Seth (and worshipped by the Hittites) and the same as *El* (the Sun god of the Assyrians and the Semites, or Jehovah), and with *Moses*, the red, also. (See *Isis Unv.* Vol. II. 523-24.) For *Moses* was red-skinned. According to the *Zohar* (Vol. I. p. 28) *B’ sar d’ Mosheh soomaq. i.e.*, “the flesh of *Moses* was *deep red*,” and the words refer to the saying, “The face of *Moses* was like the face of the Sun” (see *Qabbalah* by Isaac Myer p. 93). These three were the *three aspects* of the manifested God (the substitute for *Ain Suph* the infinite Deity) or Nature, in its three chief Kingdoms—the Fiery or Solar, the Human or Watery, the Animal or Earthy. There never was a *Mosheh* or *Moses*, before the Captivity and *Ezra*, the deep *Kabalist*; and what is now *Moses* had another name 2,000 years before. Where are the Hebrew scrolls before that time? Moreover, we find a corroboration of this in Dr. Sayce’s *Hibbert Lectures* (1887). *Adar* is the Assyrian “War God” or the *Lord of Hosts* and the same as *Moloch*. The Assyrian equivalent of *Mosheh* (*Moses*) is *Masu*, the “double” or the “twin,” and *Masu* is the title of *Adar*, meaning also a “hero.” No one who reads carefully the said *Lectures* from page 40 to 58, can fail to see that *Jehovah*, *Mâsu* and *Adar*, with several others—are *permutations*.

explain the reason in a most logical, if irreverent, manner. They tell you that Allah, being *All-good*, would not harm the smallest of his creatures. *Ergo*, has he no need of prayers, or burnt-offerings of the “firstlings of the flock and the fat thereof.” But that their Ad, or the Devil, being *All-bad*, cruel, jealous, revengeful and proud, they have, in self-preservation, to propitiate him with sacrifices and burnt offerings smelling sweet in his nostrils, and to coax and flatter him. Ask any Sheik of the Yezidis of Mosul what they have to say, as to the confusion of tongues, or speech when *Allah* “came down to see the city and the tower which the children of men had builded”; and they will tell you it is not Allah but *Ad*, the god Sheitan, who did it. The jealous genius of the earth became envious of the powers and sanctity of men (as the god Vishnu becomes jealous of the great powers of the *Yogis*, even when they were *Daityas*); and therefore this deity of matter and concupiscence confused their brains, tempted and made the “Builders” fall into his nets; and thus, having lost their purity, they lost therewith their knowledge and magic powers, intermarried and became “scattered upon the face of the earth.”

This is more logical than to attribute to one’s “God,” the *All-good*, such ungodly tricks as are fathered upon him in the Bible. Moreover, the legend about the tower of Babel and the confusion of *speech*, is like much else, not original, but comes from the Chaldeans and Babylonians. George Smith found the version on a mutilated fragment of the Assyrian tablets, though there is nothing said in it about the confusion of *speech*. “I have translated the word ‘speech’ with a prejudice,” he says (*Chaldean account of Genesis*, p. 163), “I have never seen the Assyrian word with this meaning.” Anyone who reads for himself the fragmentary translation by G. Smith, on pages 160-163 in the volume cited, will find the version much nearer to that of the *Yezidis* than to the version of *Genesis*. It is he, whose “heart was evil” and who was “wicked,” who confused “their counsel,” not their “speech,” and who broke “the Sanctuary . . . which carried Wisdom,” and “bitterly they wept at Babel.”

And so ought to “weep” all the philosophers and lovers of ancient Wisdom; for it is since then that the thousand and one exoteric substitutes for the one true Doctrine or *lip* had their beginning, obscuring more and more the intellects of men, and shedding innocent blood in fierce fanaticism. Had our modern

philosophers studied, instead of sneering at, the old Books of Wisdom—say the *Kabala*—they would have found that which would have unveiled to them many a secret of ancient Church and State. As they have not, however, the result is evident. The dark cycle of *Kali Yug* has brought back a *Babel of modern thought*, compared with which the “confusion of tongues” itself appears a harmony. All is dark and uncertain; no argument in any department, neither in sciences, philosophy, law, nor even in religion. But, “woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness,” saith Isaiah. The very elements seem confused and climates shift, as if the celestial “upper ten” themselves had lost their heads. All one can do is to sit still and look on, sad and resigned, while

The slack sail shifts from side to side;
The boat untrimm'd admits the tide;
Borne down adrift, at random toss'd,
The oar breaks short, . . . the rudder's lost.

Lucifer, January, February, 1891

THE SEVENTEEN-RAYED SUN-DISC

[The following interesting letter was received by us from Fresno, California. As it is a private one, we can give but extracts from it.—*Ed.*]

Exploring Copan and Quinqua in Honduras and Guatemala last year, I had the good fortune to make a discovery, which I am sure will interest you. As you are aware, the most prominent sculptured monuments in Copan consist of four-sided columns of from 10 to 12 feet high. These columns represent generally only on one side large sculptured personages in high relief.

The other sides again contain ornaments and glyphic inscriptions, hitherto not read or deciphered. One pillar not previously described, however, contains only hieroglyphics arranged on all sides. It seems to be a record perhaps of laws, perhaps of historical events. This pillar is about 10 feet high, and the sides 3 and 4 feet wide respectively. But the most remarkable is that this pillar was covered by a cap in the shape of a very low truncate pyramid. On this pyramid was seen a forced dead head of colossal dimensions and surrounding the same was an expanded "sun-disc," crowning the very cap. The rays of the sun-disc were distinctly marked. The similarity of the same and the sun discs common in the Egyptian monuments was so marked, that it immediately struck me that the *number* of *rays* must be 17, the sacred number of the Egyptian sun-disc. Upon counting the rays they were found to be as expected—17.

Now is this a pure "coincidence" or is it another link in the broken and scattered chain, whose finding points toward an ancient connection between the Central American peoples, the Mayas and other races, and the Egyptians by means of a connecting Atlantis?

Another curiosity, naturally a "coincidence," is worthy of notice. One of these sculptured personages dressed in priestly robes and holding in his hand a small square box, has his legs above the sandals ornamented with the CRESCENT. The same sign was used by the Romans to signify immortality and similarly placed above

the sandals.

Cannot your trans-Himalayan Brothers give us any clue to these hieroglyphics inscribed on the Central American Monuments? Or have you no Psychometrists who could decipher them psycho-metrically? If any one should be willing to try to do so, I would send him a small portion of one of the glyphs I have in my possession, and may be some good will come out of it.

E. G.

EDITOR'S NOTE.—Assuredly the discovery mentioned in the above letter,—the pillar with its 17-rayed sun-disc,—points once more to an ancient connexion between the Central American peoples and the lost continent of Atlantis. The uniformity in the symbolical meanings of American antiquities, and of antiquities connected with “the wisdom religion” in Egypt or any other parts of Europe or Asia where they may be observed, is certainly far more remarkable than would be agreeable to theorists who wish to account for it by help of that hard-worked servant—coincidence. It has been traced with great patience through many different departments of archæology by Mr. Donnelly in his recent “Atlantis; or the Antediluvian World.” The second part of the title of this volume, by the by, will not be quite acceptable to students of the subject who approach it from the side of occult science. The deluge is better left alone until cosmogony is more generally understood than at present. There is no one deluge that can conveniently be taken as a turning point in the world's history,—with everything before that antediluvian, and everything of later date—postdiluvian. There have been many such deluges cutting the various races of mankind at the appointed time in their development. The situation has already been referred to in the “Fragments of Occult Truth.” During the occupation of the Earth for one period by the great tidal wave of humanity, seven great races are successively developed, their end being in every case marked by a tremendous cataclysm which changes the face of the earth in the distribution of land and water. The present race of mankind, as often stated, is the fifth race. The inhabitants of the great continent of Atlantis were the fourth race. When they were in their prime, the European continent was not in existence as we know it now, but none the less was there free communication between Atlantis and such portions of Europe as did exist, and Egypt. The ancient Egyptians themselves were not an Atlantic colony. Mr. Donnelly is mistaken on that point, but the wisdom Religion of the initiates was certainly identical and hence the identities of symbolical sculpture. This is what the “Himalayan Brothers” say; whether any of our psychometrists will see any further, depends on the degree of their development, at any rate, we accept the offer of our esteemed correspondent with thanks and will expect the promised portion of the glyph, before we venture to say anything further.

Theosophist, May, 1883

A MYSTERIOUS RACE

WHILE travelling from the landing place—on the Madras “Buckingham Canal”—to Nellore, we were made to experience the novel sensation of a transit of fifteen miles in comfortable modern carriages each briskly dragged by a dozen of strong, merry men, whom we took for ordinary Hindus of some of the lower or Pariah caste. The contrast offered us by the sight of these noisy, apparently well-contented men to our palankin-bearers, who had just carried us for fifty-five miles across the sandy, hot plains that stretch between Padagangam on the same canal and Guntoor—as affording relief—was great. These palankin-bearers, we were told, were of the washerman’s caste, and had hard times working night and day, never having regular hours for sleep, earning but a few *pice* a day, and when the *pice* had the good chance of being transformed into *annas*, existing upon the luxury of a *mud-soup* made out of husks and damaged rice, and called by them “pepper-water.” Naturally enough, we regarded our human carriage-steeds as identical with the palankin-bearers. We were speedily disabused, being told by one of our Brother members—Mr. Kasava Pillai, Secretary to our Nellore Theosophical Society—that the two classes had nothing in common. The former were low caste Hindus, the latter—*Yanadhis*. The information received about this tribe was so interesting, that we now give it to our readers, as we then received it.

WHO ARE THE YANADHIS?

The word *Yanadhi* is a corruption of the word “Anathi” (Aborigines), meaning “having no beginning.” The Yanadhis live mostly in the Nellore District, Madras Presidency, along the coast. They are divided into two classes: (1) *Cappala* or *Challa*, “frog-eaters,” “refuse-eaters”; and (2) the Yanadhis proper, or the “good Yanadhis.” The first class lives, as a rule, separated from the Sudra population of the district, and earns its living by

hard work. The *Cappala* are employed to drag carts and carriages in lieu of cattle, as horses are very scarce and too expensive to maintain in this district. The second class, or *Yanadhis* proper, live partly in villages and partly in the jungles, assisting the farmers in tilling the land, as in all other agricultural occupations.

Yet both classes are renowned for their mysterious knowledge of the occult properties of nature, and are regarded as practical magicians.

Both are fond of sport and great hunters of rats and bandicoots. They catch the field-mouse by digging, and the fish by using simply their hands without the usual help of either angle or net. They belong to the Mongolian race, their colour varying from light brown to a very dark *sepia* shade. Their dress consists of a piece of cloth to tie around the head, and of another one to go round the waist. They live in small circular huts of about 8 feet in diameter, having an entrance of about 1½ p. in width. Before building the huts they describe large circles round the place where the huts are to be built, muttering certain words of magic, which are supposed to keep evil spirits, influences and snakes from approaching their dwelling places. They plant round their huts certain herbs believed to possess the virtue of keeping off venomous reptiles. It is really astonishing to find in those little huts two dozens of persons living, for a Yanadhi rarely has less than a dozen of children. Their diet consists chiefly of rats, bandicoots, field mice, cangi, guano, and little rice—even wild roots often forming part of their food. Their diet, in a great measure, explains their physical peculiarities. Field-mice account partly for their having so many children each. They live to a good old age; and it is only very seldom that one sees a man with grey hairs. This is attributed to the starch in the cangi they daily drink, and the easy and careless lives they lead.

Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants, and neutralize the most fatal poisons of venomous reptiles; and even very ferocious cobras are seen to sink their hoods before a certain green leaf. The names, identity and the knowledge of these plants they keep most secret. Cases of snake-bite have never been heard of among them, though they live in jungles and the most insecure places, whereas death by snake-bite is common among the higher

classes. Devil possession is very seldom among their women. They extract a most efficacious *remedy*, or rather a decoction from more than a hundred different roots, and it is said to possess incalculable virtues for curing any malady.

In cases of extreme urgency and fatal sickness they consult their seer (often one for 20 or 25 families), who invokes their tutelary deity by sounding a drum, with a woman singing to it, and with a fire in front. After an hour or two he falls into a trance, or works himself into a state, during which he can tell the cause of the sickness, and prescribe a certain secret remedy, which, when paid and administered the patient is cured. It is supposed that the spirit of the deceased, whose name they have dishonoured, or the deity whom they have neglected, tells them through the medium of the seer, why they were visited with the calamity, exacts of them promise of good behaviour in future, and disappears after an advice. It is not unfrequently that men of high caste, such as Brahmins, have had recourse to them for such information, and consulted with them with advantage. *The seer grows his hair and lets no razor pass his head.* The Yanadhis shave their heads with the sharp end of a glass piece. The ceremonies of naming a child, marriage and journeys, and such other things, are likewise consulted.

They possess such an acute sense of smell, or rather sensitiveness, that they can see where a bird they require is, or where the object of their game is hiding itself. They are employed as guards and watchmen for the rare power they have in finding and tracing out a thief or a stranger from his foot-marks. Suppose a stranger visited their village at night, a Yanadhi could say that the village was visited by him (a stranger) by simply looking at the footsteps.

Theosophist, January, 1883

CHRISTMAS THEN AND CHRISTMAS NOW

WE are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities—the birth of the Founder of their religion. When this paper reaches its Western subscribers, there will be festivity and rejoicing in every house. In North Western Europe and in America the holly and ivy will decorate each home, and the churches bedecked with evergreens; a custom derived from the ancient practices of the pagan Druids “that sylvan spirits might flock to the evergreens, and remain unnnipped by frost till a milder season.” In Roman Catholic countries large crowds flock during the whole evening and night of “Christmaseve” to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her garb of “Queen of Heaven.” To an analytical mind, this bravery of rich gold and lace, pearl-broidered satin and velvet, and the bejewelled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future “Redeemer” was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the “Son of Man,” who had “not where to lay his head.” It makes it all the harder for the average Christian to regard the explicit statement that—“it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven,” as anything more than a rhetorical threat. The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospels for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin—“the voice of one crying in the wilderness.” In that, she but followed the wisdom of the ages—the wisdom of the old Aryans, which is also “justified of her children”; for, as neither the modern Hindu devotee understands a word of the Sanskrit, nor the modern Parsi one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three—Brahmanical High Priest, Zoroastrian

Mobed, and Roman Catholic Pontiff, are allowed unlimited opportunities for evolving new religious dogmas out of the depths of their own fancy, for the benefit of their respective churches.

To usher in this great day, the bells are set merrily ringing at midnight, throughout England and the Continent. In France and Italy, after the celebration of the mass in churches magnificently decorated, “it is usual for the revellers to partake of a collation (*reveillon*) that *they may be better able to sustain the fatigues of the night*,” saith a book treating upon Popish church ceremonials. This night of Christian fasting reminds one of the *Sivaratree* of the followers of the god Siva,—the great day of gloom and fasting, in the 11th month of the Hindu year. Only, with the latter, the night’s long vigil is preceded and followed by a strict and rigid fasting. No *reveillons* or compromises for them. True, they are but wicked “heathens,” and therefore their way to salvation must be tenfold harder.

Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast days, during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and May. As there never was any authentic record or proof of its identification, whether in secular or ecclesiastical history, the selection of that day long remained optional; and it was only during the 4th century that, urged by Cyril of Jerusalem, the Pope (Julius I) ordered the bishops to make an investigation and come finally to *some* agreement as to the *presumable* date of the nativity of Christ. Their choice fell upon the 25th Day of December,—and a most unfortunate choice it has since proved! It was Dupuis, followed by Volney, who aimed the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astronomical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. “Dupuis shows that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before Christ” — remarks Higgins in his *Anacalypsis*. As Dupuis, Volney, and Higgins have all been passed over to posterity as infidels, and enemies of Christianity, it may be as *well* to quote, in this relation, the confessions of the Christian Bishop of Ratisbone, “the most learned man that the middle ages produced”—the Dominican, Albertus Magnus. “The sign of the celestial Virgin rises

above the horizon at the moment in *which we fix the birth of the Lord Jesus Christ,*” he says, in the *Recherches historiques sur Falaise, par Langevin prêtre*. So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and *Darkness* is more upon the face of the earth than ever. All the sun Gods were believed to be annually born at that epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *Sun* begins to increase.

However it may be, the Christmas festivities, that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honour of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called “Holy Virgins,” and a DIVINE BABE may be found in every “heathen” religion. We will now draw two pictures of the Merrie Christmas; one portraying the “good old times,” and the other the present state of Christian worship. From the first days of its establishment as Christmas, the day was regarded in the double light of a holy commemoration and a most cheerful festivity: it was equally given up to devotion and insane merriment. “Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed ‘December liberties,’ in which everything serious was burlesqued, the order of society reversed, and its decencies ridiculed”—says one compiler of old chronicles. “During the Middle Ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bull’s heads, cherubs, Eastern Magi, (the Mobeds of old) and manifold ornaments.” The custom of singing canticles at Christmas, called Carols, was to recall the songs of the shepherds at the Nativity. “The bishops and the clergy often joined with the populace in carolling, and the songs were enlivened by dances, and by the music of tambours, guitars, violins and organs. . . .” We may add that down to the present times, during the days preceding Christmas, such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the *Kalidowki*. In Italy, Calabrian minstrels descend

from their mountains to Naples and Rome, and crowd the shrines of the Virgin-Mother, cheering her with their wild Music.

In England, the revels used to begin on Christmas eve, and continue often till Candlemas (Feb. 2), every day being a holiday till Twelfth-night (Jan. 6). In the houses of great nobles a "lord of misrule," or "abbot of unreason" was appointed, whose duty it was to play the part of a buffoon. "The larder was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey." . . . "A glowing fire, made of great logs, the principal of which was termed the 'Yule log,' or Christmas block, which might be burnt till Candlemas eve, kept out the cold; and the abundance was shared by the lord's tenants amid music, conjuring, riddles, hot-cockles, fool-plough, snap-dragon, jokes, laughter, repartees, forfeits, and dances."

In our modern times, the bishops and the clergy join no more with the populace in open carolling and dancing; and feasts of "fools and of asses" are enacted more in sacred privacy than under the eyes of the dangerous argus-eyed reporter. Yet the eating and drinking festivities are preserved throughout the Christian world; and, more sudden deaths are doubtless caused by gluttony and intemperance during the Christmas and Easter holidays, than at any other time of the year. Yet, Christian worship becomes every year more and more a false pretence. The heartlessness of this lip-service has been denounced innumerable times, but never, we think, with a more affecting touch of realism than in a charming dream-tale, which appeared in the *New York Herald* about last Christmas. An aged man, presiding at a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night. "He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were at length dismissed by the pastor

with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel made no sign!”

“Attended still by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered castaway stood in the gutter beside the curbstone, with her pale, famished hand extended, silently pleading for alms. As the richly attired worshippers from the church passed by, they shrank from the poor Magdalen, the ladies withdrawing aside their silken, jewel bedecked robes, lest they should be polluted by her touch.”

“Just then an intoxicated sailor came reeling down the sidewalk on the other side. When he got opposite the poor forsaken girl, he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, ‘Here, you poor forsaken cuss, take this!’ A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor’s act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God.”

A concretion, one might say, of the Biblical story of the judgment upon the woman taken in adultery. Be it so; yet it portrays with a master hand the state of our Christian society.

According to tradition, on Christmas eve, the oxen may always be found on their knees, as though in prayer and devotion; and, “there was a famous hawthorn in the churchyard of Glastonbury Abbey, which always budded on the 24th, and blossomed on the 25th of December”; which, considering that the day was chosen by the Fathers of the church at random, and that the calendar has been changed from the old to the new style, shows a remarkable perspicacity in both the animal and the vegetable! There is also a tradition of the church, preserved to us by Olaus, archbishop of Upsal, that, at the festival of Christmas, “the men, living in the cold Northern parts, are suddenly and strangely metamorphosed into wolves; and that a huge multitude of them meet together at an appointed place and rage so fiercely against mankind, that it suffers more from their attacks than ever they do from the natural wolves.” Metaphorically viewed, this would seem to be more than ever the case with men, and particularly with Christian nations, now. There seems no need to wait for Christmas eve to see whole nations changed into “wild beasts”—especially in time of war.

Theosophist, December, 1879

THE EIGHTH WONDER

BY AN “UNPOPULAR PHILOSOPHER”

(Written in 1889)

JUST back from under the far-reaching shadow of the eighth wonder of the World—the gigantic iron carot that goes by the name of the Eiffel Tower. Child of its country, wondrous in its size, useless in its object, as shaky and vacillating as the Republican soil upon which it is built, it has not one single moral feature of its seven ancestors, not one trait of atavism to boast of. The architectural Leviathan of 1889 is not even—in the question of usefulness—on a par with the New York statue of Liberty, that-would-be rival of the ancient Pharos. It is simply one of the latest fungi of modern commercial enterprise, grown on the soil of cunning speculation, in order to attract numberless flies—in the shape of tourists from the four points of the world—which it very conscientiously does. Even its splendid engineering does not add to its usefulness, but forces even an “unpopular philosopher” to exclaim, “*Vanitas vanitatum; omnia vanitas.*” Shall modern civilization still lift its nose and sneer at its ancient and elder sister?

The wonders of the world, the seven marvels of the Pagans, will never be replaced in our days. M. de Lesseps’ admirers may look contemptuously back on the causeway built by Dexiphanes, three centuries before our conceited era, but the astral atoms of himself, as those of his son, Sostratus the Cnidian, may rest undisturbed and need feel no jealousy. The architecture of the marble tower of Pharos erected “to the gods, the Saviours, for the benefit of sailors” has hitherto remained unrivalled, in the public good derived from it, at all events. And this we may say, despite the creation of the Long Island statue of Liberty.

For verily, all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will surely pass away and be no more. A seismic breath in Egypt may occur tomorrow and the earth will

then “open her mouth” and swallow the waters of the Canal of Suez, and it will become an impassable bog. A *Terremotos*, or worse still a *succussatore*, as they are called in South America, may lift the Long Island with its “Liberty” and toss them both a hundred feet high in the blue air, but to drop them down, covering their watery grave with the never-drying salt tears of the Atlantic Ocean. Who can tell? “*Non Deus prævidet tantum sed et divini ingenii viri*” saith sly Cicero in his *De Divinatione*, treating of cosmic phenomena. And the same thing threatens Lutetia that was, or Paris that is, and our own British Isles. No; never has God predicted as much as has the divine intellect of man; surely not. Nor would Cicero’s feelings change, had he ever read the *War Cry* in his day or entertained a couple of Adventists. And what would be Cicero, after all, in the presence of a modern Materialist? How would he feel? I asked myself. Would he confess himself non-plussed, or would he remark—as Job did to the new philosopher, his persecutor—“Hast thou not poured (modern) wisdom out as milk and curdled it like cheese,” enough to show us what it is?

Where are ye, O relics of the departed Pagan glories! Shall we suspect in you solar myths, or hope that we see a reincarnation of the hanging gardens of Babylon in the glass and iron whale and its two gigantic glass umbrella sticks named the Crystal Palace building? Avaunt such insulting thoughts. The restless eidolon—if any be left—of haughty Semiramis can still admire her work in the astral gallery of eternal images, and call it “unparalleled.” The *Mausoleum* of Artemisia remains unrivalled by that of the proudest raised only “to the gods of the Stock-Exchange, the Destroyers of mutual capital.”

Fane of the Ephesian Diana, what temple shall ever equal thee in poetry! Modern statues, whether equestrian or pedestrian, that now fill the halls of the French Exhibition, which of you can ever put to blush the astral eidolon of the Olympian Jupiter by Phidias? To which of the sculptors or painters of our proud era shall a modern Philippus of Thessalonica address the words spoken to the divine Greek artist: “O Phidias, either the God has descended from heaven on earth to show himself to thee, or it is thou who hast ascended to contemplate the God!”

“No doubt but we are (not) the people, and Wisdom was (not) born with us,” nor shall it die with us, let us add.

Long rows of pottery and bronzes, of cunning weapons, toys and shoes and other wares are daily inspected by admiring crowds on the Exhibition grounds. Well, the “unpopular philosopher” would unhesitatingly exchange all these for a glance at the collection of Mr. Flinders Petrie now to be viewed at Oxford Mansions. Those unique treasures have been just exhumed on the site of the Kahun, of the twelfth dynasty. Between the industry of the XIXth century A.D., and that of the XXVith B.C. (accepting, to avoid a quarrel, the chronology of the modern antiquarians and excavators) the palm must be awarded to the latter, and it is easy to show why. All these weapons, domestic and agricultural implements, foreign weights, necklaces, toys, coloured threads, textiles, and shoes now on view, have that unique feature about them that they carry us back to the days of Enoch and Methuselah, on the authority of Biblical chronology. The exhibits, we are told, relate to the twelfth dynasty 2,600 years B.C., if we have to believe archæological calculations, *i.e.*, they show to us what kind of shoes were worn 250 years before the deluge. The idea alone that one may be gazing at the very sandals that have, perhaps, dropped from the feet of the first Grand Master and Founder of Masonry, Enoch, when “God took him,” must fill the heart of every Masonic believer in Genesis with reverential delight. Before such a grand possibility, into what pale insignificance dwindles down the pleasure of inhaling the smell of Russian leather, in the shoe gallery at the Paris Exhibition. No believer in “godly Enoch, the first born of Cain-Seth-Jared,” Khamoch the Initiator, no true Mason ought to run over to gay Paris, with such a treasure within his reach.

But we have still the Pyramids of Egypt left to us to admire and unravel—if we can. The pyramid of Cheops is the sphinx and wonder of our century, as it was that of the age of Herodotus. We see only its skeleton, whereas the “Father of History” examined it with its outer coating of immaculate marble. It was defiled, however, with the record of 1,600 talents¹ spent only in

¹ £444,000 in English money.

radishes, onions and garlic for the workmen. Let us pause, before we turn our olfactory organ from the emanations of such unpoetical food. For with the ancients was wisdom, though it passeth now our understanding. Let us hesitate before we pass judgment lest we should be caught in our own craftiness. The said onions and garlic may be as symbolical as the Pythagorean beans. Let us humbly wait till better understanding descends upon us. *Quien sabe?* The beautiful outer casing of both the pyramids—of Cheops and Sen-Saophis—has disappeared, engulfed in the palaces of Cairo and other cities. And with them are gone inscriptions and engraved records and cunning hieratic symbols. Does not the “Father of History” confess his dislike to speaking of things divine, and does he not avoid dwelling on symbology? Let us seek light and help from the great learned Orientalists, the artificers of Greek Speech and Akkadian Lampesuk. We have hitherto learnt many a strange story. Perchance we may be yet told that these “radishes, onions and garlic” are but so many “*solar* myths” and—blush for our ignorance.

But what was the fate of the last of the Seven Wonders of the World? Where are we to look for the relics of the brazen giant, the Colossus of Rhodes, whose mighty feet trod upon the two moles which formed the gate of the harbour and between whose legs ships passed full sail, and sailors hurried with their votive offerings? History tells us that the *chef d'œuvre* of the disciple of Lysippus, who passed twelve years in making it, was *partially* destroyed by an earthquake 224 B.C. It remained for about 894 years in ruins. Historians are not in the habit of telling people what became of the remains of the six wonders; nor that every great nation possessed its seven wonders—witness China, which had its Porcelain Tower of Nankin,² now, as says a writer, only “found piecemeal in walls of peasants’ huts.” Yet it is rumoured in some old chronicles that the poor Colossus was sold to a Jew.

Queer volumes may be found at times in the shops of old Russian dissenters at Moscow. One of such is a thick infoglio in

² Gutzlaff, *Hist. China*, Vol. I, p. 372

the Slavonian language called, “The acts, clerical and lay, from the Chronicles of Baronius, collected in old monasteries; translated from the Polish and printed in the metropolis of Moscow, in the year of the Lord 1791.” In this very curious volume full of archaic facts and statements, historical and long forgotten records beginning with the year 1, one can read under the year A.D. 683, on page 706, the following:

“The Saracen having destroyed and despoiled the Roman land ceaseth not his wicked depredation even on the sea.³ Their leader Maguvius, strong and terrible, returneth to Rhodos the island, marcheth to the brazen idol, whose name was Colossus (*sic*), the idol exalted as the seventh World-Wonder, and which stood over the Rhodos harbour. His height was twenty-and-one-hundred feet (*stopa*).⁴ Soil-covered and moss-grown was the idol since its upper part fell to the ground, but he had remained otherwise whole to that very day. Maguvius overthrew the trunkless legs and *sold them with the rest to a Jew*. Sad was the end of that world wonder.”

And elsewhere the chronographer adds that the Jew’s name was Aaron of Edessa. He is not the only one to volunteer the information. Other old writers add that the Jew having broken up the Colossus, with the help of the Saracen warriors, into pieces, loaded 900 camels with them. The value of the brass material reached £36,000 English money in the Eastern markets. *Sic transit gloria mundi*.

Before the Jew and the Mussulman, moreover, the Rhodians themselves are said to have received large sums of money from pious donors to repair and put up the Colossus anew. But they cheated their gods and their fellow-men. They divided the money, the honest trustees, and put an end to legal enquiry by throwing the blame on the Delphic oracle, which had forbidden them, as they averred, to restore the Colossus from its ruins. And thus ended the last of the Wonders of the old Pagan world, to make room for the wonder of the Christian era—the ever-speculating, money-making Jew. There is a legend in Slavonian Folklore—or

³The original of this passage being written in old Church Slavonian can hardly be translated in all its originality, which is very queer.

⁴Some classics give it only 105 feet or 70 cubits.

shall we say a prophecy?—that after the lapse of untold ages, when our globe will have become decrepit and old through wear and tear, underground speculation and geological zeal, this “best of the worlds possible”—in Dr. Pangloss’ estimation—shall be bought at auction by the Jews—broken up for old metal, pounded into a formless heap, and rolled into balls as shares. After which the sons of Jacob and Abraham will squat around the sorry relics on their haunches, and hold counsel as to the best means of transferring it to the next Jewish bazaar and palming off the defunct globe on some innocent Christian in search of a second-hand planet. Such is the legend.

Se non e vero é ben trovato. At any rate the prophecy is suggestive even if allegorical. For indeed, if the Colossus of Rhodes could be sold for old brass to one Jew with such facility, then every crowned Colossus in Europe has reason to tremble for his fate. Why should not every Sovereign thus pass, one after the other, into the hands of the Jew in general, since they have been in that clutching grasp for some time already? If the reader shakes his head and remarks on this that the royal Colossi are not made of brass, but occupy their respective thrones “by the Grace of God” and are “God’s anointed”—he will be meekly told that as “the Lord giveth, so the Lord taketh” and that he is “no respecter of persons.” Besides which there is somehow or somewhere Karma involved in that business. Few are those Potentates who do not find themselves head over ears—golden thrones and breadless subjects—in debt with one or other king of Jewry. After all, the “Lord,” by whose grace they are all enthroned, from the late King Soulouk to the latest Prince of Bulgaria, is the same El-Shadàï, the omnipotent, the mighty Jehovah-Izabaoth, the god whom they, or their fathers—which is all one to him “to whom a thousand years are as one day”—have unlawfully carried off from his “Holy of Holies” and confined in their own altars. The sons of Israel are, in fact and justice, his legitimate children, his “chosen people.” Hence it would only be a piece of retributive justice, a kind of tardy Nemesis, should the day come when the Jew, claiming his own, shall carry off as old material the last of the kings, before he proceeds to paint afresh, as new goods, the globe itself.

H. P. B.

Lucifer, October, 1891

THE THEORY OF CYCLES

IT is now some time since this theory, which was first propounded in the oldest religion of the world, Vedaism, then taught by various Greek philosophers, and afterwards defended by the Theosophists of the Middle Ages, but which came to be flatly denied by the *wise men* of the West, like everything else, in this world of negation, has been gradually coming into prominence again. This once, contrary to the rule, it is the men of science themselves who take up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of the appearance of great men—at least those as have been recognised as such by their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences; of cataclysms, such as earthquakes, epidemics; periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, &c.; all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally, even the occult significance of numbers in names of persons and names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is the sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same on the whole, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, soothsayers and prophets might have been warranted by

the verification of many of their most important predictions, without these prognostications of future events implying of necessity anything very miraculous in themselves. The soothsayers and augurs having occupied in days of the old civilizations the very same position now occupied by our historians, astronomers and meteorologists, there was nothing more wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or, perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute, observers apart, there was the study of certain sciences to be pursued *then* as well as they are *now*. The science of today will have become an "ancient" science a thousand years hence. Free and open, scientific study now is to all, whereas it was then confined but to the few. Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of today draws his observations from mathematical calculations, the astrologer of old also based his prognostication upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does that give any warrant to say that it never existed, or that, to believe in it, one must be ready to swallow "magic," "miracles" and the like stuff? "If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or a deliberate deception," says a writer in the *Novoyé Vremya*, the best daily paper of literature and politics of St. Petersburg, "then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity there be, whether this periodicity is due to blind chance or depends on the same natural laws, on which are more or less dependent many of the phenomena of human life." Undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works, treating upon this mystical subject, have appeared of late, and of some of these works and calculations we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in the June number of the

THEOSOPHIST noticed an article by Dr. Blohvitz *On the significance of the number Seven*,¹ with every nation and people—a learned paper which appeared lately in the German journal *Die Gegenwart*—we will now summarize the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the *Prussian Journal of Statistics*, and powerfully corroborates the ancient theory of Cycles. These periods, which bring around ever-recurring events, begin from the infinitesimal small—say of ten years—rotation and reach to cycles which require 250, 500, 700 and 1000 years, to effect their revolutions around themselves, and within one another. All are contained within the *Máhá-Yug*, the “Great Age” or Cycle of the Manu calculation, which itself revolves between two eternities—the “Pralayas” or *Nights of Brahma*. As, in the objective world of matter, or the system of effects, the minor constellations and planets gravitate each and all around the sun, so in the world of the subjective, or the system of causes, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY. “AS above, so it is below,” runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small and large wave-lines running over the area of the old world. The idea is not a new one, for, the image was used for similar illustrations by more than one ancient and mediæval mystic, whether in words or picture—by Henry Kunrath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world’s great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the map of the Old World into five parts—into Eastern, Central, and Western Asia, Eastern and Western Europe, and Egypt—then we will easily perceive that every 250 years, an enormous wave passes over these areas,

¹ See Volume I, pp. 345-50.

bringing into each in its turn the events it has brought to the one next preceding. This wave we may call “the historical wave” of the 250 years’ cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2,000 years B.C.—the “golden age” of this Empire, the age of philosophy, of discoveries and reforms. “In 1750 B.C., the Mongolians of Central Asia establish a powerful empire. In 1500, Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B.C. at the siege of Troy.”

A second historical wave appears about that time in Central Asia. “The Scythians leave her steppes, and inundate towards the year 750 B.C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for ancient Persia; and the wave moves on to the east of Europe, where, about 250 B.C., Greece reaches her highest state of culture and civilization—and further on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness.”

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A.D. a new and powerful Persian kingdom is formed; in 750—in Eastern Europe—the Byzantine empire; and, in the year 1,000—on its western side—springs up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time, the *fourth* wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including with it Russia. About 1500, in Western Asia, the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time in Eastern Europe, Russia throws off the Tartar yoke, and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and,

beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, “if it is permissible to prophesize, then, about the year 2,000, Western Europe will have lived one of those periods of culture and progress so rare in history.” The Russian press, taking the cue, believes that “towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millennium will witness the abolishment of armies and an alliance between all the European empires.” The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

If, from the cycle of two-and-a-half century duration, we descend to those which leave their impress every century, and, grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B.C., the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthaginians, the Romans and the Germanians.

The striking periodicity of the wars in Europe is also noticed by Dr. E. Zasse. Beginning with 1700 A.D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with astronomical wave or cycle, which, at every new revolution, is accompanied by the very marked appearance of spots in the sun. The periods, when the European powers have shown the most destructive energy, are marked by a cycle of 50 years’ duration. It would be too long and tedious to enumerate them from the beginning of History. We may, therefore, limit our study to the cycle beginning with the year 1712, when *all* the European nations were fighting at the same time—the Northern, and the Turkish wars, and the war for the throne of Spain. About 1761, the “Seven Years’ War”; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelled,

perhaps, with unusual forces, the years directly preceding, as well as those which followed it, left in history the records of the most fierce and bloody war—the Crimean war—in the former period, and the American Rebellion in the latter one. The periodicity in the wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles, returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish, and we have a cycle of twenty years—1790, 1810, 1829-30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the in-flowing tide of the warlike cycle, then we will have at the centre of it—from 1768 to 1812—three wars of seven years' duration each, and, at both ends, wars of two years.

Finally, the author comes to the conclusion that, in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the millenniums, the centennials as well as the minor ones of 50 and 10 years' duration, are the most important, inasmuch as neither of them has ever yet failed to bring in its rear some more or less marked event in the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered, at the same time, that those years, which had the figure 9 in them, had been marked by the severest winters. His figures run thus: In 859 A.D., the northern part of the Adriatic sea was frozen and was covered for three months with ice. In 1179, in the most moderate zones, the earth was covered with several feet of snow. In 1209, in France, the depth of snow and the bitter cold caused such a scarcity of fodder that most of the cattle perished in that country. In 1249, the Baltic Sea, between Russia, Norway and Sweden

remained frozen for many months and communication was held by sleighs. In 1339, there was such a terrific winter in England, that vast numbers of people died of starvation and exposure. In 1409, the river Danube was frozen from its sources to its mouth in the Black Sea. In 1469 all the vineyards and orchards perished in consequence of the frost. In 1609, in France, Switzerland and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1639, the harbour of Marseilles was covered with ice to a great distance. In 1659 all the rivers in Italy were frozen. In 1699 the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709 the winter was no less terrible. The ground was frozen in France, Italy and Switzerland, to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forests, sought refuge in villages and even cities; and the birds fell dead to the ground by hundreds. In 1729, 1749 and 1769 (cycles of 20 years' duration) all the rivers and streams were ice-bound all over France for many weeks, and all the fruit trees perished. In 1789, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen. Famine and misery reached their climax in the country in that year. In 1839 there was again in France a most terrific and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of other countries are invited to follow suit and make their investigations likewise, for the subject is certainly one of the most fascinating as well as instructive kind.

Enough has been shown, however, to prove that neither the ideas of Pythagoras on the mysterious influence of numbers, nor the theories of ancient world-religions and philosophies are as shallow and meaningless as some too forward free-thinkers would have had the world to believe.

Theosophist, July, 1880

ANCIENT DOCTRINES VINDICATED BY MODERN PROPHECY

THE German press has recently attempted in numerous editorials to solve what seems a mystery to the ordinary and sceptical public. They feel that they are evidently betrayed by one of their own camp—a materialist of exact science. Treating at length of the new theories of Dr. Rudolph Falb—the editor of the Leipzig “popular astronomical journal,” the *Sirius*—they are struck with the faultless accuracy of his scientific prognostications, or rather to be plain, his meteorological and cosmological predictions. The fact is, that the latter have been shown by the sequence of events, to be less scientific conjectures than infallible prophecies. Basing himself upon some peculiar combinations and upon a method of his own, which, as he says, he has worked out after long years of researches and labour, Dr. Falb is now enabled to foretell months and even years in advance every earthquake, remarkable storm, or inundation. Thus, for example, he foretold last year’s earthquake at Zagrel. At the beginning of 1868 he prophesied that an earthquake would occur on August 13, in Peru, and it did take place on that very day. In May 1869 he published a scientific work entitled *The Elementary Theory of Earthquakes and Volcanic Eruptions*, in which, among other prophecies, he foretold violent earthquakes at Marseilles, at Utach, along the shores of the Austrian possessions in the Adriatic Sea, in Columbia and the Crimea, which five months later—in October—actually took place. In 1873, he predicted the earthquake in Northern Italy, at Belluno, which event occurred in the very presence of Dr. Falb, who had gone there to witness it himself, so sure was he of its taking place. In 1874, he notified to the world the then unforeseen and quite unexpected eruptions of Etna; and notwithstanding the chaff of his colleagues in science, who told him there was no reason to expect such a geological disturbance, he went to Sicily and was able to take his desired notes on the spot, when it did happen. He also prognosticated the violent storms and winds between the 23rd and the 26th of February 1877, in Italy, and that prediction was also corroborated by fact. Soon after that, Dr. Falb went to Chile, to observe the volcanic eruptions in the Andes which he had expected

and predicted two years before and—he did observe them. Immediately upon his return, in 1875, appeared his most remarkable work known as *Thoughts on, and Investigations of, the Causes of Volcanic Eruptions*—and which was immediately translated into Spanish and published at Valparaiso in 1877. After the predicted event at Zagrel had taken place, Dr. Falb was immediately invited to lecture in that city, where he delivered several remarkable discourses in which he once more warned the inhabitants of other forthcoming smaller earthquakes which, as is well known, did take place. The fact is that as was recently remarked by the *Novoye Vremya*, he has really “worked out something, knows something additional to what other people know, and is better acquainted with these mysterious phenomena of our globe than any other specialist the world over.”

What is then his wonderful theory and new combinations? To give an adequate idea of them would require a volume of comments and explanations. All we can add is, that Falb has said *all he could say* upon the subject in a huge work of his, called *Die Umwalrungen, im Welt All*, in three volumes. In Vol. I, he treats of the revolutions in the stellar world; in Vol. II, of the revolutions in the regions of clouds, or of the meteorological phenomena; and in Vol. III of the revolutions in the bosom of the earth, or earthquakes. According to Dr. Falb’s theory our *Universum* is neither limitless nor eternal, but is limited to a certain time and circumscribed within a certain space. He views the mechanical construction of our planetary system and its phenomena in quite a different light than the rest of the men of science. “He is very original, and very interesting (eccentric) in some respects, though we cannot trust him in everything”—seems the unanimous opinion of the press. Evidently, the doctor is too much of a man of science to be treated as a “visionary” or a “hallucinated enthusiast”; and so he is cautiously *chaffed*. Another less learned mortal would surely be, were he to expound the undeniably occult and cabalistic notions upon the Cosmos that he does. Therefore, while passing over his theories in silence as if to avoid being compromised in the propagation of his “heretical” views, the papers generally add.—“We send the reader who may be curious to fathom the doctrines of Dr. Rudolph Falb to the latest work of this remarkable man and prophet.” Some add to the information given the fact that Dr. Falb’s theory carries back the “Universal” deluge to 4000 years B.C., and presages another one for about the year 6,500 of the Christian era.

It appears that the theories and teaching of Dr. Falb are no new thing in this department of science, as two hundred years ago, the theory was propounded by a Peruvian named Jorie Baliri, and about a century ago by an Italian called Toaldo. We have, therefore, a certain right to infer that Dr. Falb's views are cabalistic, or rather those of the mediaeval Christian mystics and fire-philosophers, both Baliri and Toaldo having been practitioners of the "secret sciences." At the same time—though we have not yet been so fortunate as to have read his work—that calculation of his, in reference to the Noachian deluge and the period of 6500 A.D. allotted for its recurrence, shows to us as plain as figures can speak that the learned doctor accepts for our globe the "Heliacal," Great year, or cycle of six *sars*, at the close and turning point of which our planet, is always subjected to a thorough physical revolution. This teaching has been propounded from time immemorial and comes to us from Chaldea through Berosus, an astrologer at the temple of Belus at Babylon. Chaldea, as is well known, was the one universal centre of magic, from which radiated the rays of occult learning into every other country where the mysteries were enacted and taught. According to this teaching,—believed in by Aristotle if we may *credit* Censorinus—the "great year" consists of 21,000 odd, years (the latter varying) or six Chaldean *sars* consisting of 3,500 years each. These two decimillenniums are naturally halved, the first period of 10,500 years bringing us to the top of the cycle and a minor cataclysm; the latter decimillennium to a terrible and universal geological convulsion. During these 21,000 years the polar and equatorial climates gradually exchange places, "the former moving slowly towards the line and the tropical zone: . . . replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes and other cosmical throes. As the beds of the ocean are displaced, at the end of every decimillennium and about one *neros* (600 years) a semiuniversal deluge like the legendary Bible flood is brought about" (see *Isis Unveiled*, Vol. I, pp. 30-31).

It now remains to be seen how far Dr. Falb's theory and the old antediluvian teaching mentioned by the author of *Isis Unveiled* agree. At all events, as the latter work antedated by three years, his *Die Umwalrungen im Welt All* which was published in 1881 (but two months ago), the theory was not borrowed from the Leipzig astronomer's work. We may add that the constant verification of

such geological and meteorological predictions besides its scientific value is of the utmost philosophical importance to the student of theosophy. For it shows: (a) that there are few secrets in nature absolutely inaccessible to man's endeavours to snatch them from her bosom; and (b) that Nature's workshop is one vast clock-work guided by immutable laws in which there is no room for the caprices of *special providence*. Yet he, who has fathomed the ultimate secrets of the Proteus-nature—which changes but is ever the same—can, without disturbing the LAW, avail himself of the yet unknown correlations of natural Force to produce *effects* which would seem miraculous and impossible, but to those who are unacquainted with their *causes*. “The law which moulds the tear also rounds the planet.” There exists a wealth of chemic force—in heat, light, electricity and magnetism—the possibilities of whose mechanical motions are far from being *all* understood. Why then should the theosophist who believes in *natural* (though occult) *law* be regarded as either a charlatan or a credulous fool in his endeavours to fathom its secrets? Is it only because following the traditions of ancient men of science the methods he has chosen differ from those of modern learning?

Theosophist, May, 1881

A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN

IN an article, in the *Tatwa Bodhini Patrika* “The Essential Religion,” Babu Rajnarain Bose, the well known Brahmo, prefacing it with a quotation from Ramohun Roy’s Trust Deed of the Adi Brahmo Somaj, “which is an injunction, with regard to *Strengthening the bonds of union between men of all religious persuasions, and creeds*”—makes the following wise remarks.

We should regulate our conduct by keeping a constant eye upon the essentials of religion. We are apt to lose sight of them in the mists of sectarian prejudice, partiality and passion. We are apt to forget them in the heat of religious discussion, in the distraction of philosophical speculation, in the excitement of religious delight and in the engrossment of ceremonial observances. . . . We are so bent upon thrusting our own particular opinions on non-essential points of religion on others that we consider them to be essentially necessary for salvation. We are apt to forget that we ourselves are not infallible, that our own opinions on all subjects of human interest were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years afterwards as they are now. We are apt to forget that all the members of our own sect or party, if they frankly reveal their whole minds, do not hold exactly the same opinions on all subjects concerning religion as we do. We are apt to forget that the religious opinions of man are subject to progress and they will not be the same a century afterwards as they are now. We, Theists, have as much right to say that men of other religions, less advanced in religious knowledge than we are, will not be saved, as Theists who will live centuries hence will have of saying that we, the present Theists, will not have been saved on account of our errors. Fallible man cannot with good grace be a dogmatist. We should be more mindful of performing our religious and moral duties and drawing men’s attention to those duties than dogmatically thrusting our particular opinions on particular points of religious doctrine upon others.

Learned dissertations on theology and controversies on the subject of religion are useful in their own way, but true religion before the Lord does not consist in them. It consists in a man’s “Visiting the fatherless and the widow in their affliction and keeping himself unspotted from the world,” that is, from vice.

. . . Some people consider processions, festivals and religious music as the be-all and end-all of religion. They are no doubt useful in their own way, but they are not the be-all and end-all of religion. Life is the be-all and end-all of religion. . . .

We should not only regulate our own conduct by an eye to the essentials of religion, but, while propagating the religion we profess, we should draw men's attention more to love of God and love of man than doctrinal points. We are morally culpable before God if we lay greater stress on the husk instead of the kernel of religion.

The Essential Religion does not admit of church organization. There can be no such sect as the Essential Religionists. The Essential Religion is not the exclusive property of any particular sect or church. It is the common property of all sects and churches. The members of all sects and churches should regulate their conduct according to its dictates. . . . Besides, a number of men, banded together and calling themselves Essential Religionists, must have particular conception of the Deity and future state and follow a particular mode of worship. This particular conception and particular mode of worship would at once determine them as a sect. These particular conceptions of God and future state and modes of worship give rise to religious sects among mankind. Every individual man cannot avoid joining a sect according to his own particular convictions.

Differences of religion must always exist in the world.¹ To quote Parker. . . . "As many men so many theologies." As it is impossible to obliterate differences of face and make all faces exactly resemble each other, so it is difficult to obliterate distinctions of religion. Differences of religion have always existed in the world and will exist as long as it lasts. It is impossible to bring over men to one and the same religion. A certain king remarked: "It is impossible to make all watches go exactly alike. How is it possible to bring over all men to my own opinion?" Various flowers would always exist in the garden of religion, each having a peculiar fragrance of its own, Theism being the most fragrant of them all. Bearing this in mind, we should tolerate all religions, though at the same time propagating the religion which we consider to be truth by means of argument and gentle persuasion. We should tolerate even such agnostical religions as Vedantism and Buddhism as they inculcate the doctrine of the existence of God, though the followers of those religions believe Him to be impersonal, the doctrine of *Yoga* or communion with Him to which men must be impelled by love of God, and the doctrine of love of man or morality. Some people speak of Buddhism as an athe-

¹ We beg to differ from this opinion of our kind friend.—*Ed.*

istical religion. Even if it were true that Buddhism is a system of pure atheism, which it is not, the phrase “atheistical religion” is a contradiction in terms. There can be no religion if divorced from God. Later researches have proved that Buddhism is not without the idea of a God as was formerly supposed.² We should tolerate all religions. We should look upon all religions, every one of which contains greater or less truth, as God himself looks upon them, rejoicing in the truth which each contains and attributing its errors to human imperfection. . . .

These are as noble and as conciliating words as were ever pronounced among the Brahmos of India. They would be calculated to do a world of good, but for the common doom of words of wisdom to become the “voice crying in the desert.” Yet even in these kindly uttered sentences, so full of benevolence and good will to all men, we cannot help discerning (we fervently hope, that Babu Rajnarain Bose will pardon our honest sincerity) a ring of a certain sectarian, hence selfish feeling, one against which our Society is forced to fight so desperately.

“We should tolerate all religions, though at the same time, *propagating the religion which we consider to be true*”—we are told. It is our painful duty to analyze these words, and we begin by asking *why* should we? Where is the necessity for imposing our own *personal* views, our beliefs *pro tem*, if we may use the expression, upon other persons who, each and all must be allowed to possess—until the contrary is shown—as good a faculty of discrimination and judgment as we believe ourselves to be endowed with? We say belief *pro tem* basing the expression upon the writer’s own confession. “We are apt to forget,” he tells his readers, “that *we ourselves are not infallible*, that our opinions . . . *were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years hence,*” and “*that all the members of our own sect or party. . . . do not hold exactly the same opinions on all subjects concerning religion as we do.*” Precisely. Then why not leave the mind of our brothers of other religions and creeds to pursue its own natural course instead of forcibly diverting it—however gentle the persuasion—into a groove we may ourselves abandon twenty years hence? But, we may be perhaps reminded by the esteemed writer that in penning those

¹ We believe it’s a great mistake due to the one-sided inferences and precipitate conclusions of some Orientalists like Mr. Lillie, the author of “Buddha and Early Buddhism.” An eternal, all-pervading principle is *not* what is vulgarly called “God.” —Ed. *Theos*.

sentences which we have underlined, he referred but to the “non-essential points”—or sectarian dogmas, and not to what he is pleased to call the “essential” points of religion, viz.,—belief in God or theism. We answer by enquiring again, whether the latter tenet—a tenet being something which has to rest upon its own intrinsic value and undeniable evidence—whether notwithstanding, until very lately its *quasi*-universal acceptance,—this tenet is any better proven, or rests upon any firmer foundation than any of the existing dogmas which are admitted by none but those who accept the authority they proceed from? Are not in this case, both tenet and dogmas, the “essentials” as the “non-essentials,” simply the respective conclusions and outcome of “fallible minds”? And can it be maintained that theism itself with its present crude ideas about an intelligent personal deity a little better than a superhumanly conscious big man—will not 20 years hence have reached not only a broader and more noble aspect, but even a decided turning point which will lead humanity to a far higher ideal in consequence of the scientific truths it acquires daily and almost hourly? It is from a strictly agnostic platform that we are now arguing, basing what we say merely upon the writer’s own words. And we maintain that the major premiss of his general proposition which may be thus formulated—“a personal God *is*,—while dogmas may or may not be true”—being simply admitted, never *proven*, since the existence of God in general was, is, and ever will remain an *improvable* proposition, his conclusions however correctly derived from the minor or second premiss do not cover the whole ground. The syllogism is regular and the reasoning valid—only *in the opinion of the theists*. The atheist as the agnostic will protest, having logic as well as reason on his side. He will say: Why not accord to others that which you claim for yourselves? However weighty our arguments and *gentle* our persuasion, no theist would fail to feel hurt were we to try our hand in persuading him to throw away his theism and accept the religion or philosophy “which *we* consider to be true”—namely, “*godless*” Buddhism, or highly philosophical and logical agnosticism. As our esteemed contemporary puts it,—“it is impossible to obliterate differences of face and make all faces exactly resemble each other.” Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties, let alone to reconcile by bringing them under one standard the end-

less varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gush of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment torn out, and—“the rent made worse.” We are with those who think that as nature has never intended the process known in horticulture as engrafting, so she has never meant that the ideas of *one* man should be inoculated with those of any other man, since were it so she would have—if really guided by intelligence—created all the faculties of human mind, as all plants, homogeneous, which is not the case. Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific type, that of a true-born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genera. “Love of God and love of man is the essence of religion,” says Babu Rajnarain Bose elsewhere, inviting men to withdraw their attention from the husk of religion—“the non-essentials” and concentrate it upon the kernel—its essentials. We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience. Moreover in saying, as the author does further on—

Nothing has done so much mischief to the world as religious bigotry and dogmatism on non-essential points of religion; nothing has led so much to bloody wars and fiery persecutions as the same. . . .

—he turns the weapon of logic and fact against his own argument. What religion, for instance, ever claimed more than Christianity

“love of God and love of man”—aye, “love of all men as our brothers”; and yet where is that creed that has ever surpassed it in blood-thirstiness and cruelty, in intolerance to the damnation of all other religions! “What crimes has it (Religion in general) not committed?” exclaims Prof. Huxley quoting from Lucretius, and “what cruelties,” he adds, referring to Christianity—“have been perpetrated in the name of Him who said ‘Love your enemies; blessed are the peacemakers,’ and so many other noble things.” Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one “essential” point in their religion—belief in Christ. We admit and recognize fully that it is the duty of every honest man to try to bring round by “argument and gentle persuasion” every man who errs with respect to the “essentials” of Universal ethics, and the usually recognized standard of morality. But the latter is the common property of *all* religions, as of *all* the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one’s moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence—upon our own personal weal. But even this is surely not all. “So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour taking his revenge”; that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* friends, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles, virtue is *no virtue*, but verily the culmination of SELFISHNESS. However sincere and

ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions *to his brother*, and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother. We see daily that the theist, although defining morality as the conformity of human actions to *divine* laws, is not a tittle more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in afterlife. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence, is anxious to leave the memory of his life as unsullied as possible in the afterremembrances of his family and posterity, and *in honour even with those yet unborn*. In the words of the Greek Stoic—“though all our fellow-men were swept away, and not a mortal *nor immortal* eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?” No more than theism is atheism congenite with man. Both grow and develop in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short, both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood. Many are called impious not for having a worse but a different religion, from their neighbours, says Epicurus. Mahomedans are stronger theists than the Christians, yet they are called “infidels” by the latter, and many are the theosophists regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this ever-to-be unknown Principle. As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the “all-forgiving, loving and merciful Father in Heaven,” he is given every hope—the strength of which

grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents' love for him, the easier he feels it to break his father's commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted—especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of “our Father in Heaven,” and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter— when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe in the actuality and the philosophical necessity of “Karma,” *i.e.*, in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man's religious beliefs with whom, and with which, he is not in the least concerned—that perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action. With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad

per se; on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted. For if, as he truly points out—none of us is infallible, and that “the religious opinions of men are subject to progress” (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that as historically and daily proved “nothing has done so much mischief” as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now, then at no distant future. And in this case we do become responsible for their actions. Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the *odium theologicum* stirring up religious hatreds—which relate as much to the “Essentials” as to the non-essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street-corner starvation cries for help: where pauperism, and its direct result, vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism. With that charming inconsistency which was ever the characteristic of the Christian churches, the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quick as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting of Providence; and even the application of anæsthetics in obstetrical cases, “under the pretence,” Prof. Draper tells us, “that it was an impious attempt to escape from the curse denounced against all women in Genesis iii, 16,” those same Bishops do not hesitate to meddle with the work of Providence when the “heathen” are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man born a heathen should be left one as—pre-ordained. Are

the missionaries wiser, they think, than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways? But leaving aside things as dark to them as they are to us, and viewing "conversion" so called, but from its practical aspect, we say that he, who under the dubious pretext that because something *is truth to him* it must be truth also for everyone else, labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our "love of man" ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which *we* may "consider (for the time being) to be true." It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show without fear of being mistaken to another man what or who should be his ideal? If, as the theist assures us—"God is all in all"—then must he be in every ideal—whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or a piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty, and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear

no better than a prickly thistle; and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only “Essentials” in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually of love. Having taken for our motto—“In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity,” we say to all collectively and to every one individually—“keep to your forefather’s religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means *yourself*—whatever you are, unless you are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep’s clothing.”

Theosophist, June, 1883

EDITORIAL COMMENT

WE have received several communications for publication, bearing on the subjects discussed in the editorial of our last issue, “Let every man prove his own work.” A few brief remarks may be made, not in reply to any of the letters—*which, being anonymous, and containing no card from the writers, cannot be published* (nor are such noticed, as a general rule)—but to the ideas and accusations contained in one of them, a letter signed “M.” Its author takes up the cudgels on behalf of the Church. He objects to the statement that this institution lacks the enlightenment necessary to carry out a true system of philanthropy. He appears, also, to demur to the view that “the practical people either go on doing good unintentionally and often do harm,” and points to the workers amid our slums as a vindication of Christianity—which, by-the-bye, was in no sense attacked in the editorial so criticized.

To this, repeating what was said, we maintain that more mischief has been done by emotional charity than sentimentalists care to face. Any student of political economy is familiar with this fact, which passes for a truism with all those who have devoted attention to the problem. No nobler sentiment than that which animates the unselfish philanthropist is conceivable; but the question at issue is not summed up in the recognition of this truth. The practical results of his labours have to be examined. We have to see whether he does not sow the seeds of a greater—while relieving a lesser—evil.

The fact that “thousands are making great efforts in all the cities throughout our land” to meet want, reflects immense credit on the character of such workers. It does not affect their creed, for such natures would remain the same, whatever the prevailing dogmas chanced to be. It is certainly a very poor illustration of the fruits of centuries of dogmatic Christianity that England should be so honeycombed with misery and poverty as she is—especially on the biblical ground that a tree must be judged by its fruits! It might, also, be argued, that the past history of the Churches, stained as

it is with persecutions, the suppression of knowledge, crime and brutality, necessitates the turning over of a new leaf. The difficulties in the way are insuperable. "Churchianity" has, indeed, done its best to keep up with the age by assimilating the teachings of, and making veiled truces with, science, but it is incapable of affording a true spiritual ideal to the world.

The same Church-Christianity assails with fruitless pertinacity, the ever-growing host of Agnostics and Materialists, but is *as absolutely ignorant, as the latter, of the mysteries beyond the tomb*. The great necessity for the Church, according to Professor Flint, is to keep the leaders of European thought within its fold. By such men it is, however, regarded as an anachronism. The Church is eaten up with scepticism within its own walls; free-thinking clergymen being now very common. This constant drain of vitality has reduced the true religion to a very low ebb, and it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure. Society creates its own outcasts, criminals, and profligates, and then condemns and punishes its own Frankensteins, sentencing its own progeny, the "bone of its bone, and the flesh of its flesh," to a life of damnation on earth. Yet that society recognises and enforces most hypocritically Christianity—*i.e.* "Churchianity." Shall we then, or shall we not, infer that the latter is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, in its present dogmatic form, which makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whitened sepulchre, and no better.

Furthermore, the same "M," alluding to Jesus as one with regard to whom there could be only two alternatives, writes that he "was either the Son of God or the vilest impostor who ever trod this earth." We answer, not at all. Whether the Jesus of the New Testament ever lived or not, whether he existed as an his-

torical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was a “Son of God,” is as undeniable as that he was neither the *only* “Son of God,” nor the first one, nor even the last who closed the series of the “Sons of God,” or the children of Divine Wisdom, on this earth. Nor is that other statement that in “His life he (Jesus) has ever spoken of himself as co-existent with Jehovah, the Supreme, the Centre of the Universe,” correct, whether in its dead letter, or hidden mystic sense. In no place does Jesus ever allude to “*Jehovah*”; but, on the contrary, attacking the Mosaic laws and the alleged Commandments given on Mount Sinai, he disconnects himself and his “Father” most distinctly and emphatically from the Sinaitic tribal God. The whole of Chapter V., in the Gospel of Matthew, is a passionate protest of the “man of peace, love and charity,” against the cruel, stern, and selfish commandments of “the man of war,” the “Lord” of Moses (Exod. xv., 3). “Ye have heard that it was said by them of old times,”—so and so—“But I say unto you,” quite the reverse. Christians who still hold to the Old Testament and the Jehovah of the Israelites, are at best *schismatic Jews*. Let them be that, by all means, if they will so have it; but they have no right to call themselves even *Chrétians*, let alone *Christians*.¹

It is a gross injustice and untruth to assert, as our anonymous correspondent does, that “the freethinkers are notoriously unholy in their lives.” Some of the noblest characters, as well as deepest thinkers of the day, adorn the ranks of Agnosticism, Positivism and Materialism. The latter are the worst enemies of Theosophy and Mysticism; but this is no reason why strict justice should not be done unto them. Colonel Ingersoll, a rank materialist, and the leader of freethought in America, is recognised, even by his enemies, as an ideal husband, father, friend and citizen, one of the noblest characters that grace the United States. Count Tolstoi is a freethinker who has long parted with the orthodox Church, yet his whole life is an exemplar of Christ-like altruism and self-sacrifice. Would to goodness every “Christian” should take those two “*infidels*” as his models in private and public life. The munificence

¹ See “The Esoteric Character of the Gospels,” in this number. [This volume pp 168-202.]

of many freethinking philanthropists stands out in startling contrast with the apathy of the monied dignitaries of the Church. The above fling at the “enemies of the Church,” is as absurd as it is contemptible.

“What can you offer to the dying woman who fears to tread alone the DARK UNKNOWN?” we are asked. Our Christian critic here frankly confesses (*a.*) that Christian dogmas have only developed *fear* of death, and (*b.*) the *agnosticism* of the *orthodox believer* in Christian theology as to the future *post-mortem* state. It is, indeed, difficult to appreciate the peculiar type of bliss which orthodoxy offers its believers in—*damnation*.

The dying man—the average Christian—with a *dark* retrospect in life can scarcely appreciate this boon; while the Calvinist or the Predestinarian, who is brought up in the idea that God may have pre-assigned him from eternity to everlasting misery, through no fault of that man, but simply because he is God, is more than justified in regarding the latter as ten times worse than any devil or fiend that unclean human fancy could evolve.

Theosophy, on the contrary, teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell*, but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism, unveiling the symbology of the Bible, explains it thoroughly.—[ED. *Lucifer*.]

Lucifer, December, 1887

THEOSOPHY OR JESUITISM?

“Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites.”—
JOSHUA, XXIV., 15.

The thirteenth number of *Le Lotus*, the recognised organ of Theosophy, among many articles of undeniable interest, contains one by Madame Blavatsky in reply to the Abbé Roca. The eminent writer, who is certainly the most learned woman of our acquaintance,¹ discusses the following question: “*Has Jesus ever existed?*”² She destroys the Christian legend, in its details, at least, with irrecusable texts which are not usually consulted by religious historians.

This article is producing a profound sensation in the Catholic and Judeo-Catholic swamp: we are not surprised at this, for the author’s arguments are such as it is difficult to break down, even were one accustomed to the Byzantine disputes of theology.—PARIS, Evening paper, of May 12, 1888.

THE series of articles, one of which is referred to in the above quotation from a well-known French evening paper, was originally called forth by an article in *Le Lotus* by the Abbé Roca, a translation of which was published in the January number of LUCIFER.

These articles, it would seem, have stirred up many slumbering animosities. They appear, in particular, to have touched the Jesuit party in France somewhat nearly. Several correspondents have written calling attention to the danger incurred by Theosophists in raising up against themselves such virulent and powerful foes. Some of our friends would have us keep silent on these topics. Such is not, however, the policy of LUCIFER, nor ever will be. Therefore, the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pur-

¹ The humble individual of that name renders thanks to the editor of PARIS: not so much for the flattering opinion expressed as for the rare surprise to find the name of “Blavatsky,” for once, neither preceded nor followed by any of the usual abusive epithets and adjectives which the highly cultured English and American newspapers and their gentlemanly editors are so fond of coupling with the said cognomen.—[ED.]

² The question is rather: Did the “historical” Jesus ever exist?—[ED.]

suing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for*, are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence—THEOSOPHY and JESUITISM.

For, in the field of religious and intellectual pursuits, these two are the only luminaries—a *good* and an *evil* star, truly—glimmering once more from behind the mists of the Past, and ascending on the horizon of mental activities. They are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion. Theosophy and Jesuitism are the two opposite poles, one far above, the other far below even that stagnant marsh. Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man. The former is “the wisdom that is from *above* . . . pure, peaceable, gentle . . . full of mercy and good fruits, without partiality and without hypocrisy,” while the latter is “the wisdom that *descendeth not from above*, but is earthly, sensual, DEVILISH.”³ One is the power of Light, the other that of Darkness. . . .

A question will surely be asked: “Why should anyone choose between the two? Cannot one remain in the world, a good Christian of whatever church, without gravitating to either of these poles?” Most undeniably, one can do so, for a few more years to come. But the cycle is rapidly approaching the last limit of its turning point. One out of the three great churches of Christendom is split into atomic sects, whose number increases yearly; and a house divided against itself, as is the Protestant Church—MUST FALL. The third, the Roman Catholic, the only one that has hitherto succeeded in appearing to retain all its integrity, is rapidly decaying from within. It is honeycombed throughout, and is being devoured by the ravenous microbes begotten by Loyola.

It is no better now than a Dead Sea fruit, fair for some to look at, but full of the rottenness of decay and death within. Roman Catholicism is but a name. As a Church it is a phantom of the Past and a mask. It is absolutely and indissolubly bound up with, and

³James' General Epistle, chapter iii, 15, 17.

fettered by the Society of Ignatius Loyola; for, as rightly expressed by Lord Robert Montagu, “The Roman Catholic Church is (now) the largest Secret Society in the world, beside which Freemasonry is but a pigmy.” Protestantism is slowly, insidiously, but as surely, infected with Latinism—the new ritualistic sects of the High Church, and such men among its clergy as Father Rivington, being undeniable evidence of it. In fifty years more at the present rate of success of Latinism among the “upper ten,” the English aristocracy will have returned to the faith of King Charles II, and its servile copyist—mixed Society—will have followed suit. And then the Jesuits will begin to reign alone and supreme over the Christian portions of the globe, for they have crept even into the Greek Church.

It is vain to argue and claim a difference between Jesuitism and Roman Catholicism proper, for the latter is now sucked into and inseparably amalgamated with the former. We have public assurance for it in the pastoral of 1876 by the Bishop of Cambrai. “*Clericalism, Ultramontanism and Jesuitism are one and the same thing—that is to say, Roman Catholicism*—and the distinctions between them have been created by the enemies of religion,” says the “Pastoral.” “There was a time,” adds Monseigneur the Cardinal, “when a certain theological opinion was commonly professed in France concerning the authority of the Pope. . . . It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who professed these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. Today *the distinction between the two schools is no longer admissible*. Theological Gallicanism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Œcumenical Council of the Vatican*. ONE CANNOT NOW BE A CATHOLIC WITHOUT BEING ULTRAMONTANE—AND JESUIT.”

A plain statement; and as cool as it is plain.

The pastoral made a certain noise in France and in the Catholic world, but was soon forgotten. And as two centuries have rolled away since *an exposé* of the infamous principles of the Jesuits was made (of which we will speak presently), the “Black Militia” of

Loyola has had ample time to lie so successfully in denying the just charges, that even now, when the present Pope has brilliantly sanctioned the utterance of the Bishop of Cambrai, the Roman Catholics will hardly confess to such a thing. Strange exhibition of *infallibility* in the Popes! The “infallible” Pope, Clement XIV (Ganganelli), suppressed the Jesuits on the 23rd of July, 1773, and yet they came to life again; the “infallible” Pope, Pius VII, re-established them on the 7th of August, 1814. The “infallible” Pope, Pius IX, travelled, during the whole of his long Pontificate, between the Scylla and Charybdis of the Jesuit question; his infallibility helping him very little. And now the “infallible” Leo XIII (fatal figures!) raises the Jesuits again to the highest pinnacle of their sinister and graceless glory.

The recent *Brevet* of the Pope (hardly two years old) dated July 13th (the same fatal figure), 1886, is an event, the importance of which can never be overvalued. It begins with the words *Dolemus inter alia*, and reinstalls the Jesuits in all the rights of the Order that had ever been cancelled. It was a *manifesto* and a loud defiant insult to all the Christian nations of the New and the Old worlds. From an article by Louis Lambert in the *Gaulois* (August 18th, 1886) we learn that “In 1750 there were 40,000 Jesuits all over the world. In 1800, *officially* they were reckoned at about 1,000 men, only. In 1886, they numbered between 7 and 8,000.” This last modest number can well be doubted. For, verily now—“Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius,” says Carlyle, and adds of that black militia of Ignatius that: “They have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. Truly they have achieved great things in the world, and a general result that we may call stupendous.”

And now since their reinstatement in Germany and elsewhere, they will achieve still grander and more stupendous results. For the future can be best read by the past. Unfortunately in this year of the Pope’s jubilee the civilized portions of humanity—even the Protestant ones—seem to have entirely forgotten that past. Let

then those who profess to despise Theosophy, the fair child of early Aryan thought and Alexandrian Neo-Platonism, bow before the monstrous Fiend of the Age, but let them not forget at the same time its history.

It is curious to observe, how persistently the Order has assailed everything like Occultism from the earliest times, and Theosophy since the foundation of its last Society, which is ours. The Moors and the Jews of Spain felt the weight of the oppressive hand of Obscurantism no less than did the Kabalists and Alchemists of the Middle Ages. One would think Esoteric philosophy and especially the Occult Arts, or Magic, were an abomination to these good holy fathers? And so indeed they would have the world believe. But when one studies history and the works of their own authors published with the *imprimatur* of the Order, what does one find? That the *Jesuits have practised not only Occultism, but BLACK MAGIC in its worst form,*⁴ *more than any other body of men; and that to it they owe in large measure their power and influence!*

To refresh the memory of our readers and *all those whom it may concern*, a short summary of the doings and actings of our good friends, may be once more attempted. For those who are inclined to laugh, and deny the subterranean and truly infernal means used by “Ignatius’ black militia,” we may state facts.

In “*Isis Unveiled*” it was said of this holy Fraternity that—

“though established only in 1535 to 1540—in 1555 there was already a general outcry raised against them.” And now once more—

“That crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. . . . Throughout antiquity, where, in what land, can we find anything like this Order or anything even approaching it? . . . The cry of an outraged public morality was raised against it from its very birth. Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820.”

The writer begs to remark to the readers, that this, which was

⁴ Mesmerism or HYPNOTISM is a prominent factor in Occultism. It is *magic*. The Jesuits were acquainted with and practised it ages before Mesmer and Charcot.—[ED.]

written in 1875, applies admirably and with still more force in 1888. Also that the statements that follow in quotation marks may be all verified. And thirdly, that the principles (*principii*) of the Jesuits that are now brought forward, are extracted from authenticated MSS. or folios printed by various members themselves of this very distinguished body. Therefore, they can be checked and verified in the “British Museum” and Bodleian Library with still more ease than in our works.

Many are copied from the large Quarto⁵ published by the authority of, and verified and collated by, the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the “Arrêt du Parlement du 5 Mars, 1762,” expresses it, “the elder son of the Church might be made aware of the perversity of this doctrine. . . . A doctrine authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime; teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favoring *Sorcery*, Blasphemy, Irreligion, and Idolatry . . . etc.” Let us then examine the ideas on *magic* of the Jesuits, that magic which they are pleased to call *devilish* and *Satanic* when studied by the Theosophists. Writing on this subject in his secret instructions, Anthony Escobar⁶ says:

“IT IS LAWFUL . . . TO MAKE USE OF THE SCIENCE ACQUIRED THROUGH THE ASSISTANCE OF THE DEVIL, PROVIDED THE PRESERVATION AND USE OF THAT KNOWLEDGE DO NOT DEPEND UPON THE DEVIL, FOR THE KNOWLEDGE IS GOOD IN ITSELF, AND THE SIN BY WHICH IT WAS ACQUIRED HAS GONE BY.”⁷

True: why should not a Jesuit cheat the Devil as well as he cheats every layman?

“*Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass. I own,*” remarks the good Father Escobar, “that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence *in the diabolical art* which is essential to his purpose, he

⁵ Extracts from this “Arrêt” were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as “Extraits des Assertions, etc.” In a work entitled “Response aux Assertions,” an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. “To ascertain the validity of this impeachment,” says the author of “The Principles of the Jesuits,” “the libraries of the two Universities, of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume was found, the correctness of the citation was established.”

⁶ “Theologiae Moralis,” Tomus iv. Lugduni, 1663.

⁷ Tom. iv., lib. xxviii., sect. I, de Præcept I., c. 20, n. 184.

has fulfilled his duty, whatever may be the result. As the physician . . . is not bound to restore his fee . . . if his patient should die; so neither is the astrologer bound to restore his charge . . . except where he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavors he has not deceived.”⁸

Busebaum and Lacroix, in “Theologia Moralis,”⁹ say,

“PALMISTRY MAY BE CONSIDERED LAWFUL, IF FROM THE LINES AND DIVISIONS OF THE HANDS IT CAN ASCERTAIN THE DISPOSITION OF THE BODY, AND CONJECTURE, WITH PROBABILITY, THE PROPENSITIES AND AFFECTIONS OF THE SOUL.”¹⁰

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved to be such. Its constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. “They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them.¹¹ *They were never produced to light until 1761, when they were published by order of the French Parliament in 1761, 1762, in the famous process of Father Lavalette.*” The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of the State, and in the Ministry of Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel’s occupation of Rome entirely in their hands. . . . —*Isis*, vol. II, p. 355, et seq. 1876.

What was the origin of that order? It may be stated in a few words. In the year 1534, on August 16th, an ex-officer and “Knight of the Virgin,” from the Biscayan Provinces, and the proprietor of the magnificent castle of *Casa Solar*—Ignatius Loyola,¹² became the hero of the following incident. In the subterranean chapel of the Church of Montmartre, surrounded by a few

⁸ *Ibid.*, sect. 2, de Præcept I, Probl. 113, n. 586.

⁹ “Theologia Moralis nunc pluribus partibus aucta, à R. P. Claudio Lacroix, Societatis Jesu.” *Coloniæ*, 1757 (Ed. Mus. Brit.).

¹⁰ Tom., ii., lib. iii., Pars, i, Fr. i, c. i. dub. 2 resol. vii. What a pity that the counsel for the defence had not bethought them to cite this orthodox legalization of “cheating by palmistry or otherwise,” at the recent religious prosecution of the medium Slade, in London.

¹¹ Niccolini: “History of the Jesuits.”

¹² Or “*St. Inigo* the Biscayan,” by his true name.

priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul; and he was thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a *militant* one, in order to fight for the interests of the *Holy* seat of Roman Catholicism. Two means were adopted to make the object answer; the education of youth, and proselytism (*apostolat*). This was during the reign of Pope Paul III, who gave his full sympathy to the new scheme. Hence in 1540 was published the famous papal bull— *Regimini militantis Ecclesiae* (the regiment of the warring, or *militant* Church)—after which the Order began increasing rapidly in numbers and power.

At the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III in 1552, that brought the Order of Jesus to such eminence and helped it towards such rapid increase; for it placed the society outside and *beyond* the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognize but one supreme authority—that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes, who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of the rights of the “Vice-gerents of God”—the strength of the crafty society became simply tremendous. In the name of the Popes, the Jesuits thus granted to themselves unheard-of-privileges, which they enjoyed unstintedly up to the year 1772. In that year, Pope Clement XIV published a new bull, *Dominus ac Redemptor* (the Lord and Redeemer), abolishing the famous Order. But the Popes proved helpless before this new Frankenstein, the fiend that one of the “Vicars of God” had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new *alias* of the “Congregation of the *Sacré Coeur de Jésus*” it had already penetrated into and was

tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it. The lay authorities, in France as elsewhere, have found themselves compelled ever since to tolerate and to count with Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imperceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that those colleges should be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the *Rue de la Poste* (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained virtually masters of the situation and *outside* of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge:

The Jesuit Society—with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and Nationalists in Ireland, its accomplices and slaves in its power, think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be its slave . . . think of a Society which can devise such a diabolical scheme and then boast of it; and say whether a desperate energy is not required in us? . . . If you have been behind the scenes . . . then you would still have before you the labour of unravelling all that is being done by our Government and of tearing off the tissue of lies by which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because as England is ‘between the upper and nether millstone,’ none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones for the time when the present ones shall have passed away; and then again, younger millstones to come on after, and wield the power of the nation.—(“Recent Events

and a Clue to their Solution,” Page 76.)

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII has once more restored to the good fathers, the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the *bull*, the complete mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now existing, *that of the Jesuits is the one dearest to his heart*. He lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate—from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII, moral and political—such a certitude for the Jesuits is of no mean importance.

For minute particulars the reader is referred to such well-known authors as Lord Robert Montagu in England; and on the Continent, Edgard Quinet: *l'Ultra-montanisme*; Michelet: *Le prêtre, la Femme et la Famille*; Paul Bert: *Les Jésuites*; Friedrich Nippold: *Handbuch der Neuerster Kirchengeschichte and Welche Wege führen nach Rome?* etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that:—

“Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society’s purposes. We cannot be too much

on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force to bear on any given point with unerring and fatal accuracy.”¹³

The Jesuits maintain that “the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears*. For Jesus himself described that rule of life which the Society follows, *first by his example*, and afterwards by his words.”¹⁴

Let, then, all pious Christians listen and acquaint themselves with this alleged “rule of life” and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomæ Aquinatis Summæ Theologiæ Compendium*) says: “By the command of God it is lawful to kill an innocent person, to steal, or commit . . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he is the Lord of life and death, and all things, *and it is due to him thus to fulfill his command*” (Ex primâ secundâ, Quæst., 94).

“A man of a religious order, who for a short time lays aside his habit *for a sinful purpose*, is free from heinous sin, and does not incur the penalty of excommunication.” (Lib. iii, sec. 2, Probl. 44, n. 212).¹⁵ (*Isis Unveiled*, Vol. II.)

John Baptist Taberna (*Synopsis Theologiæ Practicæ* (propounds the following question: “Is a judge bound to restore the bribe which he has received from passing sentence?” *Answer*: “*If he has received the bribe for passing an unjust sentence, it is probable that he may keep it . . . This opinion is maintained and defended by fifty-eight doctors*” (Jesuits).¹⁶

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language.¹⁷

But what are we to think of the future of Society if it is to be controlled in word and deed by this villainous Body! What are we to expect from a public, which, knowing the existence of the above mentioned charges, and that they are not exaggerated *but pertain to historical fact*, still tolerates, when it does not reverence, the Jesuits on meeting them, while it is ever ready to point the

¹³ “Royal Masonic Cyclopaedia,” p. 369.

¹⁴ Imago: “Primi Sæculi Societatis Jesu,” lib. I, c. 3, p. 64.

¹⁵ Anthony Escobar: “Universæ absque lite sententiæ,” *Theologiæ Moralis receptiore*, etc., Tomus i, Lugduni, 1652 (Ed. Bibl. Acad. Cant.). “Idem sentio, e breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis intersitio, non incurrit excommunicationem, *etiamsi dimittat non solum ex causâ turpi, scilicet fornicandi, aut clam aliquid abripiendi, set etiam ut incognitus ineat lupanar.*” Probl. 44, n. 213.

¹⁶ Pars, II, Tra. 2, c. 31.

¹⁷ See “Principles of the Jesuits developed in a Collection of Extracts from their own authors.” London, 1839.

finger of contempt at Theosophists and Occultists? Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly dare to confess their belief in the Philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus! Nor are their rules *secret*, but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

“Jesuits who belong to the highest category,” says again Louis Lambert, “have full and absolute liberty of action—even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus—are *punished mercilessly*. They are allowed to write the most heretical books, provided they do not *expose* the secrets of the Order.”

And these “secrets” are undeniably of a most terrible and dangerous nature. Compare a few of these *Christian precepts* and rules for entering this Society of “*divine origin*,” as claimed for it, with the laws that regulated admissions to the secret societies (temple mysteries) of the Pagans.

“A brother Jesuit *has the right to kill anyone that may prove dangerous to Jesuitism.*”

“Christian and Catholic sons,” says Stephen Fagundez, “may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches . . . And not only may they refuse them food, . . . *but they may also justly kill them.*”¹⁸

It is well known that Nero, the Emperor, *had never dared* seek initiation into the pagan Mysteries on account of the murder of Agrippina!

Under Section XIV of the *Principles of the Jesuits*, we find on *Homicide* the following *Christian* ethics inculcated by Father Henry Henriquez, in *Summæ Theologiæ Moralis*, Tomus I, Venetiis, 1600 (Ed. Coll. Sion): “If an adulterer, even though he should be an ecclesiastic . . . being attacked by the husband, kills his aggressor . . . *he is not considered irregular: nonridetur irregularis* (Lib. XIV, *de Irregularitate*, c. 10, § 3).

“If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other

¹⁸ In “Præcepta Decaloga” (Edit. of Sion Library), Tom. i, lib. iv, c. 2, n. 7, 8.

means of averting such an injury, then I should approve of this” (for a son to kill his father), says Sec. XV, on *Parricide and Homicide*.¹⁹

“It will be lawful for an ecclesiastic, or one of the religious order, to *kill a calumniator* who threatens to spread atrocious accusations against himself or his religion,”²⁰ is the rule set forth by the Jesuit Francis Amicus.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder, or even of simple unchastity.

It is these “enemies of the Human Race,” as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way—with absolute impunity. But—“forewarned, forearmed.” Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to affect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the general execrations and applause of all nations and peoples. There is a Nemesis—KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well protected, and better, than themselves. To the man of modern science, to all those who know nothing,

¹⁹ Opinion of John Dicastille, Sect. XV, “De Justitia et Jure,” etc., cens. pp. 319, 320.

²⁰ “Cursus Theologici,” Tomus v, Duaci, 1642, Disp. 36, Sect. 5, n. 118.

and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition; and yet we read in the same “Principles” of the Father Jesuits:—

“The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped,*” says Father Gabriel Vasquez, treating of Idolatry. “If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set forth by public authority, be properly adored with God as the image of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational.”²¹

This is Roman Catholicism, identical and *henceforth one* with Jesuitism—as shown by the pastoral of the Cardinal Bishop of Cambrai, and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or any other “heathen” Theosophist, who has not yet given up the belief of his childhood.

But we must close. There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: “When the conquerors of all the ancient nations are in their turn conquered *by an army of black dragons begotten by their sins and born of decay*, then the hour of liberation for the former will strike.” Easy to see who are the “black dragons.” And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irrepressible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

—H. P. BLAVATSKY

Lucifer, June, 1888

²¹ De Cultu “Adorationis, Libri Tres,” Lib. iii, Disp. i, c. 2.

LEO TOLSTOI AND HIS UNECCLESIASTICAL CHRISTIANITY

TOLSTOI is a great poet, a great artist, a great thinker. All through his life, both heart and mind have been occupied by one burning question, coloring more or less with its painful pressure all his works. We feel its overshadowing presence in the "History of my Childhood," in "War and Peace," in "Anna Karenina," till at last it becomes the exclusive pre-occupation of his later years, which have produced such works as "My Confession," "In what does my Faith Consist?," "What shall we Do?," "Upon Life," and the "Kreutzer Sonata." This same question burns in the hearts of many, especially among Theosophists; it is indeed *the* question of life itself. "What is the meaning, the purpose of human life? What is the final outcome of the unnatural, distorted and falsified life of our civilisation, such as it is forced upon each of us individually? What shall we do to be happy, *permanently* happy? How shall man escape the horror of inevitable death?" To these ever recurring questions, Tolstoi, in his earlier works, gives no answer because he had found none himself. But he could not rest contented, as do millions of others, weaker or more cowardly natures, without an answer, one at least satisfying to his own heart and intellect; and in the five last-named works is contained that answer. An answer, it is true, that will not content the Theosophist *in the form in which Tolstoi gives it*, but an answer in whose basic, vital thought he may find new light, fresh hope, stronger comfort. But to understand it, we must briefly trace the road by which Tolstoi reached the peace he has found; for unless we can *feel*, as well as understand the inner process which led him thither, his solution, like every other solution of life's problem, must remain a dead letter, a merely intellectual word-conception, lacking all vital force and motive power; a mere speculation, not a living truth instinct with enthusiasm.

Like all thinking men and women of today, Tolstoi lost faith in religion early in life; for this loss of one's childish faith—in-

evitable in every life—is not, as a rule, the result of deep thought; it is rather the natural consequence of our culture and of our general experience of life. As he says himself, his faith vanished, he knew not how. But his youthful striving after ethical perfection survived for some ten years, to die out by degrees, finally disappearing utterly. Seeing everywhere around him ambition, love of power, selfishness and sensuality triumphant; seeing all that is called virtue, goodness, purity, altruism, scorned and flouted, failing to give either inward happiness and content or outward success; Tolstoi went the way of the world, did as he saw others do, practising all the vices and meannesses of the “polite world.” Then he turned to literature, became a great poet, a most successful author, seeking ever, he tells us, to hide his own ignorance from himself by teaching others. For some years he succeeded in thus stifling his inner discontent, but ever more frequently, more poignantly, the question forced itself upon him: What am I living for? What do I know? And daily he saw more clearly that he had no answer to give. He was fifty years old when his despair reached its height. At the summit of his fame, a happy husband and father, author of many splendid poems full of the deepest knowledge of men and of the wisdom of life, Tolstoi realized the utter impossibility of going on living. “Man cannot imagine life, without the desire for well-being. To *desire* and attain that well-being —is to *live*. Man probes life only that he may improve it.” Our science, on the contrary, investigates only the *shadows* of things, not their realities; and under the delusion that this unimportant secondary is the essential, science distorts the idea of life and forgets her true destiny, which is to fathom *this* very secret, *not* what to-day is discovered and to-morrow is forgotten.

Philosophy tells us: “You are a part of Humanity, therefore you must co-operate in the development of Humanity and in the realising of its ideals; your life’s goal coincides with that of all other men.” But how does it help me to know that I live for that for which all Humanity lives, when I am *not* told *what it is for which that very Humanity does live*? Why does the world exist? What is the outcome of the fact that it does exist and will exist? Philosophy gives *no* answer.

Scepticism, Nihilism, Despair—thither the thinking man is driven by such thoughts, if he seeks the last word of Wisdom in the Science and Philosophy of the schools. Such, too, is the *real*,

inner, mental condition of many an one, both without and within the Theosophical Society.

In regard to this, the problem of life, Tolstoi divides men in general into four classes:—

Some, young and feeble of intellect, live happily in their ignorance—for them the problem of life has, as yet, no existence.

Others know and understand the problem well enough, but turn purposely away from it, favored by fortunate surroundings which permit them to pass their lives as it were in intoxication.

The third group consists of those who know that death is better than a life passed in error and ignorance; but they live on, because they lack the strength to put a sudden end to the fraud—life.

Finally, there are the strong and consistent natures, who grasp the whole stupidity of the farce being played with them, therefore put an end to this silly farce at one stroke.

“I could do nothing,” he says, “but think, think of the horrible position I was in. . . . My inner condition at that time, which brought me near to suicide, was such that everything I had hitherto done, everything I could still do, seemed to me foolish and bad. Even what was most precious to me in life, what had so far drawn away my eyes from the cruel reality—my family and my art—even these lost all value for me.”

From this depth of despair he escaped at length. “Life is all,” he reasoned, “I, my reason itself, are products of this general life. But at the same time Reason is the creator and the final judge of human life *proper*. How then can reason deny to the latter a meaning without denying itself and calling itself senseless? Hence I am only calling life meaningless, because *I* do not grasp its meaning.” Convinced that Life *has* a meaning, Tolstoi sought this meaning among those who *really live*—the people. But there he again met disappointment, the bitterest of all, because here lay his last hope. For, among the people, he found only a solution of life’s problem resting upon a conception of the universe which is *contrary to reason*, and is based upon that blind faith he had long since cast aside.

“I subjected,” he tells us, “the *dicta* of my reason to a fresh examination, and found that Reason did not suffice to answer my questions, because it does not bring into its reasoning the

conception of the Infinite (Cause-less, Time-less, Space-less); because it explains my life, passed in Time, Space, and Causality, in terms of Time, Space, and Causality again: thus explaining it indeed with logical correctness, but only in terms of the same components, *i.e.*, leaving its ultimate basis—with which alone we are concerned—unexplained. Religion, on the contrary, does the exact opposite: she knows no logic, but does know the conception of the Infinite, to which she refers everything, and, to that extent, gives correct answers. Religion says: Thou shall live according to the law of God; the outcome of thy life will be eternal suffering or eternal happiness; the meaning of thy life, which is not annihilated by death, is union with the Infinite Deity. . . . The conception of the Infinite Deity, of the divinity of the Soul, of the relations of human actions to God: these are conceptions, which have been ripened in the hidden infinity of human thought, and without which there would be no life, and I too should not exist.

“But what is God? On what train of thought rests the belief in his existence and in the relation of man to him? If I am,” reasoned Tolstoi, “there must be a reason for my being, and a reason for that ground, and an ultimate reason, and this is God. I felt calmed; my uncertainty and the consciousness of standing orphaned in life vanished. But when I asked myself: What is God? How shall I act towards him? I found only *banal* answers that destroyed my faith again. . . . But that I have the conception of God in me, the *fact* and the *necessity* of this conception—of this no one can deprive me. Whence then this conception? Whence its necessity? This necessity is God himself. And I felt glad again. All things around me lived, and had a meaning. The conception of God is not indeed God himself; but the *necessity* of forming this conception, the craving for a knowledge of God, through which knowledge I live—*that* is God, the living and life-giving God. . . . Live in the thought, thou art a manifestation of God, and then thy life will testify to the existence of God.”

Tolstoi had regained Faith, “the evidence of things not seen,” and his religious faith expressed itself for three years in a life in strict conformity with the most stringent prescriptions of the orthodox Greek Church. But at last, finding the Church and the entire Christian community acting in direct contradiction to his root-conception of true Religion, he broke loose from orthodoxy

and set out to determine what is True in Religion for himself from the study of the New Testament.

But before considering the conclusions he reached, let us examine for a moment, from the Theosophical standpoint, Tolstoi's fundamental position. His argument for the existence of an Infinite God as the necessary "ultimate ground" of human reason, is precisely one of the Theosophist's arguments for the existence of Kosmic or Universal Mind, and, as an argument, it proves nothing more. Influenced by Western habits of feeling, he ascribes to the Universal Mind anthropomorphic attributes which it cannot possess, thus sowing the seeds of the strained and forced conclusions as to practical action which he subsequently arrives at. Fundamentally he is right; but in the effort to satisfy the demands of his emotional nature he falls into a quasi-anthropomorphism. For us, however, more importance attaches to the poignant picture he presents of the mental misery that tortures every honest thinker to-day, and to his pointing out of the road, the only road, by which an escape is possible. For starting from his basis we are led, if we reason carefully and closely, to the basic conclusions of Theosophical teaching, as will be seen later.

To return to Tolstoi's religious unfoldment. Studying the Gospels, he came to find the kernel, the essence of Jesus' teaching in the Sermon on the Mount, understood in its literal, simple sense, "even as a little child would understand it." He considers as the perfect expression of Christ's law of Charity and Peace, the command, "Resist not evil," which to him is the most perfect rendering of *true* Christianity, and this command he describes as "the sole and eternal law of God and of men." He also points out that long before the appearance of the historical Jesus, this law was known and recognized by all the leaders and benefactors of the human race. "The progress of mankind towards good," he writes, "is brought about by those who suffer, *not* by those who inflict, martyrdom."

Such is the essence of Tolstoi's religion; but we shall be better able to enter into its real meaning and appreciate his practical deductions therefrom, after having examined, first, his doctrine of religious bliss, and second, his philosophy of life.

I believe, says Tolstoi: (1) that happiness on earth depends solely upon the fulfilling of Christ's teaching; (2) that its fulfil-

ment is not only possible, but easy and full of joy. Happiness, he teaches, is love towards all men, union with them, and evil is the breach of this unity. Love and unity are the natural condition of men, in which all men find themselves who are not led astray by false teachings.

These conceptions changed his whole view of life; all he had before striven for, all that counts for so much in the world, honor, fame, culture, riches, increased refinement of life, of surroundings, of food, of clothing, of manners—all this lost its value in his eyes, and in place of them he came to esteem what the *World* calls bad and low, simplicity, poverty, want of culture. But the real essence of his teaching lies in the conception of the Universal Brotherhood of mankind.

For Tolstoi, *Life* means the striving of man after well being, after happiness, a happiness only to be attained, as we have seen, through the fulfilment of the commands of Jesus. Of these commands the deepest meaning is: true life, therefore also true happiness, consists—not in the preservation of one's personality, but—in absorption into the All, into God and Humanity. Since God is Reason, the Christian teaching may be formulated thus: subordinate thy personal life to reason, which demands of thee unconditional love for all beings.¹

The personal life, that which recognises and wills only one's own "I," is the animal life; the life of reason is the human, the existence proper to man according to his nature as man. The crowning maxim of Stoic ethics: live according to nature, according to thy *human* nature, expresses the same thing. The teachings of the wisest lawgivers: the Brahmans, Gautama Buddha, Confucius, Lao-Tze, Moses, all contain the same explanation of life, make the same demand upon the man. For, from the remotest times onwards, Humanity has ever been conscious of the torturing inner contradiction, wherein all who seek after personal well-being find themselves. As, unfortunately, there is no other solution of this contradiction except to transfer the centre of attraction of one's existence² *from* the personality, which can never be saved from destruction, *to* the everlasting All, it is intelligible that all the sages of the past, and with them also the greatest thinkers of later

¹ Absolutely the same doctrine as that taught by Buddha and all other Initiates, Plato included. A fact recognised by Tolstoi, though not given its due significance by him.

² Where thy treasure is, there will thy heart be also.

centuries, have established doctrines and moral laws identical in their general meaning because they saw more clearly than other men both this contradiction and its solution.

It is not difficult to see wherein consists the basic contradiction of personal life. That which for man is the most important, that alone which he desires, that which—as it seems to him—alone really *lives*, namely his personality, is destroyed, because a skeleton, decays, does *not* remain “himself”; while that which he does *not* desire, which has no value for him, the life and welfare of which he does *not* feel, the whole outside world of struggling beings, that proves itself to be that which endures, which truly lives.

With the awakening of the reasoning consciousness, which must occur sooner or later in every man, he becomes conscious of the gulf between the animal and the human life; he realises this more and more fully, till at last—on the highest plane of consciousness—the fundamental contradiction of life is recognised as only an *apparent* contradiction, pertaining solely to the sphere of animal existence, and the meaning of life, after which the personal man seeks in vain, is at last discovered. It is not discovered by logical deduction, but intuitively. The spiritually awakened or regenerated man suddenly finds himself transported into the eternal, timeless condition of the life of pure “Reason,”³ in which can be no more illusions, contradictions, riddles. . . . The life of reason is, as the original and only true life, also the *normal* life of man: and man as such can only be called “living” in so far as he subdues the animal in him under the law of Reason; precisely as the animal only *really lives* when it obeys, not only the laws of the matter which composes it, but also the higher law of organic life. . . . When once it has been recognised that, in specifically human life, the primacy naturally belongs not to the personality, but to the Reason, there is nothing super-human in following the *natural* law of human life and both regarding and using as a *tool* what *is* a mere tool of the true life—the personality. . . . But it may be asked: Why then do we have a personality if we are to renounce it, deny it? In order that the personality, like any tool, may serve *merely* as a means to an end—other answer there is none. The personality is nothing

³ Meaning Plato’s “Noetic Life.”

but the “spade,” that is given to the reasoning being to be dug with, to be blunted in that digging and then sharpened again, to be used up, but not to be cleaned and stored away. To *use* a tool as a tool is not to *deny* it, but simply to make it serve its proper purpose, *i.e.*, Reason.

This is Tolstoi’s philosophy of life, identical in its basis with that of Theosophy. But lacking the universality of the latter, leaning too exclusively upon the corrupted and fragmentary dicta of but one Teacher of Wisdom, Tolstoi’s philosophy fails to guide him in practice and, as a study of his work shows, lands him eventually in self-contradiction. This self-contradiction, however, being but of the surface, of the physical plane only, is of relatively small importance, contrasted with the real escape he has made beyond the delusions in which most of us live.

Want of space renders it impossible to follow out into further detail the comparison between Tolstoi’s views and those of Theosophy. Every reader of *Lucifer* can readily do so for himself, and we will only add that Dr. Von Koeber’s essay, which has supplied the material for the above sketch, and of which it is mainly a summary, is worthy the careful study of every one who can read German. Of the Appendix, which Dr. Hübbe Schleiden has tacked on thereto, it must be said to show a want of appreciation and understanding of the true spirit and meaning of Tolstoi’s thought and action, which seems to indicate the same misconception of the nature of *real* “mysticism,” that may be noticed in the same writer’s other essays.

Lucifer, September, 1890

DIAGNOSES AND PALLIATIVES

“That the world is in such bad condition morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanation of the subject, of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago: they are as far from the solution as they ever were. . . .”

(From an *Unpublished Letter*, well known to Theosophists.)

ONE need not belong to the Theosophical Society to be forcibly struck with the correctness of the above remarks. The accepted creeds of the civilized nations have lost their restraining influence on almost every class of society; nor have they ever had any other restraint save that of physical fear: the dread of theocratic thumb-screws, and hell-tortures. The noble love of virtue, for virtue’s own sake, of which some ancient Pagan nations were such prominent exemplars has never blossomed in the Christian heart at large, nor have any of the numerous post-Christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been *worse* than it is now—not even, we believe, during the period of Roman decadence. Indeed, if our greatest masters in human nature and the best writers of Europe, such acute psychologists—true vivisectioners of moral man—as Count Tolstoi in Russia, Zola in France, and as Thackeray and Dickens in England before them, have not exaggerated facts—and against such an optimistic view we have the records of the criminal and divorce courts in addition to Mrs. Grundy’s private sessions “with closed doors”—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to Pagans—and every vice and crime fathered upon the latter will find its modern imitator in the archives of the European tribunals.

Yea, “gentle reader,” we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchres; of strewing with fresh and blooming roses the outside walls of our dwellings, to hide the better the contents thereof, the dead men’s bones and all uncleanness, and making them, “indeed, appear beautiful without.” What matters it that the “cup and platter” of our heart remain unclean if they “outwardly appear righteous unto men”? To achieve this object, we have become past-masters in the art of blowing trumpets before us, that we “may have glory of men.” The fact, in truth, that we deceive thereby neither neighbor nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbors, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to his congregation: “Do as I bid you, but do not do *as I do*.”

Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic moral value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their contemporaries and the classes of Society they have observed or been living in. And what now do these writers say of our Age, and how are they themselves treated?

Zola’s works are finally exiled in their English translations; and though we have not much to say against the ostracism to which his *Nana* and *La Terre* have been subjected, his last—*La Bête Humaine*—might have been read in English with some profit. With “Jack the Ripper” in the near past, and the hypnotic rage in the present, this fine psychological study of the modern male neurotic and “hysteric,” might have done good work by way of suggestion. It appears, however, that prudish England is determined to ignore the truth and will never allow a diagnosis of the true state of its

diseased morals to be made—not by a foreign writer at all events. First, then, have departed Zola's works, forcibly exiled. At this many applauded, as such fictions, though vividly pointing out some of the most hidden ulcers in social life, were told really too cynically and too indecently to do much good. But now comes the turn of Count Lev Tolstoi. His last work, if not yet exiled from the bookstalls, is being rabidly denounced by the English and American press. In the words of "Kate Field's Washington" why? Does "The Kreutzer Sonata" defy Christianity? No. Does it advocate lax morals? No. Does it make the reader in love with that "intelligent beast" Pozdnisheff? On the contrary. . . . Why then is the *Kreutzer Sonata* so abused? The answer comes: "because Tolstoi has told the truth," not as averred "very brutally," but very frankly, and "about a very brutal condition of things" certainly; and we, of the 19th century, have always preferred to keep our social skeletons securely locked in our closets and hidden far away from sight. We dare not deny the terribly realistic truths vomited upon the immorality of the day and modern society of Pozdnisheff; but—we may call the creator of Pozdnisheff names. Did he not indeed dare to present a mirror to modern Society in which it sees its own ugly face? Withal, he offers no possible cure for our social sores. Hence, with eyes lifted heavenward and foaming mouths, his critics maintain that, all its characteristic realism notwithstanding, the "*Kreutzer Sonata* is a prurient book, like to effect more harm than good, *portraying vividly the great immorality of life*, and offering no possible remedy for it" (*Vanity Fair*). Worse still. "It is simply *repulsive*. It is daring beyond measure and without excuse; . . . the work of a mind . . . not only morbid, but . . . far gone in disease through unwholesome reflection" (*New York Herald*).

Thus the author of "Anna Karenina" and of the "Death of Ivan Ilyitch," the greatest psychologist of this century, stands accused of *ignoring* "human nature" by one critic, of being "the most conspicuous case out of Bedlam," and by another (*Scot's Observer*) called "the *ex-great* artist." "He tilts," we are told, "against the strongest human instincts" because forsooth, the author—an orthodox Russian born—tells us that far better no marriage at all than such a desecration of what his church regards as one of the holy Sacraments. But in the opinion of the Protestant *Vanity Fair*, Tol-

stoi is “an extremist,” because “with all its evils, the present marriage system, *taken even as the vile thing for which he gives it us* (italics are ours) is a surely less evil than the monasticism—with its effects—which he preaches.” This shows the ideas of the reviewer on *morality!*

Tolstoi, however, “preaches” nothing of the sort; nor does his Pozdnisheff say so, though the critics misunderstand him from A to Z, as they do also the wise statement that “not that which goeth into the mouth defileth a man; but that which cometh out of the mouth” or a vile man’s heart and imagination. It is not “monasticism” but *the law of continence* as taught by Jesus (and Occultism) in its esoteric meaning—which most Christians are unable to perceive—that he preaches. Nothing can be more moral or more conducive to human happiness and perfectibility than the application of this law. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, *i.e.*, for eighteen or twenty months, the savage squaw *is sacred to her husband*; the civilised and semi-civilised man alone breaking this beneficent law. Therefore, speaking of the *immorality* of marriage relations as at present practised, and of unions performed on commercial bases, or, what is worse, on mere sensual love, Pozdnisheff elaborates the idea by uttering the greatest and the holiest truths, namely, that:

“For morality to exist between men and women in their daily life, *they must make perfect chastity their law.*¹ In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice.*

A good proof that it is not “monasticism” and *utter celibacy* which are preached, but only *continence*, is found on page 84 where the fellow-traveller of Pozdnisheff is made to remark that the result of the theory of the latter would be “that a man would have to keep away from his wife except once every year or two.” Then again there is this sentence:—

“I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire

¹ All the italics throughout the article are ours.

did not refer only to the wives of others, but especially and above all to one's own wife."

"Monastics" have no wives, nor do they get married if they would remain chaste on the physical plane. Tolstoi, however, seems to have answered in anticipation of British criticism and objections on these lines, by making the hero of his "grimy and revolting book" (*Scot's Observer*) say:—

"Think what a perversity of ideas there must be, when the happiest, the freest condition of the human being, that of (*mental*) chastity, is looked upon as something miserable and ridiculous. The highest ideal, the most perfect condition to be attained by woman, that of a pure being, a vestal, a virgin, provokes, in our society, fear and laughter."

Tolstoi might have added—and when moral continence and chastity, mistaken for "monasticism," are pronounced far more evil than "the marriage system *taken even* as the vile thing for which he (Tolstoi) gives it us." Has the virtuous critic of *Vanity Fair* or the *Scot's Observer* never met with a woman who, although the mother of a numerous family, had withal remained all her life mentally and morally a pure virgin, or with a *vestal* (in vulgar talk, a *spinster*) who although physically undefiled, yet surpassed in *mental*, unnatural depravity the lowest of the fallen women? If he has not—we have.

We maintain that to call "Kreutzer Sonata" *pointless*, and "a vain book," is to miss most egregiously the noblest as well as the most important points in it. It is nothing less than wilful blindness, or what is still worse—that moral cowardice which will sanction every growing immorality rather than allow its mention, let alone its discussion, in public. It is on such fruitful soil that our moral leprosy thrives and prospers instead of being checked by timely palliatives. It is blindness to one of her greatest social evils of this kind that led France to issue her unrighteous law, prohibiting the so-called "search of paternity." And is it not again the ferocious selfishness of the male, in which species legislators are of course included, which is responsible for the many iniquitous laws with which the country of old disgraced itself? *e.g.*, the right of every brute of a husband to sell his wife in a market-place with a rope around her neck; the right of every beggar-husband over his rich wife's fortune, rights now happily abrogated. But does not law protect man to this day, granting him means for legal impunity

in almost all his dealings with woman?

Has it never occurred to any grave judge or critic either—any more than to Pozdnisheff—“that *immorality does not consist in physical acts alone but on the contrary, in liberating one’s self from all moral obligations, which such acts impose*”? (*Kreutzer Sonata*, p. 32.) And as a direct result of such legal “*liberation from any moral obligations,*” we have the present marriage system in every civilized nation, viz., men “steeped in corruption” seeking “at the same time for a virgin whose purity might be worthy” of them (p. 39); men, out of a thousand of whom “hardly one could be found who has not been married before at least a dozen times” (p.41)!

Aye, gentlemen of the press, and humble slaves to public opinion, too many terrible, vital truths, to be sure, are uttered by Pozdnisheff to make the “*Kreutzer Sonata*” ever palatable to you. The male portion of mankind—book reviewers as others—does not like to have a too faithful mirror presented to it. It does not like to see itself *as it is*, but only as it would like to make itself *appear*. Had the book been directed against your slave and creature— woman, Tolstoi’s popularity would have, no doubt, increased proportionately. But for almost the first time in literature, a work shows *male kind* collectively in all the artificial ugliness of the final fruits of civilization, which make every vicious man believe himself, like Pozdnisheff, “a thoroughly moral man.” And it points out as plainly that female dissimulation, worldliness and vice, are but the handiwork of generations of men, whose brutal sensuality and selfishness have led woman to seek reprisals. Hear the fine and truthful description of most Society men:—

“Women know well enough that the most noble, the most poetic love is inspired, not by moral qualities, but by physical intimacy. . . . Ask an experienced coquette . . . which she would prefer, to be convicted in the presence of the man she wishes to subjugate, of falsehood, perversity, and cruelty, or to appear before him in a dress ill-made. . . . She would choose the first alternative. She knows very well that we only lie when we speak of our lofty sentiments; that what we are seeking is the woman herself, and that for that we are ready to forgive all her ignominies, while we would not forgive her a costume badly

cut. . . . Hence those abominable jerseys, those artificial protrusions behind, those naked arms, shoulders and bosoms.”

Create no demand and there will be no supply. But such demand being established by men, it

“Explains this extraordinary phenomenon: that on the one hand woman is reduced to the lowest degree of humiliation, while on the other she reigns above everything. . . . ‘Ah, you wish us to be merely objects of pleasure? Very well, by that very means we will bend you beneath our yoke,’ say the women” who “like absolute queens, keep as prisoners of war and at hard labor nine-tenths of the human race; and all because they have been humiliated, because they have been deprived of the rights enjoyed by man. They avenge themselves on our voluptuousness, they catch us in their nets” Why? Because “the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head . . . we cannot wake up to the truth”

The most terrible accusation, however, is an implied parallel between two classes of women. Pozdnisheff denies that the ladies in good society live with any other aims than those of fallen women, and reasons in this wise:

“If human beings differ from one another by their internal life, that ought to show itself externally; and externally, also, they will be different. Now compare women of the most unhappy, the most despised class, with women of the highest society; you see the same dresses, the same manners, the same perfumes, the same passion for jewelry, for brilliant and costly objects; the same amusements, the same dances, music, and songs. The former attract by all possible means; the latter do the same. There is no difference, none whatever.”

And would you know why? It is an old truism, a fact pointed out by Ouida, as by twenty other novelists. Because the husbands of the “ladies in good Society”—we speak only of the fashionable majority, of course—would most likely gradually desert their legitimate wives were these to offer them too strong a contrast with the *demi-mondaines* whom they all adore. For certain men who for long years have constantly enjoyed the intoxicating atmosphere of certain places of amusement, the late suppers in *cabinets particuliers* in the company of enamelled females artificial from top to foot, the correct demeanor of *a lady*, presiding over their dinner table, with her cheeks paintless, her hair, complexion and eyes as

nature made them—becomes very soon *a bore*. A legitimate wife who imitates in dress, and mimicks the *desinvolture* of her husband's mistress has perhaps been driven at the beginning to effect such a change out of sheer despair, as the only means of preserving some of her husband's affection, once she is unable to have it undivided. Here, again, the abnormal fact of enamelled, straw-haired, painted and almost undressed wives and girls in good Society, are the handiwork of men—of fathers, husbands, brothers. Had the *animal* demands of the latter never created that class which Baudelaire calls so poetically *les fleurs du mal*, and who end by destroying every household and family whose male members have once fallen a victim to their hypnotism—no wife and mother, still less a daughter or a sister, would have ever thought of emulating the modern *hetaira*. But now they have. The act of despair of the first wife abandoned for a *demi-mondaine* has borne its fruit. Other wives have followed suit, then the transformation has gradually become a fashion, a necessity. How true then these remarks:

“The absence of women's rights does not consist in being deprived of the right of voting, or of administering law; but in the fact that with regard to matters of affection she is not the equal of man, that *she has not the right to choose instead of being chosen*. That would be quite abnormal, you think. Then let men also be without their rights. . . . At bottom her slavery lies in the fact of her being regarded as a source of enjoyment. You excite her, you give her all kinds of rights equal to those of man:² but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood. . . . She is always the slave, humiliated and corrupted, and man remains still her pleasure-seeking master. Yes, to abolish slavery, it is first of all necessary that public opinion should admit that it is shameful to profit by the labor of one's neighbor; and to emancipate woman it is necessary that public opinion should admit that it is shameful to regard her as an instrument of pleasure.”

Such is *man*, who is shewn in all the hideous nakedness of his selfish nature, almost beneath the “animals” which “would seem to know that their descendants continue the species, and they accordingly follow a certain law.” But “*man* alone does not, and will not, know. . . . The lord of creation—man; who, in the name of his love, kills one half of the human race! Of woman, who ought to be

² This, only in “semi” civilised Russia, if you please. In England she has not even the privilege of voting yet.

his helpmate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy."

And now it is made abundantly clear, why the author of the *Kreutzer Sonata* has suddenly become in the eyes of all *men*—"the most conspicuous case out of Bedlam." Count Tolstoi who alone has dared to speak the truth in proclaiming the whole relation of the sexes to each other *as at present*, "a gross and vile abomination," and who thus interferes with "man's pleasures"—must, of course, expect to be proclaimed a madman. He preaches "Christian virtue," and what men want now is *vice*, such as the old Romans themselves have never dreamed of. "Stone him to death" —gentlemen of the press. What you would like, no doubt, to see practically elaborated and preached from every house-top, is such articles as Mr. Grant Allen's "The Girl of the Future." Fortunately, for that author's admirers, the editor of the *Universal Review* has laid for once aside "that exquisite tact and that rare refinement of feeling which distinguishes him from all his fellows" (if we have to believe the editor of the *Scot's Observer*). Otherwise he would have never published such an uncalled-for insult to every woman, whether wife or mother. Having done with Tolstoi's diagnosis we may now turn to Grant Allen's *palliative*.

But even Mr. Quilter hastens while publishing this *scientific* effusion, to avoid identifying himself with the opinions expressed in it. So much more the pity, that it has seen the light of publicity at all. Such as it is, however, it is an essay on the "problem of Paternity and Maternity" rather than that of sex; a highly philanthropic paper which substitutes "the vastly more important and essential point of view of the soundness and efficiency of the children to be begotten" to that "of the personal convenience of two adults involved" in the question of marriage. To call this problem of the age the "Sex Problem" is one error; the "Marriage Problem," another, though "most people call it so with illogical glibness." Therefore to avoid the latter Mr. Grant Allen "would call it rather the Child Problem, or if we want to be very Greek, out of respect to Girton, the Problem of Pædopoetics."

After this fling at Girton, he has one at Lord Campbell's Act,

prohibiting certain too *décolleté* questions from being discussed in public: after which the author has a third one, at women in general. In fact his opinion of the weaker sex is far worse than that of Pozdnisheff in the *Kreutzer Sonata*, as he denies them even the average intellect of man. For what he wants is “the opinions of men who have thought much upon these subjects and the *opinions of women (if any) who have thought a little.*” The author’s chief concern being “the moulding of the future British nationality,” and his chief quarrel with the higher education of women, “the broken-down product of the Oxford local examination system,” he has a fourth and fifth fling, as vicious as the rest, at “Mr. Podsnap and Mrs. Grundy” for their *pruderie*, and at the “university” ladies. What, then, he queries:

. . . “Rather than run the risk of suffusing for one moment the sensitive cheek of the young person, we must allow the process of peopling the world hap-hazard with hereditary idiots, hereditary drunkards, hereditary consumptives, hereditary madmen, hereditary weaklings, hereditary paupers to go on unchecked, in its existing casual and uncriticized fashion, for ever and ever. Let cancer beget cancer, and crime beget crime: but never for one moment suggest to the pure mind of our blushing English maiden that she has any duty at all to perform in life in her capacity as a woman, save that of gratifying a romantic and sentimental attachment to the first black moustache or the first Vandyke beard she may happen to fall in with.” . . .

Such weakness for *one* “black moustache” will never do. The author has a “nobler,” a “higher” calling for the “blushing English maiden,” to wit, to keep herself in readiness to become a happy and proud mother *for the good of the State*, by several “black” and fair moustaches, in sequence, as we shall see, if only handsome and healthy. Thence his quarrel with the “higher education” which debilitates woman. For—

. . . “the question is, will our existing system provide us with mothers capable of producing sound and healthy children, in mind and body, or will it not? If it doesn’t, then inevitably and infallibly it will go to the wall. Not all the Mona Cairds and Olive Schreiners that ever lisped Greek can fight against the force of natural selection. Survival of the fittest is stronger than Miss Buss, and Miss Pipe, and Miss Helen Gladstone, and the staff of the Girls’ Public Day School Company, Limited, all put together. The race that lets its women fail in their maternal functions will sink to the nethermost abyss of limbo, though

all its girls rejoice in logarithms, smoke Russian cigarettes, and act Æschylean tragedies in most æsthetic and archaic chitons. The race that keeps up the efficiency of its nursing mothers will win in the long run, though none of its girls can read a line of Lucian or boast anything better than equally-developed and well-balanced minds and bodies.”

Having done with his *entrée en matière*, he shows us forthwith whither he is driving, though he pretends to be able to say very little in that article; only “to approach by a lateral avenue one of the minor outworks of the fortress to be stormed.” What this “fortress” is, we will now see and by the “lateral” small “avenue” judge of the magnitude of the whole. Mr. G. Allen, having diagnosed that which for him is the greatest evil of the day, now answers his own question. This is what he proposes for producing sound children out of sound—because *unmarried*—mothers, whom he urges to select for every new babe a fresh and well-chosen father. It is, you see—

... “what Mr. Galton aptly terms ‘eugenics’—that is to say a systematic endeavor towards the betterment of the race by the deliberate selection of the best possible sires, and their union for reproductive purposes with the best possible mothers.” The other “leaves the breeding of the human race entirely to chance, and it results too often in the perpetuation of disease, insanity, hysteria, folly, and every other conceivable form of weakness or vice in mind and body. Indeed, to see how foolish is our practice in the reproduction of the human race, we have only to contrast it with the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us.”

“We have a fine sire of its kind, be it stallion, bull, or bloodhound, and we wish to perpetuate his best and most useful qualities in appropriate offspring. What do we do with him? Do we tie him up for life with a single dam, and rest content with such foals, or calves, or puppies as chance may send us? Not a bit of it. We are not so silly. We try him freely all round a whole large field of choice, and endeavor by crossing his own good qualities with the good qualities of various accredited mares or heifers to produce strains of diverse and well-mixed value, some of which will prove in the end more important than others. In this way we get the advantage of different mixtures of blood, and don’t throw away all the fine characteristics of our sire upon a single set of characteristics in a single dam, which may or may not prove in the end the

best and fullest complement of his particular nature.”

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests “different mixtures of blood.” We abandon him willingly his “sires,” as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilization. They have even succeeded, while tying up their “dam” to a single “sire” under the threat of law and social ostracism, to secure for themselves full privileges from that law and Mrs. Grundy and have as great a choice of “dams” for each single “sire,” as their means would permit them. But we protest against the same offer to women to become *volens volens* “accredited mares and heifers.” Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Mr. Allen the “freedom” he longs for, “for such variety of experimentation,” without which, he says it is quite “impossible to turn out the best results in the end *for humanity*.” *Animal* humanity would be more correct, though he explains that it is “not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest and *morally noblest citizens*.” We wonder the author does not add to these laudatory epithets, two more, viz., “the most respectful sons,” and men “proudest of their virtuous mothers.” The latter are not qualified by Mr. Grant Allen, because, perchance, he was anticipated on this point by the “Lord God” of Hosea (i. 2) who specializes the class from which the prophet is commanded to take a wife unto himself.

In a magazine whose editor has just been upholding the sacredness of marriage before the face of the author of the *Kreutzer Sonata*, by preceding the “Confession” of Count Tolstoi with an eulogy on Miss Tennant, “the Bride of the Season”—the insertion of “The Girl of the Future” is a direct slap in the face of that marriage. Moreover, Mr. G. Allen’s idea is not new. It is as old as Plato, and as modern as Auguste Comte and the “Oneida

Community” in the United States of America. And, as neither the Greek philosopher nor the French Positivist have approached the author in his unblushing and cynical *naturalism*—neither in the Vth Book of the *Republic*, nor “the Woman of the Future” in the *Catechism of the Religion of Positivism*—we come to the following conclusion. As the name of Comte’s “Woman of the Future” is the prototype of Mr. G. Allen’s “Girl of the Future,” so the daily rites of the “mystic coupling” performed in the *Oneida*, must have been copied by our author and published, with only an additional peppering of still crasser materialism and naturalism. Plato suggests no more than a method for improving the human race by *the careful elimination of unhealthy and deformed children*, and by coupling the better specimens of both sexes; he contents himself with the “fine characteristics” of a “single sire” and “a single dam,” and would have turned away in horror at the idea of “the advantage of different mixtures of blood.” On the other hand the high-priest of Positivism, suggesting that the woman of the future “should cease to be the *female* of the man,” and “submitting to artificial fecundation,” thus become “the *Virgin Mother without a husband*,” preaches only a kind of insane mysticism. Not so with Mr. Grant Allen. His noble ideal for woman is to make of her a regular *brood-mare*. He prompts her to follow out

. . . “*the divine impulse of the moment, which is the voice of Nature within us, prompting us there and then (but not for a lifetime) to union with a predestined and appropriate complement of our being,*” and adds: “If there is anything sacred and divine in man surely it is the internal impetus which tells him at once, among a thousand of his kind, that this particular woman, and no other, is now and here the one best fitted to become with him the parent of a suitable offspring. If sexual selection among us (*men* only, if you please), is more discriminative, more specialized, more capricious, and more dainty than in any other species, is not that the very mark of our higher development, and does it not suggest to us that Nature herself, on these special occasions, is choosing for us anatomically the help most meet for us in our reproductive functions?”

But why “divine”? And if so, why only *in man* when the stallion, the hog and the dog all share this “divine impulse” with him? In the author’s view “such an occasional variation modifying and *heightening the general moral standard*” is ennobling; in

our theosophical opinion, such casual union on momentary impulse is *essentially bestial*. It is no longer love but *lust*, leaving out of account every higher feeling and quality. By the way, how would Mr. Grant Allen like such a “divine impulse” in his mother, wife, sister or daughter? Finally, his arguments about “sexual selection” being “more capricious and dainty in man than in any other species of animal,” are pitiable. Instead of proving this “selection” “sacred and divine” he simply shows that *civilized man has descended lower than any brute* after all these long generations of unbridled immorality. The next thing we may be told is, that epicureanism and gluttony are “divine impulses,” and we shall be invited to see in Messalina the highest exemplar of a virtuous Roman matron.

This new “Catechism of Sexual Ethics”—shall we call it?—ends with the following eloquent appeal to the “Girl of the Future” to become the brood mares of cultured society stallions:—

“This ideal of motherhood, I believe, under such conditions would soon crystallize into a religious duty. The free and educated woman, herself most often sound, sane, and handsome, would feel it incumbent upon her, if she brought forth children for the State at all, to bring them forth in her own image, and by union with a sympathetic and appropriate father. *Instead of yielding up her freedom irrevocably to any one man, she would jealously guard it as in trust for the community, and would use her maternity as a precious gift to be sparingly employed for public purposes, though always in accordance with instinctive promptings, to the best advantage of the future offspring. . . . If conscious of possessing valuable and desirable maternal qualities, she would employ them to the best advantage for the State and for her own offspring, by freely commingling them in various directions with the noblest paternal qualities of the men who most attracted her higher nature.* And surely a woman who had reached *such an elevated ideal of the duties of sex as that* would feel she was acting far more right in becoming the mother of a child by this splendid athlete, by that profound thinker, by that nobly-moulded Adonis, by that high-souled poet, than in tying herself down for life to this rich old dotard, to that feeble young lord, to this gouty invalid, to that wretched drunkard, to become the mother of a long family of scrofulous idiots.”

And now gentlemen of the Press, severe critics of Tolstoi’s “immoral” *Sonata*, stern moralists who shudder at Zola’s “filthy

realism,” what say you to this production of one of your own national prophets, who has evidently found honor in his own country? Such naturalistic articles as “The Girls of the Future,” published in the hugest and reddest *Review* on the globe, are, methinks, more dangerous for the public morals than all the Tolstoi-Zola *fictions* put together. In it we see the outcome of materialistic science, which looking on man only as a more highly developed animal, treats therefore its female portion on its own animalistic principles. Steeped over the ears in dense matter and in the full conviction that mankind, along with its first cousins the monkeys, is directly descended of an ape father, and a baboon mother of a now extinct species, Mr. Grant Allen must, of course, fail to see the fallacy of his own reasoning. *E.g.*, if it is an “honor for any woman to have been loved by Shelley. . . . and to have brought into the world a son by a Newton,” and another “by a Goethe,” why should not the young ladies who resort to Regent Street at the small hours of night and who are soaked through and through with such “honors,” why should not they, we ask, receive public recognition and a vote of thanks from the Nation? City squares ought to be adorned with their statues, and Phryne set up hereafter as an illustrious example to Hypatia.

No more cutting insult could be offered to the decent women and respectable girls of England. We wonder how the ladies interested in the Social problems of the day will like Mr. Grant Allen’s article!

H.P.B.

Lucifer, July, 1890

THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY

AT or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales, of fraudulent pretences and most absurd claims*, being, in the opinion of the average man of science, unworthy of serious attention. They “never existed before the Christian era,” it was said; “they were all written with the triple object of speculation, deceit and pious fraud”; they were all, the best of them, silly *apocrypha*. In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false* Hermes, a *false* Orpheus, a *false* Zoroaster, of *false* Oracles, *false* Sibyls, and a thrice *false* Mesmer and his absurd “fluids,” was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge,¹ or the Academy of France, was denounced in those days as “unscientific” and “ridiculously absurd.” This tendency has survived to the present day.

One feels dwarfed and humbled in reading what the great modern “Destroyer” of every religious belief, past, present and future—M. Renan—has to say of poor humanity and its powers of discernment. “Mankind,” he believes, “has but a very narrow mind; and the number of men capable of seizing acutely (*fine-*

¹ We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvil about “witches.” The soul seems restless and indignant, as on that day, May the 5th, 1678, when the Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. “Our new inspired saints,” the soul is heard to mutter, “sworn advocates of the witches, who . . . against all sense and reason . . . will have even no Samuel in the scene but a confederate knave . . . these inblown buffoons, puffed up with . . . ignorance, vanity and stupid infidelity.” (See *Letters to Glanvil*, quoted in *Isis Unveiled* I, p. 206.)

ment) the true analogy of things is quite imperceptible" (*Études Religieuses*). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they may lead him" (*Études Historiques*),² one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of the famous Academician, who declares that "tout parti pris à priori doit être banni de la science," there remains little to fear. Unfortunately M. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history," since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth*. It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of a myth*," and such is the criterium adopted tacitly by every modern critic. But what is a myth—*μῦθος*—to begin with? Are we not told distinctly by the ancient classics that *mythus* is equivalent to the word *tradition*? Was not its Latin equivalent the term *fabula*, a fable, a synonym with the Romans of that which was *told*, as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of criticism and despotic rulers as M. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was simply a mythical personification of the Epopee,³ by another that Hippocrates, son of Esculapius "*could only be a chimera*," that the Asclepiadæ—their seven hundred years of duration notwithstanding—might after all prove simply *a fiction*; that the city of Troy—Dr. Schliemann notwithstanding—"existed *only* on the maps," etc., etc. Why should we not be invited after this to regard

² *Mémoire* read at the Académie des Inscriptions et des Belles Lettres, 1859.

³ See Alfred Maury's *Grèce*. Vol. I, p. 248, and the speculations of Holymann.

every hitherto historical character in days of old as a myth? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brâhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as De Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one's opponent. Creuzer, greatest of the symbologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit, "Decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients, a doctrine without which it is absolutely impossible to explain to oneself anything with regard to the mysteries."⁴

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Aryan Brâhmans in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldeans and *Caldees*)—at the head of the arts and sciences, of astronomers and seers, confabulating with the "stars," and "receiving instructions from the brilliant sons of Ilu" (the *concealed* deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies* shine in the starry heavens, and they were the interpreters of their wills. But is this Astrolatry or Sabeanism? Have they worshipped *the stars we see*, or is it the modern (following in this the mediæval) Roman Catholics, who, guilty of the same worship *to the letter*, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabeans (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity

⁴ Creuzer's *Introduction des Mysteres*, Vol. III, p. 456.

from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give every one his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier writings (see *Isis Unveiled*, Vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines: “The thought of the present day commentator and critic as to the ancient learning is limited to and runs round the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake.”

When we find such works as the *Rivers of Life* and *Phallicism* appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the “rhombs of Hecate” and the “wheels of Lucifer,”⁵ daily exhumed on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees, who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsis are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the “Magical and Philosophical Precepts” of Zoroaster, the following is found:

Direct not thy mind to the vast measures of the earth;
 For the plant of truth is not upon ground.
 Nor measure the measures of the sun, collecting rules,
 For he is carried by the eternal will of the Father, not for your sake.
 Dismiss the impetuous course of the moon;

⁵ De Mirville's *Pneumatologie*, “Religion des Demons.”

For she runs always by the work of necessity.
The progression of the stars was not generated for your sake.⁶

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

The wide aërial flight of birds is not true,
Nor the dissections of the entrails of victims; they are all mere toys,
if you would open the sacred paradise of piety,
Where virtue, wisdom, and equity are assembled.

Surely it is not those who warn people against “mercenary fraud” who can be accused of it; as said elsewhere: “If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools.” The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer’s phenomena but to proclaim them charlatanry and clever knavery, both “heathen philosophy” and mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice, that:

The difference is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or some discolour’d through our passion shown,
Or fancy’s beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.

⁶ Psellus, 4. See Cory’s *Ancient Fragments*, p. 269, 2nd. Ed.

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the titles of works by Mercury Trismegistus, Berosus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,⁷ and he testifies to the existence of thirty thousand additional volumes of the Books of Thoth, placed in the library of the tomb of Osymandiasus, over the entrance of which were inscribed the words, "A Cure for the Soul."

⁷The forty-two Sacred Books of the Egyptians, mentioned by Clement of Alexandria, as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes twelve hundred, and Manetho thirty-six thousand, of such Books to Hermes. But the testimony of Iamblichus, as a Neo-Platonist and theurgist, is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage," with whom "none of the later native historians can be compared" (see *Egypte*, i. p. 97), suddenly became a Pseudo-Manetho, as soon as the ideas propounded by him clashed with the scientific prejudices against Magic and the Occult knowledge claimed by the ancient priests. However, none of the archaeologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and truthfulness, corroborated as they are by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the Fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they must have extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years" (*Egypte*, i. p. 15).

Since then, as everyone knows, entire texts out of the “apocryphal” works of the “false” Pymander, and the no less “false” Asclepiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior, publicly declared, notwithstanding many biased judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes*:

Truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of the Egypt of the hoariest antiquity, and are only the faithful copies of what is found in those books.

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. “These inscriptions,” says Champollion, “are only the faithful echo and expression of the most ancient verities.”⁸

Since this was written by him some of the *apocryphal* verses by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally, Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed, in their turn, to the testimony of Æschylus, as showing “prescience in at least one of the Sibyls of old,” says De Mirville.⁹

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works—*Enoch* included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those texts, studied and held in universal veneration at one time, copied and tran-

⁸ *Egypte*. 143.

⁹ *Pneumatologie*. vi. Section 2, “Prometheus.”

scribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on *Magic and Occultism*, pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

However, every art and science, whatever its intrinsic merit, must have had a discoverer, and subsequently proficient in it to teach it to others. What is the origin of Occultism? Who are its most renowned professors? and what is known of these, whether in history or legend? We find Clemens Alexandrinus, one of the most learned and intelligent of the early Church Fathers, putting these same questions and answering them. "If," correctly argues that ex-pupil of the Neo-Platonic school and its philosophers, "if there is a science, there must necessarily be a professor of it." And he goes on to say that Cleanthes had Zeno to teach him; Theophrastus, Aristotle; Metrodorus, Epicurus; Plato, Socrates, etc.; and that when he looked further back to Pythagoras, Pherecydes and Thales, he had still to search and enquire who were their master and masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, he says, in order to learn who it was *they* all had for their masters. And when he should have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he would reiterate once more his questioning, and ask him (Adam, no doubt) "who had been *his* professor?" Surely, argues Clemens, "his master would turn out no *man* this once," and even when we should have reached as high as the angels, the same query would have to be offered to them: "who were *their* [meaning the *divine* and the *fallen* angels] masters and doctors of Sciences?"¹⁰

¹ *Strom.*, i. vi.

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. *Her* professors are well aware who were the Masters of their predecessors in Occult Sciences and Wisdom.

The two Professors are finally traced out by Clement, and they are, as might be expected, God, and His eternal and everlasting enemy and opponent, the Devil; the subject of Clement's enquiry relating to the dual aspect of the Hermetic Philosophy as cause and effect. Admitting the moral beauty and virtues preached in every Occult work he was acquainted with, Clement wants to know the cause of the apparent contradiction between doctrine and practice, good and bad Magic, and he comes to the conclusion that Magic has two origins—*divine* and *diabolical*. He perceives its bifurcation into two channels; hence his inference and deduction.

We perceive it too, without necessarily designating this bifurcation the "*left Path*"; we judge it as it issued from the hands of its founder. Otherwise, judging also by the effects of Clemens' own religion, and the walk in life of certain of its professors since the death of their Master, the Occultists would have a right to come to about the same conclusion, and say that while Christ, the Master of all *true* Christians, was in every way godly, those who resorted to the horrors of the Inquisition, to the extermination and torture of heretics, Jews, and Alchemists, the Protestant Calvin who burned Servetus, and the Catholic and Protestant persecuting successors, down to the whippers and burners of witches in America, must have had for *their* Master the Devil. But Occultists, not believing in the Devil, are precluded from retaliating in this way. Clemens' testimony, however, is valuable in so far as it shows (1) the enormous number of works on Occult Sciences extant in his day; and (2) the extraordinary powers acquired through those sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis* to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Æacus," he says, "obtaining through his powers a marvellous rain; it is Aristæus

who causes the winds to blow, Empedocles quieting the gale, and forcing it to cease,"¹¹ etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth.¹² He is loud in his praise of Hystaspes (or Gushtasp), and of the Sibylline Books and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism or Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydes, and intellectual people could discriminate between them, as they can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is, *potius divinus quam medicus*, "rather a soothsayer than a physician"; and Diogenes Laërtius gives a vast number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Arcadians; finally, he foresees his own wretched end.¹³

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and De Mirville find an unanswerable proof of demonology in the belief of a philosopher in the coëternity of matter with spirit. Says De Mirville:

Pherecydes, postulating in principle the primordiality of Zeus or Ether, and then admitting on the same plane another principle, coëternal and co-working with the first one, which he calls the fifth element, or *Ôgenos*—thus confesses that he gets his powers from Satan . . . for *Ôgenos* is *Hades*, and Hades is—our Christian Hell.

The first statement is "known to every school-boy" without De Mirville going to the trouble of explaining it; as to the de-

¹¹ Therefore Empedocles is called *Κολυβανεμος*—"the dominator of the wind."—*Diogenes*, L. 8. 60.

¹² See *Stroma.*, I, vi. ch. iv.

¹³ *Diogenes*, L. i. I, § 146.

duction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that the Hermetic Books—their wisdom notwithstanding, and this wisdom is fully admitted in Rome—are “the heirloom left by Cain, the accursed, to mankind.” It is “absolutely proven,” says a modern memorialist of “Satan in History,” “that immediately after the flood, Ham and his descendants had propagated anew the ancient teachings of the accursed Cainites and of the submerged Race.” This proves, at any rate, that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, “the evidence of Berosus is there” (*Antiq.* i. 3), and he shows Ham to be identical with the first Zoroaster(!), the famous founder of Bactria (!!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemesenua* or Ham (Cham),¹⁴ the *infamous*,¹⁵ who left the faithful and loyal Noachians, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country’s name *Chemia* (chemistry?), built in his honour a town called *Chemmis*, or the “city of fire.”¹⁶ Ham adored fire, it is said, whence the name *Chammaim*, given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern “chimney” (*cheminée*).¹⁷

This statement is entirely wrong. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time.

¹⁴ The English-speaking people who spell the name of Noah’s disrespectful son “Ham,” have to be reminded that the right spelling is Kham, or Cham.

¹⁵ Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *Jevo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Schemhamphorasch* were not always used for holy purposes by the Kabalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil *Shani*.

¹⁶ Chemmis, the prehistoric city, may or may not have been built by Noah’s son, but it was not *his* name that was given to the town, but that of the mystery goddess *Khæmmu* or *Chæmmis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his “twelve labours” of probation before his final initiation. Her male counterpart is *Khem*; Chemmis or Khemmis (to-day Akhmim) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called this city Panopolis.

¹⁷ *Pneumatologie*, Vol. II, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the “chimney” a witch flying out of it on a broomstick.

Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or *Ham*, but *Khem*, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

As to the means for the propagation of this Magic—the bad, diabolical Magic—tradition points it out to us in certain Runic characters traced on metallic plates [or leaves, *des lames*], which escaped destruction in the deluge.¹⁸ This might have been regarded as legendary had not subsequent discoveries shown it far from being so. Plates were found with other such Runic and Satanic characters traced upon them, and these being exhumed, were recognized [?]. They were covered with queer signs, utterly indecipherable and of undeniable antiquity, to which the Hamites [Sorcerers—with the author] attribute marvellous and terrible powers.¹⁹

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who*, or rather *what*, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis*:

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; “but their parts,” owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), “are sometimes according, and sometimes contrary to (divine) nature.” When those circulations—which Eliphas Lévi calls “currents of the astral light”—in the univer-

¹⁸ How could they escape from the deluge—unless God so willed it?

¹⁹ There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter, on Mogela (the tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand roubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

sal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the “superior natures,” and the divine soul of man is in perfect intelligence with these “inferior” ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.

H.P.B.

Lucifer, June, 1892

A SIGNAL OF DANGER

Initiates are sure to come into the company of the gods.

—SOCRATES in the *Phaedo*

IN the first number of the *Revue Theosophique* in the initial portion of the fine lecture of our brother and colleague, the erudite Correspondent-Secretary of the T.S. *Hermes*, read in the footnote (fn. 2, p. 23):

We designate under the term *Initiate* every seeker in the possession of the elementary principles of the Occult Science. One must beware lest he confuse this term with that of *Adept*, which indicates the highest degree of elevation to which the initiate may attain. We have in Europe many Initiates. I do not think that there exist any adepts as in the Orient.

Foreign to the genius of the French language, not even having at hand a dictionary of etymology, it is impossible for me to say if this double definition is authorized in French except in the terminology of the Free-Masons. But in English, as in the sense that usage has sanctioned among Theosophists and occultists in India, these two terms have a sense absolutely different from the one given by the author. I mean to say that the definition as given by M. Papus to the word *Adept* is the one which applies to the word *Initiate* and *vice-versa*.

I would never have thought of correcting this error—in the eyes of Theosophists at least—if it had not threatened in my opinion to throw into the minds of the subscribers to our *Revue*, a very regrettable confusion in the future.

As I was the first one to employ these two adjectives (*qualificatifs*) in a sense entirely opposed to the meaning lent to them by Masons and M. Papus there would certainly result some *equivocations* (*quiproquos*) which must be avoided at all costs. Let us understand ourselves first if we want to be understood by our readers.

Let us halt at a fixed and invariable definition of the terms which we employ in Theosophy; because otherwise instead of order and clarity, we would only bring a greater confusion into the already existing chaos of the ideas of the profane world.

Not being cognizant of the reasons which caused our wise brother to use said terms in the manner that he uses them, I take to task the “Sons of the Widow” who use the terms in a sense entirely the reverse of the true sense.

Everybody knows that the word “Adept” comes from the Latin *Adeptus*. This term is derived from the two words, *ad* “of” and *Apisci* “to pursue” (Sanskrit *ap*).

An *Adept* would then be a person versed in a certain art or science acquired in one manner or another. It follows that this qualification can be applied as well to an adept in astronomy as to an adept in the art of making pâtés de foies gras (chopped liver); a shoemaker as a perfumer, the one versed in the art of making boots, the other in the art of chemistry—are “adepts.”

As to the term *Initiate*, it is quite another matter. Every *Initiate* must be an adept in occultism; he must become one before being initiated in the Great Mysteries. But every adept is not always an Initiate. It is true that the *Illuminati* used the term *Adeptus* in speaking of themselves, but they did so in a general sense—*e.g.*, in the seventh degree of the order of the Rite of Zimmendorf. Thus were used the terms *Adeptatus*, *Adeptus Coronatus* in the seventh degree of the Swedish rite; and *Adeptus Exemptus* in the seventh degree of the Rosie-Cross. This is an innovation of the Middle Ages. But no real Initiate of The Great (or even the Lesser) Mysteries, is called in the classical works *Adeptus*, but *Initiatus* in Latin, and *Epopte* in Greek. These same *Illuminati* treated as *Initiates* only those of their brothers who were more instructed than the others in the mysteries of their Society. It was only the less instructed among them who had the name *Mystes* and *Adeptes* inasmuch as they were as yet only admitted to the inferior degrees.

Let us pass now to the term “initiate.”

Let us first say that there is a great difference between the verb and the substantive (*substantif*) of this word. A professor initiates his pupil into the first elements of a certain science, a science in which the student may become adept, that is, versed in its specialty. On the other hand, an adept in occultism is first *instructed* in the religious mysteries, after which, if he is lucky enough not to succumb during the terrible trials of initiation, he becomes an INITIATE. The best classical translators invariably render the Greek by this phrase: “Initiated in the Great Mys-

teries”; for this term is synonymous with *Hierophant*, “*he who explains the sacred mysteries.*” *Initiatus* among the Romans was equivalent to the term *Mystagogus* and both were absolutely reserved for the one who in the Temple initiated others into the highest mysteries. He represented, therefore, figuratively, the Universal Creator. None dared pronounce this name before the profane. The place of the “*Initiatus*” was to the Orient, where he was seated, a globe about or suspended from his neck. The Free-Masons tried to imitate the Hierophant-*Initiatus* in the person of their “Venerables” and *Grand Masters* of the Lodges.

But does the cowl make the monk?

It is to be regretted that they did not content themselves with this sole profanation.

The substantive French (and English) “initiation” being derived from the Latin word *initium*, commencement, the Masons with more respect for the dead letter *that kills* than for the spirit which gives life have applied the term “initiate” to all their neophytes or candidates—to the beginners—in all the Masonic degrees—the highest as well as the lowest.

Yet they knew better than anyone that the term *Initiatus* pertained to the 5th and to the highest degree of the order of the Templars; that the title *Initiate in the mysteries* was the 21st degree of the metropolitan chapter in France; in the same manner as that of the *Initiate in the profound mysteries* indicated the 62nd degree of the same chapter. Knowing all this, they nevertheless applied this title, sacred and sanctified by its antiquity, to their simple candidates—the infants (*bambins*), among the “Sons of the Widow.” But because the passion for innovations and modifications of all kinds accomplished for the Masons what an occultist of the Orient regards as a veritable sacrilege, is this a reason for the Theosophists to accept their terminology?

We, disciples of the Masters of the Orient, have naught to do with modern Masonry. The real secrets of symbolical Masonry are lost—as Ragon so well proves. The keystone (*clef de voûte*), the central stone of the arch built by the first royal dynasties of the Initiates—ten times prehistorical—found itself shaken since the abolition of the last mysteries. The work of destruction, or rather of strangling and choking commenced by the Cæsars, was finally achieved in Europe, by the Church Fathers. Imported once more, since, from the sanctuaries of the Far East, the sacred

stone was cracked and finally broken into a thousand pieces.

On whom shall the blame for this crime fall?

Shall it be on the Free-Masons, the Templars especially—persecuted, assassinated and violently divested of their annals and written statutes? Shall it be on the Church, which having appropriated the dogmas and rituals of primitive Masonry, passed them off as its own travestied rites, as the sole TRUTH and resolved to smother the latter?

Be that as it may, it is no longer the Masons who have all of the truth whether we place the blame on Rome or the insect *Shermah*¹ of the famous temple of Solomon which modern Masonry vindicates as base and origin of its order.

For decades of thousands of years the genealogical tree of the sacred science which the peoples possessed in common, was the same—for the temple of this science is ONE and is built on the unshakeable rock of primitive truths. But the Masons of the last two centuries preferred to divorce themselves from it. Once more, and applying this time the practice to the allegory, they have broken the cube which divided itself into twelve parts. They have rejected the real stone for the false, and whatever they did with the first—their *angular stone*—it was certainly not according to the spirit that gives life but *according to the dead letter that kills*.

Is it again the Worm Samis (alias the “insect *Shermah*”) of which the traces on the rejected stone had already led into error the “builders of the Temple” that gnawed the same lines? But this time what was done was done with full knowledge. The builders must have known the total² by heart to judge by the *thirteen* lines or *five* surfaces.

No matter! We faithful disciples of the East prefer to all these stones a stone that has naught to do with all the other mummeries of the Masonic degrees.

We will adhere to the *Eben Shatijah* (having another name in

¹ From a Jewish tradition, the stones that served to build the temple of Solomon (an allegorical symbol taken literally of which an actual edifice was made) were not cut and polished by hand of man but by a worm named *Samis* created by God for this purpose. These stones were miraculously transported on the spot where the temple was to rise and cemented henceforth by the angels who raised the Temple of Solomon. The Masons have introduced the *Worm Samis* in their legendary history and call it the “insect *Shermah*.”

² This total is composed of a *bisected isosceles* triangle—three lines—the side of the *cube* being the base; two squares diagonally bisected having each a perpendicular line toward the center—six lines; two straight lines at right angles; and a diagonally bisected square—two lines; total thirteen lines or five surfaces of the cube.

Sanskrit), the perfect cube which while containing the *delta* or triangle, replaces the name of the Tetragrammaton of the Kabalists, by the symbol of the incommunicable name.

We willingly leave to the Masons their “insect”; while hoping for them that modern symbology which marches at such rapid pace, will never discover the identity of the Worm *Shermah-Samis* with Hiram Abif—which would be embarrassing enough.

However, and upon reflection, the discovery would not be without its useful side and not lacking in great charm. The idea of a worm that would be at the head of the Masonic genealogy and of the Architect of the first temple of the Masons, would also make of this worm the “father Adam” of the Masons, and would only render the “Sons of the Widow” the dearer to the Darwinists. This would re-approach them to modern Science, which only looks for proofs of Nature to fortify the theory of Haeckelian evolution. What would it matter to them, after all, once they have lost the secret of their true origin?

No one need decry this assertion which is a well attested fact. I allow myself to remind Messrs, the Masons who might read this, that as regards *esoteric* Masonry almost all the secrets have disappeared since Elias Ashmole, and his immediate successors. If they seek to contradict us, we will, like Job, tell them, “Thine own mouth condemneth thee, and not I: yea, thine own *books* testify against thee.” (XV, 6).

Our greatest secrets once upon a time were taught in Masonic Lodges, the world over. But their Grand Masters and *Gurus* perished one after the other; and all that remained written in secret manuscripts—like the one of Nicholas Stone, for instance, destroyed in 1720 by some scrupulous brothers—was put to the fire and annihilated between the end of the seventeenth and the beginning of the eighteenth centuries, in England, as well as on the Continent.

Why this destruction?

Certain brothers in England whisper to each other that this destruction was the consequence of a shameful pact entered into by certain Masons and the Church. An aged “brother,” great kabalist, has just died here, whose grandfather, a celebrated Mason, was the intimate friend of Count St. Germain, when the latter was sent, it is said, by Louis XV, to England in 1760, to negotiate peace between the two countries. Count St. Germain left

in the hands of this Mason certain documents concerning the history of Masonry and containing the keys of more than one incomprehensible mystery. He did this under the condition that these documents would become the secret inheritance of all his descendents who became Masons. These papers profited two Masons, the father and the son, the one who just died, and will profit no one else in Europe. Before his death, the precious documents were entrusted to an Oriental (a Hindu) whose mission it was to deliver them to a certain person who would come to fetch them at Amritsa, city of Immortality. It is also secretly said that the celebrated founder of the Lodge of the Trinosophes, J. M. Ragon, was also initiated into many mysteries in Belgium by an Oriental—and there are some who assert that he knew in his youth Count St. Germain. This explains, perhaps, why the author of the “*Tuileur General De La Maçonnerie*,” or *Manual of the Initiate*, asserted that Elias Ashmole was the real founder of modern Masonry. Nobody knew better than Ragon the extent of the loss of Masonic secrets, as he himself well says: “It is of the essence and nature of the Mason to search for the light wherever he thinks he can find it,” announces the *circular* of the Grand Orient of France. “In the meanwhile,” he adds, “the Mason is given the glorious title of Child of Light and is left enveloped in obscurity.” (*Cours Philosophique*, etc., p. 60.)

Thus, if as we think, M. Papus has followed the Masons in his definition of the terms *Adept* and *Initiate*, he was wrong, for one does not turn towards “obscurity” when one is himself in a ray of light. Theosophy has invented naught, said nothing new, only faithfully repeating the lessons of the highest antiquity. The terminology, introduced fifteen years ago in the T.S., is the true one, for in each case its terms are a faithful translation of their Sanskrit equivalents, almost as old as the last human race. This terminology could not be modified, at this hour, without the risk of introducing in Theosophical teachings a chaos as deplorable as it is dangerous for their clarity.

Let us remind ourselves especially of these words so true of Ragon:

Initiation had India for a cradle. She has preceded the civilization of Asia and Greece, and in polishing the spirit and the customs of the peoples, she has served as a base for all the laws, civil, political and religious.

The word *Initiate* is the same as *dwija*, the “twice-born” Brahman. That is to say that initiation was considered as birth into a new life or as Apulius says, “it is the ‘resurrection into a new life’, ‘*novam vitam inibat*’.”

Aside from this, M. Papus’ lecture on the Seal of the Theosophical Society is admirable, and the erudition that he displays is most remarkable. The members of our Fraternity owe him sincere thanks for explanations that are as clear and just as they are interesting.

Revue Theosophique, April, 1889

WAS CAGLIOSTRO A “CHARLATAN”?

To send the injured unredressed away,
How great soe'er the offender, and the wrong'd
Howe'er obscure, is wicked, weak and vile—
Degrades, defiles, and should dethrone a king.

—SMOLLETT

THE mention of Cagliostro's name produces a two-fold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt. People are unable to understand that this “enchanter and magician” (read “Charlatan”) could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him, a brother Mason, say, that (like Prince Bismarck and some Theosophists) “Cagliostro might well be said to be the best abused and most hated man in Europe.” Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about “Giuseppe Balsamo” in his supposed native land; and it was from these copious notes that the author of Faust wrote his play “The Great Kophta.”

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the *imprimatur* of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or— lie incarnate.

The very name of Giuseppe Balsamo, which, when rendered by cabalistic methods, means “He who was sent,” or “The Given,” also “Lord of the Sun,” shows that such was not his real patronymic. As Kenneth R. H. Mackenzie, F.T.S., remarks, toward the end of the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name provided by Occult Fraternities for disciples destined to work in the world. Whosoever then, may have been Cagliostro’s parents, their name was not “Balsamo.” So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, “a great Hermetic Eastern Sage” or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name. But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta—becoming the friend and *protégé* of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. “Is it possible, then,” pertinently asks Mackenzie, “that a man of such engaging manners could have been the lying impostor his enemies endeavoured to prove him?”

The chief cause of his life-troubles was his marriage with Lorenza Feliciani, a tool of the Jesuits; and two minor causes his extreme good nature, and the blind confidence he placed in his friends—some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and *posthumous* reputation; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church. Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the “Good Brotherhood of Castiglione,” as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, “he who is not *with us* is *against us*,” and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even to-day accused of having served the Jesuits as their spy; and this by Masons who ought

to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded *the orders of those whom he served*. But instead of this, what do we see? Cagliostro charged with being the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this “cunning impostor” is tried and condemned—by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to life-long imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds, so that they had to beg their way through Piedmont and Geneva. Kenneth Mackenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. “He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and his appearance as an advocate of revolutionary principles has no basis in fact.” He was simply an Occultist and a Mason, and as such he was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by life-long imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro’s biographies to show that he taught the Eastern doctrine of the “principles” in man, of “God” dwelling in man—as a potentiality *in actu* (the “Higher Self”)—and in every living thing and even atom—as a potentiality *in posse*, and that he served the Masters of a Fraternity he *would not* name because on account of his pledge *he could not*. His letter to the new mystical but rather motley Brotherhood the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the *Loge des Amis Réunis*, based on the principles of Martinism¹ and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and *theosophical* Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the *Royal Masonic Cyclopædia* says on the subject:

On the 15 February 1785 the Lodge of Philalethes in solemn Section, with Lavalette de Langes, royal treasurer; Tassin, the hanker; and Tassin, an officer in the royal service; opened a Fraternal Convention, at Paris . . . Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of Magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers-general, and notably two London names—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may he added M. le Count de Cagliostro, and Mesmer “the inventor” as Thory describes him (*Acta Latomorum*, vol. ii. p. 95), “of the doctrine of magnetism!” Surely such an able set of men to set the world to rights, as France never saw before or since!

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the “Convention” would not adopt the Constitutions of the Egyptian Rite, nor would the *Philalethes* consent to have its archives consigned to the flames, which were his conditions *sine qua non*. It is strange that his answer to that Lodge should be regarded by Brother K. R. H. Mackenzie and other Masons as emanating “from a Jesuit source.” The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:

¹ The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists.

. . . The unknown grand Master of true Masonry has cast his eyes upon the Philaletheans. . . . Touched by the sincere avowal of their desires, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the Unknown Great Master, *to prove to them the existence of one God*—the basis of their faith; *the original dignity of man; his powers and destiny*. . . . It is by deeds and facts, by the testimony of the senses, that they will know GOD, MAN and *the intermediary spiritual beings (principles) existing between them*; of which true Masonry gives the symbols and indicates the real road. Let then, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the Sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith (based on knowledge), not into that of Scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected.

In the Occult phraseology of certain Occultists “Father, Son and Angels” stood for the compound symbol of physical, and astro-Spiritual MAN.² John G. Gichtel (end of XVIIIth cent.), the ardent lover of Boehme, the Seer of whom St. Martin relates that he was *married* “to the heavenly Sophia,” the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their “senses,” “God, man and the *intermediary* Spiritual beings,” that exist between God (*Atma*), and Man (the *Ego*). Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: “We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it *in consequence of a love of forms*. . . Can you elevate yourselves to (*your*) God and the *knowledge of yourselves* by the assistance of a Secretary and a Convocation?” etc.³

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so-called, several

² See the *Three Principles* and the *Seven Forms of Nature* by Boehme and fathom their Occult significance, to assure yourself of this.

³ The statement on the authority of Beswick that Cagliostro was connected with *The Loge des Amis Réunis* under the name of Count Grabionka is not proven. There was a Polish Count of that name at that time in France, a mystic mentioned in Madame de Krüdner’s letters which are with the writer’s family, and one who belonged, as Beswick says, together with Mesmer and Count St. Germain, to the Lodge of the Philalethes. Where are Lavalette de Langes’ Manuscripts and documents left by him after his death to the Philosophic Scottish Rite? Lost?

of which were incorporated by Alexander Dumas in his *Mémoires d'un Médecin*, with those prolific variations of truth and fact which so characterize Dumas *père's* romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian *savant*, Giovanni Sforza, from the private correspondence of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap. This correspondence with Pietro Calandrini, the Great Chancellor of the said Republic, begins from 1784, but the really interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the “celebrated Count di Cagliostro, who has recently arrived with his wife from Trent *viâ* Turin to Rome. People say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani. . . . So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him.” From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2 January, 1790, just a year after Cagliostro’s arrival, it is stated that: “last Sunday secret and extraordinary debates in council took place at the Vatican.” It (the council) consisted of the State Secretary and Antonelli, Pillotta and Campanelli, Monsignor Figgerenti performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe Maurijio. The Count is incarcerated in Fort St. Angelo, the Countess in the Convent of St. Apollonia, and the monk in the prison of Araceli. That monk, who calls himself “Father Swizzero,” is regarded as a confederate of the famous magician. In the

number of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, "The Three Sisters." The object of this work is "to *pulverize* certain three high-born individuals."

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the "three sisters" standing symbolically for the three "Principles" in their duplex symbolism. On the plane of occult chemistry they "pulverize" the triple ingredient used in the process of the transmutation of metals; on the plane of Spirituality they reduce to a state of pulverization the three "lower" *personal* "principles" in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous "wizard" has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th, 1791, he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a Mason and an "Illuminate," an "Enchanter" occupied with unlawful studies; he was also accused of deriding the *holy* Faith, of doing harm to society, of possessing himself by *means unknown* of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the "arch heretic's" documents, diplomas from foreign Courts and Societies, Masonic regalias and *family relics* were solemnly burned by the public hangmen in the *Piazza della Minerva*, before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the *Maçonnerie Egyptienne*, which thus can no longer serve as a witness *in favour* of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending

him by the Cardinal Secretary a *word* instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of St. Leo, and that the whole transaction should be conducted in great secrecy. The monk Swizzero was condemned to ten years' imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.

But what was the Castle of St. Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the “Castle” in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box, after which the jailors pulled him up “with the rapidity of the wind.” On April 23rd, 1792, Giuseppe Balsamo—if so we must call him—ascended *heavenward* in the criminal's box, incarcerated in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th, 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular *stiletto*, as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, and brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luigi Angiolini, a Tuscan diplomat, writes as follows: “At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Cæsar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semironi had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property. The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with the same feelings after his death, and thus keep the thieves at bay. . . .”

But yet—a query! Was Cagliostro dead and buried indeed in 1792, at St. Leo? And if so, why should the custodians at the Castle of St. Angelo, of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and “died”? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

“Why,” asks Bottini, “if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?”

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, “He saved others; himself he cannot save. . . . let him now come down from the cross, and we will believe. . . .”

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

H. P. B.

Lucifer, January, 1890

APOLLONIUS TYANEUS AND SIMON MAGUS

IN the “History of the Christian Religion to the year two hundred,” by Charles B. Waite, A.M., announced and reviewed in the *Banner of Light* (Boston), we find portions of the work relating to the great thaumaturgist of the second century A.D.—Apollonius of Tyana, the rival of whom had never appeared in the Roman Empire.

“The time of which this volume takes special cognizance is divided into six periods, during the second of which, A.D. 80 to A.D. 120, is included the ‘Age of Miracles,’ the history of which will prove of interest to Spiritualists as a means of comparing the manifestations of unseen intelligences in our time with similar events of the days immediately following the introduction of Christianity. Apollonius Tyaneus was the most remarkable character of that period, and witnessed the reign of a dozen Roman emperors. Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child. Following the directions given her in a dream, she went to a meadow to gather flowers. While there, a flock of swans formed a chorus around her, and, clapping their wings, sung in unison. While they were thus engaged, and the air was being fanned by a gentle zephyr, Apollonius was born.”

This is a *legend* which in days of old made of every remarkable character a “son of God” miraculously born of a virgin. And what follows is *history*. “In his youth he was a marvel of mental power and personal beauty, and found his greatest happiness in conversations with the disciples of Plato, Chrysippus and Aristotle. He ate nothing that had life, lived on fruits and the products of the earth; was an enthusiastic admirer and follower of Pythagoras, and as such maintained silence for five years. Wherever he went he reformed religious worship and performed wonderful acts. At feasts he astonished the guests by causing bread, fruits, vegetables and various dainties to appear at his bidding. Statues became animated with life, and bronze figures advanced from their pedestals, took the position and performed

the labors of servants. By the exercise of the same power dematerialization occurred; gold and silver vessels, with their contents, disappeared; even the attendants vanished in an instant from sight.

“At Rome, Apollonius was accused of treason. Brought to examination, the accuser came forward, unfolded his roll on which the accusation had been written, and was astounded to find it a perfect blank.

“Meeting a funeral procession he said to the attendants, ‘Set down the bier, and I will dry up the tears you are shedding for the maid.’ He touched the young woman, uttered a few words, and the dead came to life. Being at Smyrna, a plague raged at Ephesus, and he was called thither. ‘The journey must not be delayed,’ he said, and had no sooner spoken the words than he was at Ephesus.

“When nearly one hundred years old, he was brought before the Emperor at Rome, accused of being an enchanter. He was taken to prison. While there he was asked when he would be at liberty? ‘To-morrow, if it depends on the judge; this instant, if it depends on myself.’ Saying this, he drew his leg out of the fetters, and said, ‘You see the liberty I enjoy.’ He then replaced it in the fetters.

“At the tribunal he was asked: ‘Why do men call you a god?’

“‘Because,’ said he, ‘every man that is good is entitled to the appellation.’

“‘How could you foretell the plague at Ephesus?’

“He replied: ‘By living on a lighter diet than other men.’

“His answers to these and other questions by his accusers exhibited such strength that the Emperor was much affected, and declared him acquitted of crime; but said he should detain him in order to hold a private conversation. He replied: ‘You can detain my body, but not my soul; and, I will add, not even my body.’ Having uttered these words he vanished from the tribunal, and that same day met his friends at Puteoli, three days’ journey from Rome.

“The writings of Apollonius show him to have been a man of learning, with a consummate knowledge of human nature, imbued with noble sentiments and the principles of a profound philosophy. In an epistle to Valerius he says:

“‘There is no death of anything except in appearance; and so, also, there is no birth of anything except in appearance. That

which passes over from essence into nature seems to be birth, and that which passes over from nature into essence seems, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only now comes into sight, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence; but is always the same, differing only in motion and condition.'

"The highest tribute paid to Apollonius was by the Emperor Titus. The philosopher having written to him, soon after his accession, counselling moderation in his government, Titus replied:

" 'In my own name and in the name of my country I give you thanks, and will be mindful of those things. I have, indeed, taken Jerusalem, but you have captured me.'

"The wonderful things done by Apollonius, thought to be miraculous, the source and producing cause of which Modern Spiritualism clearly reveals, were extensively believed in, in the second century, and hundreds of years subsequent; and by Christians as well as others. Simon Magus was another prominent miracle-worker of the second century, and no one denied his power. Even Christians were forced to admit that he performed miracles. Allusion is made to him in the Acts of the Apostles, viii: 9-10. His fame was world-wide, his followers in every nation, and in Rome a statue was erected in his honor. He had frequent contests with Peter, what we in this day would call miracle-matches in order to determine which had the greater power. It is stated in 'The Acts of Peter and Paul' that Simon made a brazen serpent to move, stone statues to laugh, and himself to rise in the air; to which is added: 'as a set-off to this, Peter healed the sick by a word, caused the blind to see, &c.' Simon, being brought before Nero, changed his form: suddenly he became a child, then an old man; at other times a young man. 'And Nero, beholding this, supposed him to be the Son of God.'

"In 'Recognitions,' a Petrine work of the early ages, an account is given of a public discussion between Peter and Simon Magus, which is reproduced in this volume.

"Accounts of many other miracle-workers are given, showing most conclusively that the power by which they wrought was not confined to any one or to any number of persons, as the Christian world teaches, but that mediumistic gifts were then, as now, possessed by many. Statements quoted from the writers of the first two centuries of what took place will severely tax the credulity of

the most credulous to believe, even in this era of marvels. Many of those accounts may be greatly exaggerated, but it is not reasonable to suppose that they are all sheer fabrications, with not a moiety of truth for their foundation; far less so with the revelations made to men since the advent of Modern Spiritualism. Some idea of the thoroughness with which every subject is dealt with in this volume may be formed when we state that in the index there are two hundred and thirteen references to passages relating to 'Jesus Christ'; from which, also, it may be justly inferred that what is given must be of great value to those seeking information that will enable them to determine whether Jesus was 'Man, Myth, or God.' 'The Origin and History of Christian Doctrines,' also 'The Origin and Establishment of the Authority of the Church of Rome over other Churches,' are fully shown, and much light thrown upon many obscure and disputed questions. In a word, it is impossible for us, without far exceeding the limits prescribed for this article, to render full justice to this very instructive book; but we think enough has been said to convince our readers that it is one of more than ordinary interest, and a desirable acquisition to the literature of this progressive age."¹

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an *impostor*. Were the existence of Jesus of Nazareth as well attested by history and he himself half as known to classical writers as was Apollonius no sceptic could doubt to-day the very being of such a man as the Son of Mary and Joseph. Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Agbarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone—the Baron Munchausen of the patristic hierarchy—is called in the *Evidences of Christianity* "an attempt at forgery" even by Paley himself, whose robust faith accepts the most incredible stories. Apollonius, then, is a historical personage; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the "will o'-the-wisp" or the *ignis fatuus*.

Theosophist, June, 1881

¹ Second Edition, 1 vol., 8vo., pp. 455. Chicago: C. V. Waite & Co. Thomas J Whitehead & Co., agents for New England, 5 Court Square, Room 9, Boston.

PERTINENT QUESTIONS

Will you or any of your readers enlighten me on the following points:

1. What is a Yogi?
2. Can he be classed with a Mahatma?
3. Can Visvamisra, Valmiki, Vasistha and other Rishis be classed with the Yogis and the Mahatmas?
4. Or with the Mahatmas only?
5. Or with the Yogis only?
6. Did the Yogis know Occult Science?
7. Is vegetarianism necessary for the study and development of Occult Science?
8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige.

Yours truly,

H. N. VAKIL

Bombay, 30th April 1883

161, Malabar Hill.

WE REPLY

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs *Pranayam*, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning however, of the word when analysed etymologically, will show that its root is “yug”—*to join*—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attract-

tions and pleasures, has succeeded after a more or less long period of training, to reunite his soul with the “Universal Soul” or to “join” with Parabrahm. If by the word “Yogi” our correspondent means the latter individual, viz., one who has linked his 7th and 6th principles or Atman and Buddhi and placed thereby his lower principles or Manas (the animal soul and the *personal ego*) *en rapport* with the Universal Principle, then—

2. He may be classed with the Mahatmas, since this word means simply a “great soul.” Therefore query—3—is an idle question to make. The Rishis—at any rate those who can be proved to have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course “Mahatmas,” in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be *Mahatmas* (whenever worthy of the appellation), and whether married or celibates, while they can be called—

5. “Yogis”—only when remaining single, viz., after devoting their lives to religious contemplation, asceticism and—celibacy.

6. Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, now-a-days very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yug* is permitted to become a *practical* occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such *minor* manifestation—“miracles”) of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrams*; while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.

7. The exposition of “Occultism” in these columns has been clear enough to show that it is the Science by the study and practice of which the student can become a MAHATMA. The articles “The Elixir of Life” and the *Hints on Esoteric Theosophy* are clear enough on this point. They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for “the development of Occult knowledge”—see “Hints on Esoteric Theosophy,” No. 2. Question 8th being unnecessary in view of the aforesaid, we close the explanation.

Theosophist, June, 1883

THE ESOTERIC CHARACTER OF THE GOSPELS

“. . . Tell us, when shall these things be? And what shall be the sign *of thy presence, and of the consummation of the age?*”¹ asked the Disciples of the MASTER, on the Mount of Olives.

THE reply given by the “Man of Sorrow,” the *Chréstos*, on his trial, but also on his way to triumph, as *Christos*, or Christ,² is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:—

Take heed that *no man* lead you astray. For many shall come in my name saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail. . . . Many false prophets shall arise, and shall lead many astray . . . then shall the end come. . . . when ye see the abomination of desolation which was spoken through Daniel. . . . Then if any man shall say unto you, *Lo, here is the Christ*, or There; believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the *presence* of the Son of Man, etc., etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (a) “the coming of Christ,” means *the presence* of CHRISTOS in a regenerated world, and not at all the actual coming in body of “Christ” Jesus; (b) this Christ is to be sought neither in the wilderness nor “in the inner chambers,” nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—is *no man*, but the DIVINE PRINCIPLE in every human being. He who

¹ St. Matthew xxiv., *et seq.* The sentences italicised are those which stand corrected in the New Testament after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word “presence,” for “coming,” and “the consummation of the age,” now standing for “the end of the world,” have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

² He who will not ponder over and master the great difference between the meaning of the two Greek words—*χρηστός* and *χριστός* must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of *lip*-Christianity.

strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the “sepulchre” of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*³ The “Son of Man” is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*,⁴ the child of man’s own deeds, and the fruit of his own spiritual labour.

On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have “famines”—another name for destitute pauperism, and the famished multitudes of the proletariat—been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of robust faith, may go on saying that “the coming of (the carnalised) Christ” is near at hand, and prepare themselves for “the end of the world.” Theosophists—at any rate, some of them—who understand the hidden meaning of the universally-expected Avatars, Messiahs, Sosioshes and Christs—know that it is no “end of the world,” but “the consummation of the age,” *i.e.*, the close of a cycle, which is now fast approaching.⁵ If our readers have forgotten the concluding passages of the article, “The Signs of the Times,”⁶ in LUCIFER for October last, let them read them over, and they will plainly see the meaning of this particular cycle.

Many and many a time the warning about the “false Christs” and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their

³ For ye are the temple (“sanctuary” in the *revised* N. T.) of the living God. (II. Cor. Vi., 16.)

⁴ Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics, and the third Sephiroth *Binah* (the *female* Jehovah of the Kabalists), are feminine principles—“Divine Spirit,” or *Ruach*. “*Achath Ruach Elohim Chiim*.” “One is *She*, the Spirit of the Elohim of Life,” is said in “*Sepher Yezirah*.”

⁵ There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyug cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or “Fish-man” *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

⁶ See Volume II, p. 381.

scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, "Earth's Earliest Ages," is a proof of it. Nevertheless, it seems very evident that the words in Matthew's Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is "Here" or "There," in wilderness or city, and least of all in the "inner chamber" behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialise and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: "I am the Christ"; for those born in the West feel themselves, so far, only *Chrestians*,⁷ however much they may strive to become *Christians* in Spirit. It is to those, who in their great conceit and pride refuse to win the right of such appellation by first leading the life of *Chrestos*;⁸ to those who haughtily proclaim themselves *Christians* (the glorified, the anointed) by sole virtue of baptism when but a few days old—that the above-quoted words of Jesus apply most forcibly. Can the prophetic insight of him who uttered this remarkable warning be doubted by any one who sees the numerous "false prophets" and pseudo-apostles (*of Christ*), now roaming over the world? These have split the one divine Truth into fragments, and broken, in the camp of the Protestants alone, the rock of the Eternal Verity into three hundred and fifty odd pieces, which now represent the bulk of their Dissenting sects. Accepting the number in round figures as 350, and admitting, for argument's sake, that, at least, one of these may have the approximate truth, still 349 *must be necessarily false*.⁹ Each of these claims to have Christ exclusively in its "inner chamber," and denies him to all others, while, in truth, the great majority of their respective followers daily put Christ to death on the cruciform tree of matter—the "tree of infamy" of the old Romans—indeed!

⁷ The earliest Christian author, Justin Martyr, calls, in his first Apology, his coreligionists *Chrestians*, *χρηστιανοί*—not Christians.

⁸ "Clemens Alexandrinus, in the second century, founds a serious argument on this paranomasia (lib. iii., cap. xvii., 53 *et circa*), that all who believed in *Chrest* (*i.e.*, "a good man") both are, and are called Chrestians, that is, good men," (Strommata, lib. ii. "Higgins' *Anacalypsis*"). And Lactantius (lib. iv., cap. vii.) says that it is only through *ignorance* that people call themselves Christians, instead of Chrestians: "*qui proper ignorantium errorem cum immutata litera Chrestum solent dicere.*"

⁹ In England alone, there are over 239 various sects. (See Whitaker's Almanac.) In 1883, there were 186 denominations only, and now they steadily increase with every year, an additional 53 sects having sprung up in only four years!

The worship of the dead-letter in the Bible is but one more form of *idolatry*, nothing better. A fundamental dogma of faith cannot exist under a double-faced Janus form. "Justification" by *Christ* cannot be achieved at one's choice and fancy, *either* by "faith" or by "works" and James, therefore (ii., 25), contradicting Paul (Heb. xi., 31), and *vice versa*,¹⁰ one of them must be wrong. Hence, the Bible is *not* the "Word of God," but contains at best the words of fallible men and *imperfect* teachers. Yet read *esoterically*, it does contain, if not the *whole* truth, still, "*nothing but the truth*," under whatever allegorical garb. Only: *Quot homines tot sententiæ*.

The "Christ principle," the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolized by any one person, even though that person has chosen to arrogate to himself the title of the "Vicar of Christ," or of the "Head" of that or another State-religion. The spirits of "Chrest" and "Christ" cannot be confined to any creed or sect, only because that sect chooses to exalt itself above the heads of all other religions or sects. The name has been used in a manner so intolerant and dogmatic, especially in our day, that Christianity is now the religion of arrogance *par excellence*, a stepping-stone for ambition, a sinecure for wealth, sham and power; a convenient screen for hypocrisy. The noble epithet of old, the one that made Justin Martyr say that "*from the mere name, which is imputed to us as a crime, we are the most excellent*,"¹¹ is now degraded. The missionary prides himself with the so-called *conversion* of a heathen, who makes of Christianity ever a *profession*, but rarely a religion, a source of income from the missionary fund, and a pretext, since the blood of Jesus has washed them all by anticipation, for every petty crime, from drunkenness and lying up to theft. That same missionary, however, would not hesitate to publicly condemn the greatest saint to eternal perdition and hell fires if that holy man has only neglected to pass through the fruitless and meaningless form of baptism by water with accompaniment of *lip* prayers and vain ritualism.

¹⁰ It is but fair to St. Paul to remark that this contradiction is surely due to later tampering with his Epistles. Paul was a Gnostic himself, *i.e.*, a "Son of Wisdom," and an Initiate into the true *mysteries of Christos*, though he may have thundered (or was made to appear to do so) against some Gnostic sects, of which, in his day, there were many. But his *Christos* was not Jesus of Nazareth, nor any living man, as shown so ably in Mr. Gerald Massey's lecture, "Paul, the Gnostic Opponent of Peter." He was an Initiate, a true "Master-Builder" or adept, as described in "Isis Unveiled," Vol. II., pp. 90-91.

¹¹ *ἴσατε ἐκ τοῦ κατηγορουμένου ἡμῶν ὀνόματος χρῆσάτατοι ὑπάρχοντες* (*First Apology*).

We say “lip prayer” and “vain ritualism” knowingly. Few Christians among the laymen are aware even of the true meaning of the word *Christ*; and those of the clergy who happen to know it (for they are brought up in the idea that to study such subjects is *sinful*) keep the information secret from their parishioners. They demand blind, implicit faith, and *forbid inquiry as the one unpardonable sin*, though nothing of that which leads to the knowledge of the truth can be aught else than holy. For what is “Divine Wisdom,” or *Gnosis*, but the essential reality behind the evanescent appearances of objects in nature—the very soul of the manifested LOGOS? Why should men who strive to accomplish union with the one eternal and absolute Deity shudder at the idea of prying into its mysteries—however awful? Why, above all, should they use names and words the very meaning of which is a sealed mystery to them—a mere sound? Is it because an unscrupulous, power-seeking Establishment called a Church has cried “wolf” at every such attempt, and, denouncing it as “blasphemous,” has ever tried to kill the spirit of inquiry? But Theosophy, the “divine Wisdom,” has never heeded that cry, and has the courage of its opinions. The world of sceptics and fanatics may call it, one—an empty “*ism*”—the other “Satanism”: they can never crush it. Theosophists have been called Atheists, haters of Christianity, the enemies of God and the gods. They are none of these. Therefore, they have agreed this day to publish a clear statement of their ideas, and a profession of their faith—with regard to monotheism and Christianity, at any rate—and to place it before the impartial reader to judge them and their detractors on the merits of their respective faiths. No truth-loving mind would object to such honest and sincere dealing, nor will it be dazzled by any amount of new light thrown upon the subject, howsoever much startled otherwise. On the contrary, such minds will thank LUCIFER, perhaps, while those of whom it was said “*qui vult decipi decipitur*”—let them be deceived by all means!

The editors of this magazine propose to give a series of essays upon the hidden meaning or esotericism of the “New Testament.” No more than any other scripture of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the pre-historic ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the *Logia* (now the Gospels) knew certainly *the* truth, and the *whole* truth; but their suc-

cessors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion. As Higgins truly said, in the *Christologia* of St. Paul and Justin Martyr, we have the esoteric religion of the Vatican, a refined Gnosticism for the cardinals, a more gross one for the people. It is the latter, only still more materialized and disfigured, which has reached us in our age.

The idea of writing this series was suggested to us by a certain letter published in our October issue, under the heading of "Are the Teachings ascribed to Jesus contradictory?" Nevertheless, this is no attempt to contradict or weaken, in any one instance, that which is said by Mr. Gerald Massey in his criticism. The contradictions pointed out by the learned lecturer and author are too patent to be explained by any "Preacher" or Bible champion; for what he has said—only in more terse and vigorous language—is what was said of the descendant of Joseph Pandira (or Panthera) in "Isis Unveiled" (vol. ii., p. 201), from the Talmudic *Sepher Toldos Jeshu*. His belief with regard to the spurious character of the Bible and New Testament, *as now edited*, is therefore, also the belief of the present writer. In view of the recent revision of the Bible, and its many thousands of mistakes, mistranslations, and interpolations (some confessed to, and others withheld), it would ill become an opponent to take any one to task for refusing to believe in the authorised texts.

But the editors would object to one short sentence in the criticism under notice. Mr. Gerald Massey writes:—

"What is the use of taking your 'Bible oath' that the thing is true, if the book you are sworn upon is a magazine of falsehoods already exploded, or just going off?"

Surely it is not a symbologist of Mr. Massey's powers and learning who would call the "Book of the Dead," or the Vedas, or any other ancient Scripture, "a magazine of falsehoods."¹² Why not re-

¹² The extraordinary amount of information collated by that able Egyptologist shows that he has thoroughly mastered the secret of the production of the *New Testament*. Mr. Massey knows the difference between the spiritual, divine and purely metaphysical Christos, and the made-up "lay figure" of the carnalized Jesus. He knows also that the Christian canon, especially the *Gospels*, *Acts* and *Epistles*, are made up of fragments of gnostic wisdom, the ground-work of which is *pre-Christian* and built on the MYSTERIES of Initiation. It is the mode of theological presentation and the interpolated passages—such as in Mark xvi. from verse 9 to the end—which make of the Gospels a "magazine of (*wicked*) falsehoods," and throw a slur on CHRISTOS. But the Occultist who discerns between the two currents (the true gnostic and the *pseudo* Christian) knows that the passages free from theological tampering belong to archaic wisdom, and so does Mr. Gerald Massey, though his views differ from ours.

gard in the same light as all the others, the Old, and, *in a still greater measure*, the *New Testament*?

All of these are “magazines of falsehoods,” if accepted in the exoteric dead-letter interpretations of their ancient, and especially their modern, theological glossarists. Each of these records has served in its turn as a means for securing power and of supporting the ambitious policy of an unscrupulous priesthood. All have promoted superstition, all made of their gods bloodthirsty and ever-damning Molochs and fiends, as all have made nations to serve the latter more than the God of Truth. But while cunningly-devised dogmas and intentional misinterpretations by scholiasts are beyond any doubt, “falsehoods already exploded,” the texts themselves are mines of universal truths. But for the world of the profane and sinners, at any rate—they were and still are like the mysterious characters traced by “the fingers of a man’s hand” on the wall of the Palace of Belshazzar: *they need a Daniel to read and understand them*.

Nevertheless, TRUTH has not allowed herself to remain without witnesses. There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries or archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the “seven keys” that open the great problem, have discovered enough to be able to say: There *was* a universal mystery-language, in which all the World Scriptures were written, from *Vedas* to “Revelation,” from the “Book of the Dead” to the *Acts*. *One* of the keys, at any rate—the numerical and geometrical key¹³ to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden, but the evidences of which abundantly exist, as may be proven by undeniable mathematical demonstrations. If, indeed, the Bible is forced on the acceptance of the world in its dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new generations of Europe and America will repudiate it, as all the

¹³“The key to the recovery of the language, so far as the writer’s efforts have been concerned, was found in the use, strange to say, of the discovered integral ratio in numbers of diameter to circumference of a circle,” by a geometrician. “This ratio is 6,561 for diameter and 20,612 for circumference.” (Cabalistic MSS.) In one of the future numbers of “LUCIFER” more details will be given, with the permission of the discoverer.—ED.

materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament is the same as the ground-work of the Vedas, of the Egyptian theogony, and the Mazdean allegories. The atonements by blood—blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods—are the first keynote struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. “Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind to the blood of the god-creators.” Berosus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus. “On this account it is that men are rational and partake of divine knowledge,” explains Berosus.¹⁴ And Lenormant has shown (*Beginnings of History*, p. 52, note) that “the Orphics . . . said that the *immaterial part of man, his soul* (his life) sprang from the blood of Dionysius Zagreus, whom . . . Titans tore to pieces.” Blood “revivifies the dead”—*i.e.*, interpreted metaphysically, it gives *conscious* life and a soul to the man of matter or clay—such as the modern materialist is now. The mystic meaning of the injunction, “Verily I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, *ye have not life in yourselves*,” &c., can never be understood or appreciated at its true *occult* value, except by those who hold some of the *seven keys*, and yet care little for St. Peter.¹⁵ These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three* keys—one opening the *psy-*

¹⁴ Cory's *Anc. Frag.*, p. 59, f. So do Sanchoniaton and Hesiod, who both ascribe the *vivifying* of mankind to the spilt blood of the gods. But blood and *soul* are one (*nephesh*), and the blood of the gods means here the informing soul.

¹⁵ The existence of these *seven* keys is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of “Esoteric Buddhism”—unfortunately misunderstood by him in almost every respect—in his Lecture on “The Seven Souls of Man,” he writes (p. 21):—

“This system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt, at least, seven thousand years ago, as we learn from certain allusions to Atum (the god ‘in whom the fatherhood was individualised as the *begetter of an eternal soul*,’ the *seventh* principle of the Theosophists), found in the inscriptions lately discovered at Sakkarah. I say in various aspects, *because the gnosis of the Mysteries was, at least, sevenfold in its nature*—it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar and Spiritual—and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determinate the which and the what, as we try to follow the symbolical Seven through their several phases of character.*”

chic door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism*, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabeans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the Clementine Homilies is right; the mystery of Christos—now supposed to have been taught by Jesus of Nazareth—“was identical” with that which *from the first* had been communicated “to those who were worthy,” as quoted in another lecture.¹⁶ We may learn from the Gospel according to Luke, that the “worthy” were those who had been initiated into the mysteries of the Gnosis, and who were “accounted worthy” to attain that “resurrection from the dead” *in this life* . . . “those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection.” In other words, they were the great adepts of whatever religion; and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality—the “Son”) with (the “Father,”) their individual divine Spirit, *the God within* them. This “resurrection” can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christman*. On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens*—baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind

¹⁶ “Gnostic and Historic Christianity.”

the real archaic meaning of the paronomasia involved in the two terms *Chréstos* and *Christos*. The former means certainly more than merely “a good,” and “excellent man,” while the latter was never applied to any one living man, but to every Initiate at the moment of *his second birth and resurrection*.¹⁷ He who finds *Christos* within himself and recognises the latter as his only “way,” becomes a follower and an *Apostle of Christ*, though he may have never been baptised, nor even have met a “Christian,” still less call himself one.

II

The word *Chréstos* existed ages before Christianity was heard of. It is found used, from the fifth century B.C., by Herodotus, by Æschylus and other classical Greek writers, the meaning of it being applied to both things and persons.

Thus in Æschylus (Cho. 901) we read of *Μαντούματα πνθόχρηστα* (*pythochrésta*) the “oracles delivered by a Pythian God” (*Greek-Eng. Lex.*) through a pythoness; and *Pythochréstos* is the nominative singular of an adjective derived from *chrao χράω* (Eurip. *Ion*, 1,218). The later meanings coined freely from this primitive application, are numerous and varied. Pagan classics expressed more than one idea by the verb *χράσμαι* “consulting an oracle”; for it also means “fated,” *doomed* by an oracle, in the sense of a *sacrificial victim to its decree*, or—“to the WORD”; as *chrésterion* is not only “the seat of an oracle” but also “an offering to, or for, the oracle.”¹⁸ *Chrestés χρήστης* is one who expounds or explains oracles, “a prophet, a soothsayer;”¹⁹ and *chrésterios χρηστήριος* is one who belongs to, or is in the service of, an oracle, a god, or a “Master”;²⁰ this Canon Farrar’s efforts notwithstanding.²¹

¹⁷ “Verily, verily, I say unto thee, except a man *be born again* he cannot see the Kingdom of God.” (John iii. 4.) Here the birth *from above*, the spiritual birth, is meant, achieved at the supreme and last initiation.

¹⁸ The word *χρεών* is explained by Herodotus (7.11.7.) as that which an oracle declares, and *τό χρεών* is given by Plutarch (Nic. 14.) as “fate,” “necessity.” *Vide* Herod. 7.215; 5.108; and Sophocles, Phil. 437.

¹⁹ See Liddell and Scott’s *Greek-Engl. Lex.*

²⁰ Hence of a *Guru*, “a teacher,” and *chela*, a “disciple,” in their mutual relations.

²¹ In his recent work—“The Early Days of Christianity,” Canon Farrar remarks—“Some have supposed a pleasant play of words founded on it, as . . . between *Chrestos* (‘sweet’ Ps. xxx., iv., 8) and *Christos* (Christ)” (I. p. 158, *foot-note*). But there is nothing to suppose, since it began by a “play of words,” indeed. The name *Christus* was *not* “distorted into Chrestus,” as the learned author would make his readers believe (p. 19), but it was the adjective and noun *Chrestos* which became distorted into *Christus*, and applied to Jesus. In a *foot-note* on the word “Christian,” occurring in the First Epistle

All this is evidence that the terms Christ and Christians, spelt originally *Chríst* and *Chrístians χρηστιανοι*²² were directly borrowed from the Temple terminology of the Pagans, and meant the same thing. The God of the Jews was now substituted for the Oracle and the other gods; the generic designation “Chrístos” became a noun applied to one special personage; and new terms such as *Chrístianoï* and *Chrístodoulos* “a follower or servant of Chrestos”—were coined out of the old material. This is shown by Philo Judæus, a monotheist, assuredly, using already the same term for monotheistic purposes. For he speaks of *θεόχρηστος* (*théochrístos*) “God-declared,” or one who is declared by god, and of *λόγια θεόχρηστα* (*logia théochrístá*) “sayings delivered by God”—which proves that he wrote at a time (between the first century B. C., and the first A. D.) when neither Christians nor Chrestians were yet known under these names, but still called themselves the Nazarenes. The notable difference between the two words *χράω*—“consulting or obtaining response from a god or oracle” (*χρέω* being the Ionic earlier form of it), and *χρίω* (*chrío*) “to rub, to anoint” (from which the name Christos), have not prevented the ecclesiastical adoption and coinage from Philo’s expression *θεόχρηστος* of that other term *θεόχριστος* “anointed by God.” Thus the quiet substitution of the letter ι for η for dogmatic purposes, was achieved in the easiest way, as we now see.

The secular meaning of *Chrístos* runs throughout the classical Greek literature *pari passu* with that given to it in the mysteries. Demosthenes’ saying *ὦ χρηστέ* (330, 27), means by it simply “you nice fellow”; Plato (in *Phaed.* 264 B) has *χρηστὸς εἴ ὅτι ηγεί* — “you

of Peter (chap. iv., 16), in which in the *revised* later MSS. the word was changed into *Christian*, Canon Farrar remarks again, “Perhaps we should read the ignorant heathen distortion, *Chrestian*.” Most decidedly we should; for the eloquent writer should remember his Master’s command to render unto Caesar that which is Caesar’s. His dislike notwithstanding, Mr. Farrar is obliged to admit that the name *Christian* was first INVENTED, by the sneering, mocking Antiochians, as early as A.D. 44, but had not come into general use before the persecution by Nero. “Tacitus,” he says, “uses the word Christians with something of apology. It is well known that in the N. T. it only occurs three times, and always involves a hostile sense (*Acts* xi. 26, xxvi. 28 as it does in iv. 16).” It was not Claudius alone who looked with alarm and suspicion on the Christians, so nicknamed in derision for their carnalizing a subjective principle or attribute, but all the pagan nations. For Tacitus, speaking of those whom the masses called “Christians,” describes them as a set of men *detested for their enormities* and crimes. No wonder, for history repeats itself. There are, no doubt, thousands of noble, sincere, and virtuous *Christian-born* men and women now. But we have only to look at the viciousness of Christian “heathen” converts; at the *morality* of those proselytes in India, whom the missionaries themselves decline to take into their service, to draw a parallel between the converts of 1,800 years ago, and the modern heathens “touched by *grace*.”

²² Justin Martyr, Tertullian, Lactantius, Clemens Alexandrinus, and others spelt it in this way.

are an excellent fellow to think . . .” But in the esoteric phraseology of the temples “chrestos,”²³ a word which, like the participle *chréstheis*, is formed under the same rule, and conveys the same sense—from the verb *χράομαι* (“to consult a god”)—answers to what we would call an adept, also a high *chela*, a disciple. It is in this sense that it is used by Euripides (Ion. 1320) and by Æschylus (IC). This qualification was applied to those whom the god, oracle, or any superior had proclaimed this, that, or anything else. An instance may be given in this case.

The words *χρήσεν οικιστήσα* used by Pindar (p. 4-10) mean “the oracle proclaimed him the coloniser.” In this case the genius of the Greek language permits that the man so proclaimed should be called *χρηστός* (*Chréstos*). Hence this term was applied to every Disciple recognised by a Master, as also to every good man. Now, the Greek language affords strange etymologies. Christian theology has chosen and decreed that the name *Christos* should be taken as derived from *χρίω*, *χρίσω* (*Chriso*), “anointed with scented unguents or oil.” But this word has several significances. It is used by Homer, certainly, as applied to the rubbing with oil of the body after bathing (*Il.* 23, 186; also in *Od.* 4, 252) as other ancient writers do. Yet the word *χρίστης* (*Christes*) means rather a *white-washer*, while the word *Chrestes* (*χρήστης*) means priest and prophet, a term far more applicable to Jesus, than that of the “Anointed,” since, as Nork shows on the authority of the Gospels, he never was anointed, either as king or priest. In short, there is a deep mystery underlying all this scheme, which, as I maintain, only a thorough knowledge of the *Pagan* mysteries is capable of unveiling.²⁴ It is not what the early Fathers, who had an object to achieve,

²³ Vide Liddell and Scott’s Greek and English Lexicon. *Chrestos* is really one who is continually warned, advised, guided, whether by oracle or prophet. Mr. G. Massey is not correct in saying that “. . . The Gnostic form of the name Chrest, or Chrestos, denotes the *Good God*, not a human original,” for it denoted the latter, *i.e.*, a good, holy man; but he is quite right when he adds that “*Chrestianus* signifies . . . ‘Sweetness and Light’” “The *Chrestoi*, as the *Good People*, were pre-extant. Numerous Greek inscriptions show that the departed, the hero, the saintly one—that is, the ‘Good’—was styled *Chrestos*, or the Christ; and from this meaning of the ‘Good’ does Justin, the primal apologist, derive the Christian name. This identifies it with the Gnostic source, and with the ‘Good God’ who revealed himself according to Marcion—that is, the Un-Nefer or Good-opener of the Egyptian theology.”—(*Agnostic Annual*.)

²⁴ Again I must bring forward what Mr. G. Massey says (whom I quote repeatedly because he has studied this subject so thoroughly and so conscientiously).

“My contention, or rather explanation,” he says, “is that the author of the Christian name is the Mummy-Christ of Egypt, called the *Karest*, which was a type of the immortal spirit in man, the Christ within (as Paul has it), the divine offspring incarnated, the Logos, the Word of Truth, the *Makheru* of Egypt. It did not originate as a mere type! The preserved mummy was the *dead body of any one* that was *Karest*, or mummified, to

may affirm or deny, that is the important point, but rather what is now the evidence for the real significance given to the two terms *Chrétos* and *Christos* by the ancients in the pre-Christian ages. For the latter had no object to achieve, therefore nothing to conceal or disfigure, and their evidence is naturally the more reliable of the two. This evidence can be obtained by first studying the meaning given to these words by the classics, and then their correct significance searched for in mystic symbology.

Now *Chrestos*, as already said, is a term applied in various senses. It qualifies both Deity and Man. It is used in the former sense in the Gospels, and in Luke (vi., 35), where it means “kind,” and “merciful.” *χρηστός ἐστὶν ἐπὶ τοὺς*, in I Peter (ii., 3), where it is said, “Kind is the Lord,” *χρηστός ὁ κύριος*. On the other hand, it is explained by Clemens Alexandrinus as simply meaning a good man; *i.e.*, “All who believe in *Chrét* (a good man) both *are*, and *are called Chrétians*, that is good men.” (Strom, lib. ii.) The reticence of Clemens, whose Christianity, as King truly remarks in his “*Gnostics*,” was no more than a graft upon the congenial stock of his original Platonism, is quite natural. He was an Initiate, a new Platonist, before he became a Christian, which fact, however much he may have fallen off from his earlier views, could not exonerate him from his pledge of secrecy. And as a Theosophist and a *Gnostic*, one who *knew*, Clemens must have known that *Christos* was “the WAY,” while *Chrétos* was the lonely traveller journeying on to reach the ultimate goal through that “Path,” which goal was *Christos*, the glorified Spirit of “TRUTH,” the reunion with which makes the soul (the Son) ONE with the (Father) Spirit. That Paul knew it, is certain, for his own expressions prove it. For what do the words *πάλιν ὠδίνω ἄχρις ὅν μορφωθῆ χριστός ἐν ὑμῖν*, or as given in the authorised translations, “I am again in travail until *Christ be formed in you*” mean, but what we give in its esoteric rendering, *i.e.*, “until you find *the Christos* within yourselves as your only ‘way’.” (*Vide Galatians iv.*, 19 and 20.)

Thus Jesus, whether of Nazareth or Lüd,²⁵ was a *Chrestos*, as

be kept by the living; and, through constant repetition, this became a type of the resurrection from (not of!) the dead.” See the explanation of this further on.

²² Or Lydda. Reference is made here to the Rabbinical tradition in the Babylonian Gemara, called *Sepher Toledoth Jeshu*, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannæus and his wife Salome, who reigned from the year

undeniably as that he never was entitled to the appellation of *Christos*, during his lifetime and before his last trial. It may have been as Higgins thinks, who surmises that the first name of Jesus was, perhaps, *χρεισός* the second *χρησός*, and the third *χρισός*. “The word *χρεισός* was in use before the H (cap. *eta*) was in the language.” But Taylor (in his answer to Pye Smith, p. 113) is quoted saying “The complimentary epithet Chrest . . . signified nothing more than a good man.”

Here again a number of ancient writers may be brought forward to testify that *Christos* (or *Chreistos*, rather) was, along with *χρησος* = *Hrésos*, an adjective applied to Gentiles before the Christian era. In *Philopatris* it is said *εἰ τύχοι χρηστος καὶ ἐν ἴθνεσιν*, *i.e.*, “if chrestos chance to be even among the Gentiles,” etc.

Tertullian denounces in the 3rd chapter of his *Apologia* the word “*Christianus*” as derived by “crafty interpretation”;²⁶ Dr. Jones, on the other hand, letting out the information, corroborated by good sources, that *Hrésos* (*χρησός*) was the name given to Christ by the Gnostics, and even by unbelievers,” assures us that the real name ought to be *χρισός* or *Christos*—thus repeating and supporting the original “pious fraud” of the early Fathers, a fraud which led to the carnalizing of the whole Christian system.²⁷ But I propose to show as much of the real meaning of all these terms as lies within my humble powers and knowledge. *Christos*, or the “Christ-condition,” was ever the synonym of the “Mahatmic-condition,” *i.e.*, the union of the man with the divine principle in him. As Paul

106 to 79 B.C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua (Jesus) was put to death by the Sanhedrin at Lud. He was stoned and then crucified on a tree, on the eve of Passover. The narrative is ascribed to the Talmudistic authors of “Sota” and “Sanhedrin,” p. 19, Book of Zechiel. See “Isis Unveiled,” II. 201; Amobius; Eliphaz Levi’s “*Science des Esprits*,” and “The Historical Jesus and Mythical Christ,” a lecture by G. Massey.

²⁶ “*Christianus quantum interpretatione de unctioe deducitas. Sed ut cum preferam Chrestianus pronunciatas a vobis (nam nec nominis certa est notitia penes vos) de suavitate vel benignitate compositum est.*” Canon Farrar makes a great effort to show such *lapsus calami* by various Fathers as the results of disgust and fear. “There can be little doubt,” he says (in *The Early Days of Christianity*) “that the . . . name Christian . . . was a nick-name due to the wit of the Antiochians . . . It is clear that the sacred writers avoided the name (Christians) because it was employed by their enemies (Tac. Ann. xv. 44). It only became familiar when the virtues of Christians had shed lustre upon it. . . .” This is a very lame excuse, and a poor explanation to give for so eminent a thinker as Canon Farrar. As to the “virtues of Christians” ever shedding *lustre* upon the name, let us hope that the writer had in his mind’s eye neither Bishop Cyril, of Alexandria, nor Eusebius, nor the Emperor Constantine, of murderous fame, nor yet the Popes Borgia and the Holy Inquisition.

²⁷ Quoted by G. Higgins. (See Vol. I., pp. 569-573.)

says (Ephes. iii. 17) “κατοικῆσαι τὸν χριστόν διὰ τῆς πίστεως ἐν ναίς καρδίαις ὑμῶν.” “That you may find Christos in your *inner* man through *knowledge*” not faith, as translated; for *Pistis* is “knowledge,” as will be shown further on.

There is still another and far more weighty proof that the name *Christos* is pre-Christian. The evidence for it is found in the prophecy of the Erythrean Sybil. We read in it ΙΗΣΟΥΕ ΧΡΕΙΣΤΟΣΘΕΟΝ ΥΙΟΣ ΣΩΤΗΡ ΣΤΑΥΡΟΣ. Read esoterically, this string of meaningless detached nouns, which has no sense to the profane, contains a real prophecy—only not referring to Jesus—and a verse from the mystic catechism of the Initiate. The prophecy relates to the coming down upon the Earth of the Spirit of Truth (*Christos*), after which advent—that has once more nought to do with Jesus— will begin the Golden Age; the verse refers to the necessity before reaching that blessed condition of inner (or subjective) theophany and theopneusty, to pass through the crucifixion of flesh or matter. Read exoterically, the words “*Iesus Chreistos theou yios soter stauros*,” meaning literally “Jesus, Christos, God, Son, Saviour, Cross,” are most excellent handles to hang a Christian prophecy on, but they are *pagan*, not Christian.

If called upon to explain the names IESOUS CHREISTOS, the answer is: study mythology, the so-called “fictions” of the ancients, and they will give you the key. Ponder over Apollo, the solar god, and the “Healer,” and the allegory about his son Janus (or Ion), his priest at Delphos, through whom alone could prayers reach the immortal gods, and his other son Asclepios, called the *Soter*, or Saviour. Here is a leaflet from esoteric history written in symbolical phraseology by the old Grecian poets.

The city of Chrisea²⁸ (now spelt Crisa), was built in memory of Kreusa (or Creusa), daughter of King Erechtheus and mother of Janus (or Ion) by Apollo, in memory of the danger which Janus escaped.²⁹ We learn that Janus, abandoned by his mother in a

²⁸ In the days of Homer, we find this city, once celebrated for its mysteries, the chief seat of Initiation and the name of *Chrestos* used as a title during the mysteries. It is mentioned in the *Iliad*, ii., 520 as “Chrisea” (χρῖσα). Dr. Clarke suspected its ruins under the present site of *Krestona*, a small town, or village rather, in Phocis, near the Crissæan Bay. (See E. D. Clarke, 4th ed., Vol. viii, p. 239, “Delphi.”)

²⁹ The root of *χρητός* (*Chretos*) and *χρηστός* (*Chrestos*) is one and the same; *χράω* which means “consulting the oracle,” in one sense, but in another one “consecrated,” *set apart*, belonging to some temple, or oracle, or devoted to oracular services. On the other hand, the word *χρε* (*chréō*) means “obligation,” a “bond, duty,” or one who is under the obligation of pledges, or vows taken.

grotto “to hide the shame of the virgin who bore a son,” was found by Hermes, who brought the infant to Delphi, nurtured him by his father’s sanctuary and oracle, where, under the name of Chresis (χρησις) Janus became first a *Chrestis* (a priest, soothsayer, or Initiate), and then very nearly a *Chresterion*, “a sacrificial victim,”³⁰ ready to be poisoned by his own mother who knew him not, and who, in her jealousy, mistook him, on the hazy intimation of the oracle, for a son of her husband. He pursued her to the very altar with the intention of killing her—when she was saved through the pythoness, who divulged to both the secret of their relationship. In memory of this narrow escape, Creusa, the mother, built the city of Chrisa, or Krisa. Such is the allegory, and it symbolizes simply the trials of Initiation.³¹

Finding then that Janus, the solar God, and son of Apollo, the Sun, means the “Initiator” and the “Opener of the Gate of Light,” or secret wisdom of the mysteries; that he is born from Krisa (esoterically *Chrisis*), and that he was a *Chrestos* through whom spoke the God; that he was finally Ion, the father of the Ionians, and, some say, an *aspect* of Asclepius, another son of Apollo, it is easy to get hold of the thread of Ariadne in this labyrinth of allegories. It is not the place here to prove side issues in mythology, however. It suffices to show the connection between the mythical characters of hoary antiquity and the later fables that marked the beginning of our era of civilization. Asclepius (Esculapius) was the divine physician, the “Healer,” the “Saviour,” Σωτήρ as he was called, a title also given to Janus of Delphi; and IASO, the daughter of Asclepius, was the goddess of healing, under whose patronage

³⁰ The adjective *χρηστός* was also used as an adjective before proper names as a compliment, as in Plat. Theat. p. 166A, “Ούτος ὁ Σωκράτης ὁ χρηστός”; (here Socrates is the *Chrestos*), and also as a surname, as shown by Plutarch (V. Phocion), who wonders how such a rough and dull fellow as Phocion could be surnamed *Chrestos*.

³¹ There are strange features, quite suggestive, for an Occultist, in the myth (if one) of Janus. Some make of him the personification of *Kosmos*, others, of *Coelus* (heaven), hence he is “two-faced” because of his two characters of spirit and matter; and he is not only “Janus *Bifrons*” (two-faced), but also *Quadrifrons*—the perfect square, the emblem of the Kabbalistic Deity. His temples were built with *four* equal sides, with a door and *three* windows on each side. Mythologists explain it as an emblem of the *four* seasons of the year, and *three* months in each season, and in all of the twelve months of the year. During the mysteries of Initiation, however, he became the Day-Sun and the Night-Sun. Hence he is often represented with the number 300 in one hand, and in the other 65, or the number of days of the Solar year. Now *Chanoch* (Kanoch and *Enosh* in the Bible) is, as may be shown on Kabbalistic authority, whether son of Cain, son of Seth, or the son of Methuselah, one and the same personage. As *Chanoch* (according to Fuerst), “he is the *Initiator, Instructor*—of the astronomical circle and solar year;” as son of Methuselah, who is said to have lived 365 years and been taken to heaven alive, as the

were all the candidates for initiation in her father's temple, the novices or *chrestoi*, called "the sons of Iaso." (*Vide* for name, "Plutus," by Aristoph. 701).

Now, if we remember, firstly, that the names of IESUS in their different forms, such as Iasius, Iasion, Jason and Iasus, were very common in ancient Greece, especially among the descendants of Jasius (the Jasides), as also the number of the "sons of Iaso," the *Mystoi* and future Epoptai (Initiates), why should not the enigmatical words in the Sibylline Book be read in their legitimate light, one that had nought to do with a Christian prophecy? The secret doctrine teaches that the first two words ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ mean simply "son of Iaso, a Chrestos," or servant of the oracular God. Indeed IASO (Ιασώ) is in the *Ionic dialect* IESO (Ιησώ) and the expression Ιησοῦς (*Iesous*)—in its archaic form, ΙΙΗΣΟΥΣ—simply means "the son of Iaso or *Ieso*, the "healer," *i.e.*, ὁ Ιησοῦς (*vîos*). No objection, assuredly, can be taken to such rendering, or to the name being written *Ieso* instead of *Iaso*, since the first form is *attic*, therefore incorrect, for the name is *Ionic*. "Ieso" from which "*O'Iesous*" (son of Ieso)—*i.e.*, a genitive, not a nominative—is *Ionic and cannot* be anything else, if the age of the Sibylline book is taken into consideration. Nor could the Sibyl of Erythrea have spelt it originally otherwise, as Erythrea, her very residence, was a town in Ionia (from Ion or Janus) opposite Chios; and that the *Ionic* preceded the *attic* form.

Leaving aside in this case the mystical signification of the now famous Sibylline sentence, and giving its literal interpretation only, on the authority of all that has been said, the hitherto mysterious words would stand; "SON of IASO, CRESTOS (the priest or servant) (of the) SON of (the) GOD (Apollo) the SAVIOUR from the CROSS"—(of flesh or matter).³² Truly, Christianity can never hope to be understood until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal Spirit of Truth,

representative of the Sun (or God). (See Book of Enoch.) This patriarch has many features in common with Janus, who, exoterically, is Ion but IAO cabalistically, or Jehovah, the "Lord God of Generations," the mysterious Yodh, or ONE (a phallic number). For Janus or Ion is also *Consivius*, a *conserendo*, because he presided over generations. He is shown giving hospitality to Saturn (*Chronos* "time"), and is the *Initiator* of the year, or time divided into 365.

³² *Stauros* became the cross, the instrument of crucifixion, far later, when it began to be represented as a Christian symbol and with the Greek letter T, the Tau. (Luc. Jud. Voc.) Its primitive meaning was phallic, a symbol for the male and female elements; the great serpent of temptation, the body which had to be killed or subdued by the dragon of wisdom, the seven-vowelled solar chnoupis or Spirit of Christos of the Gnostics, or, again, Apollo killing Python.

which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul.

In the *Travels* of Dr. Clarke, the author describes a heathen monument found by him.

Within the sanctuary, behind the altar, we saw the fragments of a *marble cathedra*, upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated, affording perhaps the only instance known of a sepulchral inscription upon a monument of this remarkable form.

The inscription ran thus: ΧΡΗΣΤΟΣ ΠΡΩΤΟΥ ΘΕΣΣΑΛΟΣ ΛΑΡΙΣΣΑΙΟΣ ΠΕΛΑΣΓΙΟΤΗΣ ΕΤΩΝ ΙΗ; or, “Chrestos, the first, a Thessalonian from Larissa, Pelasgiot 18 years old Hero.” Chrestos the *first* (*protoo*), why? Read literally the inscription has little sense; interpreted esoterically, it is pregnant with meaning. As Dr. Clarke shows, the word Chrestos is found on the epitaphs of almost all the ancient Larissians; but it is preceded always by a proper name. Had the adjective Chrestos stood after a name, it would only mean “a good man,” a posthumous compliment paid to the defunct, the same being often found on our modern tumular epitaphs. But the word Chrestos, standing alone and the other word, “protoo,” following it, gives it quite another meaning, especially when the deceased is specified as a “hero.” To the mind of an Occultist, the defunct was a neophyte, who had died in his 18th year of *neophytism*,³³ and stood in the first or highest class of discipleship, having passed his preliminary trials as a “hero”; but had died before the last mystery, which would have made of him a “Christos,” an *anointed*, one with the spirit of Christos or Truth in him. He had not reached the end of the “Way,” though he had heroically conquered the horrors of the preliminary theurgic trials.

We are quite warranted in reading it in this manner, after learning the place where Dr. Clarke discovered the tablet, which was, as Godfrey Higgins remarks, there, where “I should expect to find it, at Delphi, in the temple of the God ΙΕ.,” who, with the Christians became Jah, or Jehovah, one with Christ Jesus. It was at the foot of Parnassus, in a gymnasium, “adjoining the Castalian foun-

³³ Even to this day in India, the candidate loses his name and, as also in Masonry, his age (monks and nuns also changing their Christian names at their taking the order or veil), and begins counting his years from the day he is accepted a chela and enters upon the cycle of initiations. Thus Saul was “a child of one year,” when he began to reign, though a grown-up adult. See I Samuel ch. xiii. I, and Hebrew scrolls, about his initiation by Samuel.

tain, which flowed by the ruins of Crisa, probably the town called Crestona," etc. And again: "In the first part of its course from the (Castalian) fountain, it (the river) separates the remains of the gymnasium . . . from the valley of Castro," as it probably did from the old city of Delphi—the seat of the great oracle of Apollo, of the town of Krisa (or Kreusa) the great centre of initiations and of the *Chrestoi* of the decrees of the oracles, where the candidates for the last *labour* were anointed with sacred oils³⁴ before being plunged into their last trance of forty-nine hours' duration (as to this day, in the East), from which they arose as glorified adepts or *Christoi*."

In the Clementine Recognitions it is announced that the father anointed his son with "oil that was taken from the wood of the Tree of Life, and from this anointing he is called the Christ": whence the Christian name. This again is Egyptian. Horus was the anointed son of the father. The mode of anointing him from the Tree of Life, portrayed on the monuments, is very primitive indeed; and the Horus of Egypt was continued in the Gnostic Christ, who is reproduced upon the Gnostic stones as the intermediate link betwixt the *Karest* and the Christ, also as the Horus of both sexes. ("The name and nature of the Christ."—GERALD MASSEY.)

Mr. G. Massey connects the Greek Christos or Christ with the Egyptian *Karest*, the "mummy type of immortality," and proves it very thoroughly. He begins by saying that in Egyptian the "Word of Truth" is *Ma-Kheru*, and that it is the title of Horus. Thus, as he shows, Horus preceded Christ as the Messenger of the Word of Truth, the Logos or the manifestor of the divine nature in humanity. In the same paper he writes as follows:

The Gnosis had three phases—astronomical, spiritual, and doctrinal, and all three can be identified with the Christ of Egypt. In the astronomical phase the constellation Orion is called the *Sahu* or *mummy*. The soul of Horus was represented as rising from the dead and ascending to heaven in the stars of Orion. The mummy-image was the preserved one, the saved, therefore a portrait of the Saviour, as a type of immortality. This was the figure of a dead man, which, as Plutarch and Herodotus tell us, was carried round at an Egyptian banquet, when the guests were invited to look on it and eat and drink and be happy, because, when they died, they would become what the image symbolised—that is, they also would be immortal! This type of immortality was called the *Karest*, or *Karust*, and it was the

³⁴ Demosthenes, "De Corona," 313, declares that the candidates for initiation into the Greek mysteries were anointed with oil. So they are now in India, even in the initiation into the *Yogi* mysteries—various ointments or unguents being used.

Egyptian Christ. To *Kares* means to embalm, anoint, to make the Mummy as a type of the eternal; and, when made, it was called the *Karest*; so that this is not merely a matter of name for name, the *Karest* for the *Christ*.

This image of the *Karest* was bound up in a woof without a seam, the proper vesture of the Christ! No matter what the length of the bandage might be, and some of the mummy-swathes have been unwound that were 1,000 yards in length, the woof was from beginning to end without a seam. . . . Now, this seamless robe of the Egyptian *Karest* is a very tell-tale type of the mystical Christ, who becomes historic in the Gospels as the wearer of a coat or chiton, made without a seam, which neither the Greek nor the Hebrew fully explains, but which is explained by the Egyptian *Ketu* for the woof, and by the seamless robe or swathing without seam that was made for eternal wear, and worn by the Mummy-Christ, the image of immortality in the tombs of Egypt.

Further, Jesus is put to death in accordance with the instructions given for making the *Karest*. Not a bone must be broken. The true *Karest* must be perfect in every member. "This is he who comes out sound; whom men know not is his name."

In the Gospels Jesus rises again with every member sound, like the perfectly-preserved *Karest*, to demonstrate the physical resurrection of the mummy. But, in the Egyptian original, the mummy transforms. The deceased says: "I am spiritualised. I am become a soul. I rise as a God." This transformation into the spiritual image, the *Ka*, has been omitted in the Gospel.

This spelling of the name as Chrest or Chrést in Latin is supremely important, because it enables me to prove the identity with the Egyptian *Karest* or *Karust*, the name of the Christ as the embalmed mummy, which was the image of the resurrection in Egyptian tombs, the type of immortality, the likeness of the Horus, who rose again and made the pathway out of the sepulchre for those who were his disciples or followers. *Moreover, this type of the Karest or Mummy-Christ is reproduced in the Catacombs of Rome.* No representation of the supposed historic resurrection of Jesus has been found on any of the early Christian monuments. But, instead of the missing fact, we find the scene of Lazarus being raised from the dead. This is depicted over and over again as the typical resurrection where there is no real one! The scene is not exactly in accordance with the rising from the grave in the Gospel. It is purely Egyptian, and Lazarus is an Egyptian mummy! Thus Lazarus, in each representation, *is* the mummy-type of the resurrection; Lazarus *is* the *Karest*, who was the Egyptian Christ, and who is reproduced by Gnostic art in the Catacombs of Rome as a form of the Gnostic Christ, who *was not and could not become an historical character.*

Further, as the thing is Egyptian, it is probable that the name

is derived from Egyptian. If so, Laz (equal to Ras) means to be raised up, while *aru is* the mummy by name. With the Greek terminal *s* this becomes Lazarus. In the course of humanising the mythos the typical representation of the resurrection found in the tombs of Rome and Egypt would become the story of Lazarus being raised from the dead. This Rarest type of the Christ in the Catacombs is not limited to Lazarus.

By means of the *Karest* type the Christ and the Christians can both be traced in the ancient tombs of Egypt. The mummy was made in this likeness of the Christ. It was the Christ by name, identical with the *Chrestoi* of the Greek Inscriptions. Thus the honoured dead, who rose again as the followers of Horus-Makheru, the Word of Truth, are found to be the Christians *oi χρηστοί*, on the Egyptian monuments. *Makheru* is the term that is always applied to the faithful ones who win the crown of life and wear it at the festival which is designated 'Come thou to me'—an invitation by Horus the Justifier to those who are the 'Blessed ones of his father, Osiris'—they who, having made the Word of Truth the law of their lives, were the Justified—*oi χρηστοί*, the Christians, on earth.

In a fifth century representation of the Madonna and child from the cemetery of St. Valentinus, the new-born babe lying in a box or crib *is* also the *Karest*, or mummy-type, further identified as the divine babe of the solar mythos by the disk of the sun and the cross of the equinox at the back of the infant's head. Thus the child-Christ of the historic faith is born, and visibly begins in the *Karest* image of the dead Christ, which was the mummy-type of the resurrection in Egypt for thousands of years before the Christian era. This doubles the proof that the Christ of the Christian Catacombs was a survival of the *Karest* of Egypt.

Moreover, as Didron shows, there was a portrait of the Christ who had his body *painted red!*³⁵ It was a popular tradition that the Christ *was* of a red complexion. This, too, may be explained as a survival of the Mummy-Christ. It was an aboriginal mode of rendering things *tapu* by colouring them red. The dead corpse was coated with red ochre—a very primitive mode of making the mummy, or the anointed one. Thus the God Ptah tells Rameses II. that he has "*re-fashioned his flesh in vermilion.*" This anointing with red ochre is called *Kura* by the Maori, who likewise made the *Karest* or Christ.

We see the mummy-image continued on another line of descent when we learn that among other pernicious heresies and deadly sins with which the Knights Templars were charged, was the impious custom of adoring a Mummy that had red eyes. Their Idol, called Baphomet, is also thought to have been a mummy. The Mummy was the earliest human image of the Christ.

³⁵ Because he is cabalistically the new Adam, the "celestial man," and Adam was made of red earth.

I do not doubt that the ancient Roman festivals called the *Charistia* were connected in their origin with the *Karest* and the *Eucharist* as a celebration in honour of the manes of their departed kith and kin, for whose sakes they became reconciled at the friendly gathering once a year. . . . It is here, then, we have to seek the essential connection between the Egyptian Christ, the Christians, and the Roman Catacombs. These Christian Mysteries, ignorantly explained to be inexplicable, can be explained by Gnosticism and Mythology, but in no other way. It is not that they are insoluble by human reason, as their incompetent, howsoever highly paid, expounders now-a-days pretend. That is but the puerile apology of the unqualified for their own helpless ignorance—they who have never been in possession of the gnosis or science of the Mysteries by which alone these things can be explained in accordance with their natural genesis. In Egypt only can we read the matter to the root, or identify the origin of the Christ by nature and by name, to find at last that the Christ was the Mummy-type, and that our Christology is mummified mythology.”—(*Agnostic Annual*.)

The above is an explanation on purely scientific evidence, but, perhaps, a little too *materialistic*, just because of that science, notwithstanding that the author is a well-known Spiritualist. Occultism pure and simple finds the same mystic elements in the Christian as in other faiths, though it rejects as emphatically its dogmatic and *historic* character. It is a fact that in the terms Ἰησοῦς ὁ χριστός (See *Acts* v. 42, ix. 14; *I Corinth*, iii. 17, etc.), the article ὁ designating “Christos,” proves it simply a surname, like that of Phocion, who is referred to as Φωκίων ὁ χρηστός (*Plut.* v.). Still, the personage (Jesus) so addressed—whenever he lived—was a great Initiate and a “Son of God.”

For, we say it again, the surname Christos is based on, and the story of the Crucifixion derived from, events that preceded it. Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type; the voluntary sacrifice of the *logoi*—the *rays* of the one LOGOS, the direct manifested emanation from the One ever-concealed Infinite and Unknown—whose *rays* incarnated in mankind. They consented to *fall into matter*, and are, therefore, called the “Fallen Ones.” This is one of those great mysteries which can hardly be touched upon in a magazine article, but shall be noticed in a separate work of mine, *The Secret Doctrine*, very fully.

Having said so much, a few more facts may be added to the etymology of the two terms, χριστός being the verbal adjective in

Greek of *χρίω* “to be rubbed on,” as *ointment* or salve, and the word being finally brought to mean “the Anointed One,” in Christian theology; and *Kri*, in Sanskrit, the first syllable in the name of Krishna, meaning “to pour out, or rub over, to cover with,”³⁶ among many other things, this may lead one as easily to make of Krishna, “the anointed one.” Christian philologists try to limit the meaning of Krishna’s name to its derivation from *Krish*, “black”; but if the analogy and comparison of the Sanskrit with the Greek roots contained in the names of Chrestos, Christos, and *Chrishna*, are analyzed more carefully, it will be found that they are all of the same origin.³⁷

“In Bockh’s ‘Christian Inscriptions,’ numbering 1,287, there is no single instance of an earlier date than the third century, wherein the name is not written *Chrest* or *Chreist*.” (*The Name and Nature of the Christ*, by G. Massey, “The Agnostic Annual.”)

Yet none of these names can be unriddled, as some Orientalists imagine, merely with the help of astronomy and the knowledge of zodiacal signs in conjunction with phallic symbols. Because, while the sidereal symbols of the mystic characters or personifications in Puranâs or Bible, fulfill astronomical functions, their spiritual anti-types rule invisibly, but very effectively, the world. They exist as abstractions on the higher plane, as manifested ideas on the astral, and become males, females and androgyne powers on this lower plane of ours. *Scorpio*, as *Chrestos-Meshiac*, and *Leo*, as *Christos-Messiah* antedated by far the Christian era in the trials and triumphs of Initiation during the Mysteries, *Scorpio* standing as symbol for the latter, *Leo* for the glorified triumph of the “sun” of truth. The mystic philosophy of the allegory is well understood by the author of the “Source of Measures”; who writes: “One (Chrestos) causing himself to go down into the pit (of Scorpio, or incarnation in the womb) for the salvation of the world;

³⁶ Hence the memorialising of the doctrine during the MYSTERIES. The pure monad, the “god” incarnating and becoming *Chrestos*, or man, on his trial of life, a series of those trials led him to the *crucifixion of flesh*, and finally into the Christos condition.

³⁷ On the best authority the derivation of the Greek *Christos* is shown from the Sanskrit root *ghârsh* = “rub”; thus: *ghârsh-a-mi-to*, “to rub,” and *ghârsh-tá-s* “flayed, sore.” Moreover, *Krish*, which means in one sense to plough and make furrows, means also to cause pain, “to torture, to torment,” and *ghrsh-ta-s* “rubbing”—all these terms relating to Chrestos and Christos conditions. One has to die in *Chrestos*, i.e., kill one’s personality and its passions, to blot out every idea of separateness from one’s “Father,” the Divine Spirit in man; to become one with the eternal and absolute *Life* and *Light* (SAT) before one can reach the glorious state of *Christos*, the regenerated man, the man in spiritual freedom.

this was the Sun, shorn of his *golden rays*, and *crowned with blackened*³⁸ *ones* (symbolizing this loss) as the thorns; *the other* was the triumphant *Messiah*, mounted up to the *summit of the arch of heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the Cross; once in humiliation (as the son of copulation), and once holding it in his control, as the law of creation, he being Jehovah”—in the scheme of the authors of dogmatic Christianity. For, as the same author shows further, John, Jesus and even Apollonius of Tyana were but epitomizers of the history of the Sun “under differences of aspect or condition.”³⁹ The explanation, he says, “is simple enough, when it is considered that the names *Jesus*, Hebrew *’ dna* *∅*Apollonius, or Apollo, are alike names of the *Sun in the heavens*, and, necessarily, the history of the one, as to his travels through *the signs*, with the personifications of his sufferings, triumphs and miracles, could be but the *history of the other*, where there was a wide-spread, common method of describing those travels by personification.” The fact that the Secular Church was founded by Constantine, and that it was a part of his decree “that the venerable day of the *Sun* should be the day set apart for the worship of Jesus Christ as *Sun-day*,” shows that they knew well in that “Secular Church” “that the allegory rested upon an astronomical basis,” as the author affirms. Yet, again, the circumstance that both Purānas and Bible are full of solar and astronomical allegories, does not militate against that other fact that all such scriptures in addition to these two are *closed*

³⁸ The Orientalists and Theologians are invited to read over and study the allegory of Viswakarman, the “Omnificent,” the Vedic God, the architect of the world, who sacrificed himself *to himself* or the world, after having offered up all worlds, *which are himself*, in a “Sarva Madha” (general sacrifice)—and ponder over it. In the Purānic allegory, his daughter *Yoga-siddha* “Spiritual consciousness,” the wife of *Surya*, the Sun, complains to him of the too great effulgence of her husband; and Viswakarma, in his character of *Takshaka*, “wood cutter and carpenter,” placing the Sun upon his lathe cuts away a part of his brightness. *Surya* looks, after this, crowned with dark thorns instead of rays, and becomes *Vikartana* (“shorn of his rays”). All these names are terms which were used by the candidates when going through the trials of Initiation. The Hierophant-Initiator Personated Viswakarman; the father, and the general *artificer* of the gods (the adepts on earth), and the candidate—*Surya*, the Sun, who had to kill all his fiery passions and wear the crown of thorns *while crucifying his body* before he could rise and be re-born into a new life as the glorified “Light of the World”—Christos. No Orientalist seems to have ever perceived the suggestive analogy, let alone to apply it!

³⁹ The author of the “Source of Measures” thinks that this “serves to explain why it has been that the *Life of Apollonius of Tyana*, by Philostratus, has been so carefully kept back from translation and popular reading.” Those who have studied it in the original have been forced to the comment that either the “*Life of Apollonius* has been taken from the New Testament, or that New Testament narratives have been taken from the *Life of Apollonius*, because of the manifest sameness of the *means of construction* of the narrative.” (p. 260).

books to the scholars “having authority.” (!) Nor does it affect that other truth, that all those systems are *not the work of mortal man*, nor are they his invention in their origin and basis.

Thus “Christos,” under whatever name, means more than *Karest*, a mummy, or even the “anointed” and the *elect* of theology. Both of the latter apply to *Chrístos*, the man of sorrow and tribulation, in his physical, mental, and psychic conditions, and both relate to the Hebrew *Mashiac* (from whence Messiah) condition, as the word is etymologised⁴⁰ by Fuerst, and the author of “The Source of Measures,” p. 255. Christos is the crown of glory of the suffering Chrístos of the mysteries, as of the candidate to the final UNION, of whatever race and creed. To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chrestos, lived during the era called Christian, or before, or never lived at all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chrestos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born.⁴¹ Therefore, one may be permitted to conclude, with good reason, that Jesus, or Jehoshua, was like Socrates, like Phocian, like Theodorus, and so many others surnamed *Chrístos*, *i.e.*, the “good, the excellent,” the gentle, and the holy Initiate, who showed the “way” to the Christos condition, and thus became himself “the Way” in the hearts of his enthusiastic admirers. The Christians, as all the “Hero-worshippers” have tried to throw into the background all the other Chréstoï, who have appeared to them as rivals

⁴⁰ “The word $\pi\psi$ shiac, is in Hebrew the same word as a verbal, signifying *to go down into the pit*. As a noun, *place of thorns, pit*. The *hifil* participle of this word is $\pi\psi\kappa$ or Messiach, or the Greek *Messias, Christ*, and means “he who causes to go down into the pit” (or hell, in dogmatism). In esoteric philosophy, this going down *into the pit* has the most mysterious significance. The Spirit “Christos” or rather the “Logos” (*read Logoi*), is said to “go down into the pit,” when it incarnates in flesh, *is born as a man*. After having robbed the *Elohim* (or gods) of their secret, the *pro-creating* “fire of life,” the Angels of Light are shown cast down into the pit or abyss of matter, called *Hell*, or the bottomless pit, by the kind theologians. This, in Cosmogony and Anthropology. During the Mysteries, however, it is the *Chrístos, neophyte*, (as man), etc., who had to descend into the crypts of Initiation and trials; and finally, during the “Sleep of Siloam” or the final *trance* condition, during the hours of which the new Initiate has the last and final mysteries of being divulged to him. Hades, Schéol, or Patala, are all one. The same takes place in the East now, as took place 2,000 years ago in the West, during the MYSTERIES.

⁴¹ Several classics bear testimony to this fact. Lucian, c. 16 says $\Phi\omicron\kappa\iota\omicron\nu\ \delta\ \chi\rho\iota\sigma\tau\omicron\varsigma$, and $\Phi\omicron\kappa\iota\omicron\nu\ \delta\ \acute{\epsilon}\pi\iota\kappa\lambda\eta\nu$ ($\lambda\epsilon\gamma\acute{o}\mu\epsilon\nu\omicron\varsigma$ surnamed “ $\chi\rho\iota\sigma\tau\omicron\varsigma$.”) In Phædr. p. 226 E, it is written, “you mean Theodorus the Chrestos.” “ $\tau\omicron\nu\ \chi\rho\iota\sigma\tau\omicron\nu\ \lambda\acute{\epsilon}\gamma\epsilon\iota\varsigma\ \theta\epsilon\acute{o}\delta\omicron\tau\omicron\rho\omicron\nu$.” Plutarch shows the same; and $\chi\rho\iota\sigma\tau\omicron\varsigma$ —Chrestus, is the proper name (see the word in *Thesaur.* Steph.) of an orator and disciple of Herodes Atticus.

of *their* Man-God. But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Crèsa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name.

III

No one can be regarded as a Christian unless he professes, or is supposed to profess, belief in Jesus, by baptism, and in salvation, "through the blood of Christ." To be considered a good Christian, one has, as a *conditio sine quâ non*, to show faith in the dogmas expounded by the Church and to profess them; after which a man is at liberty to lead a private and public life on principles diametrically opposite to those expressed in the Sermon on the Mount. The chief point and that which is demanded of him is, that he should have—or *pretend to have*—a blind faith in, and veneration for, the ecclesiastical teachings of his special Church.

"Faith is the key of Christendom,"

saith Chaucer, and the penalty for lacking it is as clearly stated as words can make it, in St. Mark's Gospel, Chapter xvi., verse 16th: "He that believeth and is baptised shall be saved; but he that be- lieveth not shall be damned."

It troubles the Church very little that the most careful search for these words in the oldest texts during the last centuries remained fruitless; or, that the recent revision of the Bible led to a unanimous conviction in the truth-seeking and truth-loving scholars employed in that task, that no such *un-Christ*-like sentence was to be found, except in some of the latest, fraudulent texts. The good Christian people had assimilated the consoling words, and they had become the very pith and marrow of their charitable souls. To take away the hope of eternal damnation, for all others except themselves, from these chosen vessels of the God of Israel, was like taking their very life. The truth-loving and God-fearing revisers got scared; they left the forged passage (an interpolation of eleven verses, from the 9th to the 20th), and satisfied their consciences with a footnote remark of a very equivocal character, one that would grace the

work and do honour to the diplomatic faculties of the craftiest Jesuits. It tells the “believer” that:—

The two oldest Greek MSS, and some other authorities OMIT from verse 9 to the end. Some authorities *have a different ending* to the Gospel.⁴²—

—and explains no further.

But the two “oldest Greek MSS.” *omit* the verses *nolens volens*, as these *have never existed*. And the learned and truth-loving revisers know this better than any of us do; yet the wicked falsehood is printed at the very seat of Protestant Divinity, and it is allowed to go on, glaring into the faces of coming generations of students of theology and, hence, into those of their future parishioners. Neither can be, nor are they deceived by it, yet both *pretend* belief in the authenticity of the cruel words worthy of a *theological Satan*. And this Satan-Moloch is their own *God of infinite mercy and justice* in Heaven, and the incarnate symbol of love and charity on Earth —blended in one!

Truly mysterious are your paradoxical ways, oh—Churches of Christ!

I have no intention of repeating here stale arguments and logical *exposés* of the whole theological scheme; for all this has been done, over and over again, and in a most excellent way, by the ablest “Infidels” of England and America. But I may briefly repeat a prophecy which is a self-evident result of the present state of men’s minds in Christendom. Belief in the Bible *literally*, and in a *carnalised* Christ, will not last a quarter of a century longer. The Churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos, as pure Spirit. The very name has now become obnoxious, and theological Christianity must die out, *never to resurrect again* in its present form. This, in itself, would be the happiest solution of all, were there no danger from the natural reaction which is sure to follow: crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Pure immateriality must replace, in the end, the

⁴² *Vide* “Gospel according to St. Mark,” in the *revised* edition printed for the Universities of Oxford and Cambridge, 1881.

terrible anthropomorphism of those ideals in the conceptions of our modern dogmatists. Otherwise, why should Christian dogmas—the perfect counterpart of those belonging to other exoteric and pagan religions—claim any superiority? The bodies of all these were built upon the same astronomical and physiological (or phallic) symbols. Astrologically, every religious dogma the world over, may be traced to, and located in, the Zodiacal signs and the Sun. And so long as the science of comparative symbology or any theology has only two keys to open the mysteries of religious dogmas—and these two only very partially mastered, how can a line of demarcation be drawn, or any difference made between the religions of say, Krishna and Christ, between salvation through the blood of the “first-born primeval male” of one faith, and that of the “only begotten Son” of the other, far younger, religion?

Study the Vedas; read even the superficial, often disfigured writings of our great Orientalists, and think over what you will have learnt. Behold Brahmans, Egyptian Hierophants, and Chaldean Magi, teaching several thousand years before our era that the gods themselves had been only mortals (in previous births) until they won their immortality by *offering their blood to their Supreme God* or chief. The “Book of the Dead,” teaches that mortal man “became one with the gods through an interflow of a common life in the common blood of the two.” Mortals gave the blood of their first-born sons in sacrifice to the Gods. In his *Hinduism*, p. 35, Professor Monier Williams, translating from the *Taittiriya Brâhmana*, writes:—“By means of the sacrifice the gods obtained heaven.” And in the *Tandya Brâhmana*:—“The lord of creatures offered himself a sacrifice for the gods.” . . . And again in the *Satapatha Brâhmana*:—“He who, knowing this, sacrifices with the *Purusha-madha* or the sacrifice of the primeval male, becomes everything.”

Whenever I hear the Vedic rites discussed and called “disgusting human sacrifices,” and cannibalism (*sic.*), I feel always inclined to ask, where’s the difference? Yet there is one, in fact; for while Christians are compelled to accept the allegorical (though, when understood, highly philosophical) drama of the New Testament Crucifixion, as that of Abraham and Isaac literally,⁴³ Brahmanism

⁴³ *Vide* “The Soldier’s Daughter,” in this number, by the Rev. T. G. Headley, and notice the desperate protest of this *true* Christian, against the *literal* acceptance of the “blood sacrifices,” “Atonement by blood,” etc., in the Church of England. The reaction begins: another *sign of the times*.

—its philosophical schools at any rate—teaches its adherents, that this (*pagan*) sacrifice of the “primeval male” is a purely allegorical and philosophical symbol. Read in their dead-letter meaning, the four gospels are simply slightly altered versions of what the Church proclaims as Satanic plagiarisms (by anticipation) of Christian dogmas in Pagan religions. Materialism has a perfect right to find in all of them the same sensual worship and “solar” myths as anywhere else. Analysed and criticised superficially and on its dead-letter face, Professor Joly (“Man before Metals,” pp. 189-190) finding in the *Swastika*, the *crux ansata*, and the cross pure and simple, mere sexual symbols—is justified in speaking as he does. Seeing that “the father of the sacred fire (in India) bore the name of *Twashtri*, that is the divine carpenter who made the *Swastika* and the *Pramantha*, whose friction produced the divine child *Agni*, in Latin *Ignis*; that his mother was named *Maya*; he himself, styled *Akta* (*anointed*, or *Christos*) after the priests had poured upon his head the spirituous *soma* and on his body butter purified by sacrifice”; seeing all this he has a full right to remark that:—

The close resemblance which exists between certain ceremonies of the worship of *Agni* and certain rites of the Catholic religion may be explained by their common origin. *Agni* in the condition of *Akta*, or anointed, is suggestive of Christ; *Maya*, Mary, his mother; *Twashtri*, St. Joseph, the carpenter of the Bible.

Has the professor of the Science Faculty of Toulouse explained anything by drawing attention to that which anyone can see? Of course not. But if, in his ignorance of the esoteric meaning of the allegory he has added nothing to human knowledge, he has on the other hand destroyed faith in many of his pupils in both the “*divine* origin” or Christianity and its Church and helped to increase the number of Materialists. For surely, no man, once he devotes himself to such comparative studies, can regard the religion of the West in any light but that of a pale and enfeebled copy of older and nobler philosophies.

The origin of all religions—Judaeo-Christianity included—is to be found in a few primeval truths, not one of which can be explained apart from all the others, as each is a complement of the rest in some one detail. And they are all, more or less, broken rays of the same Sun of truth, and their beginnings have to be sought in the archaic records of the Wisdom-religion. Without the light of

the latter, the greatest scholars can see but the skeletons thereof covered with masks of fancy, and based mostly on personified Zodiacal signs.

A thick film of allegory and *blinds*, the “dark sayings” of fiction and parable, thus covers the original esoteric texts from which the New Testament—as *now known*—was compiled. Whence, then, the Gospels, the life of Jesus of Nazareth? Has it not been repeatedly stated that no human, *mortal* brain could have invented the life of the Jewish Reformer, followed by the awful drama on Calvary? We say, on the authority of the esoteric Eastern School, that all this came from the Gnostics, as far as the name Christos and the astronomico-mystical allegories are concerned, and from the writings of the ancient *Tanaïm* as regards the Kabalistic connection of Jesus or Joshua, with the Biblical personifications. One of these is the mystic esoteric name of Jehovah—not the present fanciful God of the profane Jews ignorant of their own mysteries, the God accepted by the still more ignorant Christians—but the compound Jehovah of the pagan Initiation. This is proven very plainly by the glyphs or mystic combinations of various signs which have survived to this day in the Roman Catholic hieroglyphics.

The Gnostic Records contained the epitome of the chief scenes enacted during the mysteries of initiation, since the memory of man; though even that was given out invariably under the garb of semi-allegory, whenever entrusted to parchment or paper. But the ancient *Tanaïm*, the Initiates from whom the wisdom of the Kabala (*oral tradition*) was obtained by the later Talmudists, had in their possession the secrets of the mystery language, and it is *in this language that the Gospels* were written.⁴⁴ He alone who has mastered the esoteric cypher of antiquity—the secret meaning of the numerals, a common property at one time of all nations—has the full proof of the genius which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics, the most refined of all the mystics of that day. Bishop Newton proves it himself quite innocently, by showing that “St. Barnabas, the companion of St. Paul, in his epistle (ch. ix.) discovers . . . the name of Jesus crucified in the number 318,” namely, Barnabas finds it in the mystic Greek I H T

⁴⁴ Thus while the three Synoptics display a combination of the pagan Greek and Jewish symbolologies the *Revelation* is written in the mystery language of the *Tanaïm*—the relic of Egyptian and Chaldean wisdom—and St. John’s Gospel is purely Gnostic.

—the *tau* being the glyph of the cross. On this, a Kabalist, the author of an unpublished MS. on the Key of Formation of the Mystery Language, observes:—“But this is but a play upon the Hebrew letters *Jodh*, *Chith*, and *Shin*, from whence the I H S as the monogram of Christ coming down to our day, and this reads as ׁןי or 381, and sum of the letters being 318 or the number of Abraham and his Satan, and of Joshua and his Amalek . . . also the number of Jacob and his antagonist. . . (Godfrey Higgins gives the authority for the number 608) . . . It is the number of Melchizedek’s name, for the value of the last is 304 and Melchizedek was the priest of the most high God, without beginning nor ending of days.” The solution and secret of Melchizedek are found in the fact that “in the ancient Pantheons the two planets which had existed from eternity (*æonic* eternity) and were eternal, were the Sun and the Moon, or Osiris and Isis, hence the terms of *without beginning nor ending of days*. 304 multiplied by two is 608. So also the numbers in the word Seth, who was a type of the year. There are a number of authorities for the number 888 as applying to the name of Jesus Christ, and as said this is in antagonism to the 666 of the Anti-Christ. . . . The staple value in the name of Joshua was the number 365, the indication of the Solar year, while Jehovah delighted in being the indication of the Lunar year—and Jesus Christ was both Joshua and Jehovah in the Christian Pantheon. . . .”

This is but an illustration to our point to prove that the Christian application of the compound name Jesus-Christ is all based on Gnostic and Eastern mysticism. It was only right and natural that Chroniclers like the initiated Gnostics, pledged to secrecy, should veil or *cloak* the final meaning of their oldest and most sacred teachings. The right of the Church fathers to cover the whole with an epitheme of euhemerized fancy is rather more dubious.⁴⁵ The Gnostic Scribe and Chronicler deceived no one. Every Initiate into the Archaic gnosis—whether of the pre-Christian or post-Christian period—knew well the value of every word of the “mystery-language.” For these Gnostics—the inspirers of primitive Christianity—were “the most cultured, the most learned and most wealthy of the Christian name,” as Gibbon has it. Neither they,

⁴⁵ “The claim of Christianity to possess Divine authority rests on the ignorant belief that the mystical Christ could and did become a Person, whereas the gnosis proves the corporeal Christ to be only a counterfeit Presentment of the trans-corporeal man; consequently, historical portraiture is, and ever must be, a fatal mode of falsifying and discrediting the Spiritual Reality.” (G. Massey, “Gnostic and Historic Christianity.”)

nor their humbler followers, were in danger of accepting the dead letter of their own texts. But it was different with the victims of the fabricators of what is now called *orthodox* and *historic* Christianity. Their successors have all been made to fall into the mistakes of the “foolish Galatians” reproved by Paul, who, as he tells them (Galat. iii. 1-5), having begun (by believing) in the Spirit (of Christos), “ended by believing in *the flesh*,”—*i.e.*, a *corporeal* Christ. For such is the true meaning of the Greek sentence,⁴⁶ “ἐναρξάμενοι Πνεύματι νῦν σαρκὶ ἐπιτελείοθε.” That Paul was a gnostic, a founder of a new sect of *gnosis* which recognized, as all other gnostic sects did, a “Christ-Spirit,” though it went against its opponents, the rival sects, is sufficiently clear to all but dogmatists and theologians. Nor is it less clear that the primitive teachings of Jesus, whenever he may have lived, could be discovered only in Gnostic teachings; against which discovery, the falsifiers who dragged down Spirit into matter, thus degrading the noble philosophy of primeval Wisdom-Religion, have taken ample precautions from the first. The works of Basilides alone—“The philosopher devoted to the contemplation of Divine things,” as Clement describes him—the 24 volumes of his *interpretations upon the Gospels*—were all burned by order of the Church, Eusebius tells us (H. E., iv. 7).

As these *Interpretations* were written at a time when the Gospels we have now, were not yet in existence,⁴⁷ here is a good proof that the Evangel, the doctrines of which were delivered to Basilides by the Apostle Matthew, and Glaucus, the disciple of Peter (*Clemens Al.* “*Strom.*” vii. 7, §106), must have differed widely from the present New Testament. Nor can these doctrines be judged by the distorted accounts of them left to posterity by Tertullian. Yet even the little this partisan fanatic gives, shows the chief gnostic doctrines to be identical, under their own peculiar terminology and personations, with those of the *Secret Doctrine* of the East. For, discussing Basilides, the “pious, god-like, theosophic philosopher,” as Clement of Alexandria thought him, Tertullian exclaims:

⁴⁶ This sentence analyzed means “Shall you, who in the beginning looked to the *Christ-Spirit*, now *end* by believing in a Christ of flesh,” or it means nothing. The verb *ἐπιτελοῦμαι* has not the meaning of “becoming perfect,” but of “ending by,” becoming so. Paul’s lifelong struggle with Peter and others, and what he himself tells of his vision of a Spiritual Christ and not of Jesus of Nazareth, as in the *Acts*—are so many proofs of this.

⁴⁷ See “*Supern. Relig.*” vol. ii., chap. “Basilides.”

After this, Basilides, the *heretic*, broke loose.⁴⁸ He asserted that there is a Supreme God, by name Abraxas, by whom Mind (*Mahat*) was created, which the Greeks call *Nous*. From this emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, *Principalities*,⁴⁹ and *Powers* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world, he sets *last of all* the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels.⁵⁰ (Isis Unv. vol. ii.)

Another proof of the claim that the Gospel of Matthew in the usual Greek texts is not the original gospel written in Hebrew, is given by no less an authority than S. Jerome (or Hieronymus). The suspicion of a conscious and gradual *euhemerization* of the Christ principle ever since the beginning, grows into a conviction, once that one becomes acquainted with a certain confession contained in book ii. of the “Comment, to Matthew” by Hieronymus. For we find in it the proofs of a deliberate substitution of the whole gospel, the one now in the Canon having been evidently rewritten by this too zealous Church Father.⁵¹ He says that he was sent toward the close of the fourth century by “their Felicities,” the Bishops Chromatius and Heliodorus to Cæsarea, with the mission to compare the Greek text (the only one they ever had) with the Hebrew original version preserved by the Nazarenes in their library, and to translate it. He translated it, but under protest; for, as he says, the *Evangel* “exhibited matter *not for edification, but for destruction*.”⁵² The “destruction” of what? Of the dogma that Jesus

⁴⁸ It was asked in “Isis Unveiled,” were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily that Church encourages the abuse of one *heretic*, Tertullian, against another *heretic*, Basilides, when the abuse happens to further her own object.

⁴⁹ Does not Paul himself speak of “*Principalities* and *Powers* in heavenly places” (Ephesians iii. 10; i. 21), and confess that there be *gods* many and *Lords* many (Kurioi)? And angels, powers (Dunameis), and *Principalities*? (See I Corinthians viii. 5; and Epistle to Romans, viii. 38.)

⁵⁰ Tertullian: “Præscript.” It is undeniably owing only to a remarkably casuistical, sleight-of-hand-like argument that Jehovah, who in the *Kabala* is simply a Sefhiroth, the third, left-hand power among the Emanations (Binah), has been elevated to the dignity of the *One* absolute God. Even in the Bible he is but one of the *Elohim* (See Genesis, chapter iii. v. 22, “The Lord God” making no difference between himself and others.)

⁵¹ This is *history*. How far that *re-writing* of, and tampering with, the primitive gnostic fragments which now become the New Testament, went, may be inferred by reading “Supernatural Religion,” which went through over twenty-three editions, if I mistake not. The host of authorities for it given by the author, is simply appalling. The list of the English and German Bible critics alone seems endless.

⁵² The chief details are given in “Isis Unveiled,” vol ii., pp. 180-183, *et seq.* Truly faith in the infallibility of the Church must be *stone-blind*—or it could not have failed being killed and—dying.

of Nazareth and the *Christos* are one—evidently; hence for the “destruction” of the newly planned religion.⁵³ In this same letter the Saint (who advised his converts to kill their fathers, trample on the bosom that fed them, by walking over the bodies of their mothers, if the parents stood as an obstacle between their sons and Christ)—admits that Matthew did not wish his gospel to be *openly written*, hence that the MS. *was a secret* one. But while admitting also that this gospel “was written in Hebrew characters and *by the hand of himself*” (*Matthew*), yet in another place he contradicts himself and assures posterity that *as it was tampered with and re-written by a disciple of Manicheus, named Seleucus . . .* “the ears of the Church properly refused to listen to it.” (*Hieron.*, “Comment, to Matthew,” book ii. chapter xii., 13.)

No wonder that the very meaning of the terms *Chrestos* and *Christos*, and the bearing of both on “Jesus of Nazareth,” a name coined out of Joshua the *Nazar*, has now become a dead letter for all with the exception of non-Christian Occultists. For even the Kabalists have no original data now to rely upon. The *Zohar* and the Kabala have been remodelled by Christian hands out of recognition; and were it not for a copy of the Chaldean *Book of Numbers* there would remain no better than garbled accounts. Let not our Brothers, the so-called Christian Kabalists of England and France, many of whom are Theosophists, protest too vehemently; for *this is history* (See Munk). It is as foolish to maintain, as some German Orientalists and modern critics still do, that the Kabala has never existed before the day of the Spanish Jew, Moses de Leon, accused of having forged this pseudograph in the 13th century, as to claim that any of the Kabalistical works now in our possession are as original as they were when Rabbi Simeon Ben Jochai delivered the “traditions to his sons and followers. Not a single of these books is immaculate, none has escaped mutilation by Christian hands. Munk, one of the most learned and able critics of his day on this subject, proves it, while protesting as we do, against the assumption that it is a post-Christian forgery, for he says:

“It appears evident to us that the author made use of ancient documents, and among these of certain *Midraschim* or collections of traditions and Biblical expositions, which we do not now possess.”

After which, quoting from Tholuck (1. c. pp. 24 and 31), he

⁵³ See Hieronymus: “De Viros,” illust. cap. 3; Olshausen: “Neuen Text.,” p. 32. The Greek text of Matthew’s Gospel is the only one used or ever possessed by the Church.

adds:

“Haya Gaon, who died in 1038, is to our knowledge the first author who developed the theory of the Sephiroth and he gave to them the names which we find again to be among the Kabalists (Tellenik, Moses ben Schem Tob di Leon, p. 13, note 5); this doctor, *who had intimate intercourse with the Syrian and Chaldean Christian savans*, was enabled by these last to acquire a knowledge of some of the Gnostic writings.”

Which “Gnostic writings” and esoteric tenets passed part and parcel into the Kabalistic works, with many more modern interpolations that we now find in the *Zohar*, as Munk well proves. The Kabala is Christian now, not Jewish.

Thus, what with several generations of most active Church Fathers ever working at the destruction of old documents and the preparation of new passages to be interpolated in those which happened to survive, there remains of the *Gnostics*—the legitimate offspring of the Archaic Wisdom-religion—but a few unrecognisable shreds. But a particle of genuine gold will glitter for ever; and, however garbled the accounts left by Tertullian and Epiphanius of the Doctrines of the “Heretics,” an occultist can yet find even in them traces of those primeval truths which were once universally imparted during the mysteries of Initiation. Among other works with most suggestive allegories in them, we have still the so-called *Apocryphal Gospels*, and the last discovered as the most precious relic of Gnostic literature, a fragment called *Pistis-Sophia*, “Knowledge-Wisdom.”

In my next article upon the Esoteric character of the Gospels, I hope to be able to demonstrate that those who translate *Pistis* by “Faith,” are utterly wrong. The word “faith” as *grace* or something to be believed in through unreasoned or blind faith, is a word that dates only since Christianity. Nor has Paul ever used this term in this sense in his Epistles; and Paul was undeniably—an INITIATE.

H.P.B.

Lucifer, November, December, 1887, February, 1888

THE ROOTS OF RITUALISM IN CHURCH AND MASONRY

THEOSOPHISTS are very often, and very unjustly too, accused of infidelity and even of Atheism. This is a grave error, especially with regard to the latter charge.

In a large society, composed of so many races and nationalities, in an association wherein every man and woman is left to believe in whatever he or she likes, and to follow or not to follow—just as they please—the religion they were born and brought up in, there is but little room left for Atheism. As for “infidelity,” it becomes a misnomer and a fallacy. To show how absurd is the charge, in any case, it is sufficient to ask our traducers to point out to us, in the whole civilized world, that person who is *not* regarded as an “infidel” by some other person belonging to some different creed. Whether one moves in highly respectable and orthodox circles, or in a so-called heterodox “society,” it is all the same. It is a mutual accusation, tacitly, if not openly, expressed; a kind of a mental game at shuttlecock and battledore flung reciprocally, and in polite silence, at each other’s heads. In sober reality, then, no theosophist any more than a non-theosophist can be an infidel; while, on the other hand, there is no human being living who is not an infidel in the opinion of some sectarian or other. As to the charge of Atheism, it is quite another question.

What is *Atheism*, we ask, first of all? Is it disbelief in and denial of the existence of a God, or Gods, or simply the refusal to accept a personal deity on the somewhat gushy definition of R. Hall, who explains Atheism as “a ferocious system” because, “it leaves nothing *above* (?) us to excite awe, nor around us to awaken tenderness” (!) If the former, then most of our members—the hosts in India, Burmah, and elsewhere—would demur, as they believe in Gods and supernal beings, and are in great *awe* of some of them. Nor would a number of Western Theosophists fail to confess their full belief in Spirits, whether spatial or planetary, ghosts or angels. Many of us accept the existence of high and low Intelligences, and of Beings as great as any “personal” God. This is no occult secret.

What we confessed to in the November LUCIFER (editorial), we reiterate again. Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas*, those great Adepts of the past ages, who, renouncing their right to Nirvana, remain in our spheres of being, not as “spirits” but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the “Great Renunciation,” indeed; an incessant, conscious self-sacrifice throughout æons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, “the secret heart is fair Devotion’s (only) temple,” and any other, in this case, would be no better than profane ostentation.

Now with regard to other invisible Beings, some of whom are still higher, and others far lower on the scale of divine evolution. To the latter we will have nothing to say; the former will have nothing to say to us: for we are as good as non-existent for them. The homogeneous can take no cognizance of the heterogeneous; and unless we learn to shuffle off our mortal coil and commune with them “spirit to spirit,” we can hardly hope to recognize their true nature. Moreover, every true Theosophist holds that the divine HIGHER SELF of every mortal man is of the same essence as the essence of these Gods. Being, moreover, endowed with free-will, hence having, more than they, responsibility, we regard the incarnated EGO as far superior to, if not more divine than, any spiritual INTELLIGENCE *still awaiting incarnation*. Philosophically, the reason for this is obvious, and every metaphysician of the Eastern school will understand it. The incarnated EGO has odds against it which do not exist in the case of a pure divine Essence unconnected with matter; the latter has no personal merit, whereas the former is on his way to final perfection through the trials of existence, of pain and suffering. The shadow of Karma does not fall upon that which is divine and unalloyed, and so different from us that no relation can exist between the two. As to those deities which are regarded in the Hindu esoteric Pantheon as finite and therefore under the sway of Karma, no true philosopher would ever worship them;

they are signs and symbols.

Shall we then be regarded as atheists, only because while believing in Spiritual Hosts—those beings who have to be worshipped in their collectivity as a *personal* God—we reject them absolutely as representing the ONE Unknown? and because we affirm that the eternal Principle, the ALL in ALL, or the *Absoluteness* of the *Totality*, cannot be expressed by limited words, nor be symbolized by anything with conditioned and qualificative attributes? Shall we, moreover, permit to pass without protest the charge against us of idolatry—by the Roman Catholics, of all men? They, whose religion is as pagan as any other of the solar and element worshippers; whose creed was framed out for them, cut and dry, ages before the year I of Christian era; and whose dogmas and rites are the same as those of every *idolatrous* nation—if any such nation still exists in spirit anywhere at this day. Over the whole face of the earth, from the North to the South Pole, from the frozen gulfs of Northland to the torrid plains of Southern India, from Central America to Greece and Chaldea, the Solar Fire, as the symbol of divine Creative Power, of Life and Love, was worshipped. The union of the Sun (male element) with Earth and the Water (matter, the female element) was celebrated in the temples of the whole Universe. If Pagans had a feast commemorative of this union—which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived—so have the Roman Catholic Christians. The great and *holy day* of the *Annunciation*, the day on which the Virgin Mary “found favour with (her) God” and conceived “the Son of the *Highest*,” is kept by Christians *nine months before Christmas*. Hence, the worship of the Fire, lights and lamps in the churches. Why? Because Vulcan, the fire-God, married Venus, the daughter of the Sea; that the Magi watched over the sacred fire in the East, and the Virgin-Vestals in the West. The Sun was the “Father”; Nature, the eternal Virgin-Mother: Osiris and Isis, Spirit-Matter, the latter worshipped under each of its three states by Pagan and Christian. Hence the Virgins—even in Japan—clothed with star-spangled blue, standing on the lunar crescent, as symbolical of female Nature (in her three elements of Air, Water, Earth); Fire or the male Sun, fecundating her yearly with his radiant beams (the “cloven tongues like as of fire” of the Holy Ghost).

In *Kalevala* the oldest epic Poem of the Finns, of the pre-Christian antiquity of which there remains no doubt in the minds of schol-

ars, we read of the gods of Finland, the gods of air and water, of fire and the forest, of Heaven and the Earth. In the superb translation by J. M. Crawford, in Rune L (Vol. II) the reader will find the whole legend of the Virgin Mary in

Mariatta, child of beauty,
Virgin-Mother of the Northland. . .

Ukko, the great Spirit, whose abode is in Yûmäla, the sky or Heaven, chooses the Virgin Mariatta as his vehicle to incarnate through her in a Man-God. She becomes pregnant by plucking and eating a red berry (*marja*), when, repudiated by her parents, she gives birth to a “Son immortal,” in the *manger of a stable*. Then the “Holy Babe” disappears, and Mariatta is in search of him. She asks a star, “the guiding star of Northland,” where her “holy baby lies hidden,” but the star answers her angrily:—

If I knew, I would not tell thee;
'Tis thy child that me created,
In the cold to shine for ever. . . .

and tells the Virgin nothing. Nor will the golden moon help her, because, Mariatta’s babe having created her, left her in the great sky:—

Here to wander in the darkness,
All alone at eve to wander,
Shining for the good of others. . . .

It is only the “Silver Sun” who, taking pity upon the Virgin-Mother, tells her:—

Yonder is thy golden infant,
There thy holy babe lies sleeping,
Hidden to his belt in water,
Hidden in the reeds and rushes.

She takes the holy baby home, and while the mother calls him “Flower,”

Others named him *Son of Sorrow*.

Is this a post-Christian legend? Not at all; for, as said, it is *essentially pagan in origin* and recognized as pre-Christian. Hence, with such data in hand in literature, the ever-recurring taunts of idolatry and atheism, of infidelity and paganism, ought to cease. The term *idolatry*, moreover, is of Christian origin. It was used by the early Nazarenes, during the 2^d/₂ centuries of our era, against those nations who used temples and churches, statues and images, because they, the early Christians themselves, *had neither temples, statues, nor images*, all of which they abhorred. Therefore the term “idola-

trous” fits far better our accusers than ourselves, as this article will show. With Madonnas on every cross road, their thousands of statues, from Christs and Angels in every shape down to Popes and Saints, it is rather a dangerous thing for a Catholic to taunt any Hindu or Buddhist with idolatry. The assertion has now to be proved.

II

We may begin by the origin of the word God. What is the real and primitive meaning of the term? Its meanings and etymologies are as many as they are various. One of them shows the word derived from an old Persian and mystic term *goda*. It means “itself,” or something self-emanating from the absolute Principle. The root word was *godan*—whence Wodan, Woden, and Odin, the Oriental radical having been left almost unaltered by the Germanic races. Thus they made of it *gott*, from which the adjective *gut*—“good,” as also the term *gotz*, or idol, were derived. In ancient Greece, the word Zeus and *Theos* led to the Latin *Deus*. This *goda*, the emanation, is not, and cannot be, identical with that from which it radiates, and is, therefore, but a periodical, finite manifestation. Old Aratus, who wrote “full of Zeus are all the streets and the markets of man; full of Him is the sea and the harbours,” did not limit his deity to such a temporary reflection on our terrestrial plane as Zeus, or even its antetype—Dyaus, but meant, indeed, the universal, omnipresent Principle. Before the radiant god *Dyaus* (the sky) attracted the notice of man, there was the Vedic *Tad* (“that”) which, to the Initiate and philosopher, would have no definite name, and which was the absolute Darkness that underlies every manifested radiancy. No more than the mythical Jupiter—the latter reflection of Zeus—could Sûrya, the Sun, the first manifestation in the world of Maya and the Son of Dyaus, fail to be termed “Father” by the ignorant. Thus the Sun became very soon interchangeable and one with Dyaus; for some, the “Son,” for others, the “Father” in the radiant sky; *Dyaus-Pitar*, the Father in the Son, and the Son in the Father, truly shows, however, his finite origin by having the Earth assigned to him as a wife. It is during the full decadence of metaphysical philosophy that *Dyâva-prithivi* “Heaven and Earth” began to be represented as the Universal cosmic parents, not alone of men, but of the gods also. From the original conception, abstract and poetical, the ideal cause fell into grossness. Dyaus, the sky, became very soon Dyaus or Heaven, the abode of the “Father,” and finally, in-

deed, that Father himself. Then the Sun, upon being made the symbol of the latter, received the title of *Dina-Kara* “day-maker,” of *Bhaskara* “light-maker,” now the Father of his Son, and *vice versa*. The reign of ritualism and of anthropomorphic cults was henceforth established and finally degraded the whole world, retaining supremacy to the present civilized age.

Such being the common origin, we have but to contrast the two deities—the god of the Gentiles and the god of the Jews—on their own *revealed* WORD; and judging them on their respective definitions of themselves, conclude intuitively which is the nearest to the grandest ideal. We quote Colonel Ingersoll, who brings Jehovah and Brahma parallel with each other. The former, “from the clouds and darkness of Sinai,” said to the Jews:—

Thou shalt have no other gods before me. . . . Thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God. *visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me.*” Contrast this with the words put by the Hindu into the mouth of Brahm: “I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers.” Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns. . . .

The “first” is the god who haunted Calvin’s fancy, when he added to his doctrine of predestination that of Hell being paved with the skulls of *unbaptized* infants. The beliefs and dogmas of our churches are far more blasphemous in the ideas they imply than those of the *benighted* Heathen. The *amours* of Brahmâ, under the form of a buck, with his own daughter, as a deer, or of Jupiter with Leda, under that of a swan, are grand *allegories*. They were never given out as a *revelation*, but known to have been the products of the poetic fancy of Hesiod and other mythologists. Can we say as much of the *immaculate daughters* of the god of the Roman Catholic Church —Anna and Mary? Yet, even to breathe that the Gospel narratives are allegories too, as they would be most sacrilegious were they accepted in their dead letter, constitutes in a Christian born the *acme* of blasphemy!

Verily, they may whitewash and mask as much as they like the god of Abraham and Isaac, they shall never be able to disprove the assertion of Marcion, who denied that the God of *Hate* could be the

same as the "Father of Jesus." Heresy or not, but the "Father in Heaven" of the Churches remained since then a hybrid creature; a mixture between the Jove of the Pagan mobs and the "jealous God" of Moses, exoterically the SUN, whose abode is in Heaven, or the sky, esoterically. Does he not give birth to LIGHT "that shineth in Darkness," to the Day, the bright Dyaus, the Son, and is he not the MOST HIGH—*Deus Cælum*? And is it not again *Terra*, the "Earth," the ever immaculate as the ever prolific Virgin who, fecundated by the ardent embraces of her "Lord"—the fructifying rays of the Sun, becomes, in this terrestrial sphere, the mother of all that lives and breathes on her vast bosom? Hence, the sacredness of her products in Ritualism—the *bread* and the *wine*. Hence also, the ancient *messis*, the great sacrifice to the goddess of harvest (*Ceres Eleusina*, the Earth again): *messis*, for the Initiates, *missa* for the profane,¹ now transformed into the Christian mass or liturgy. The ancient oblation of the fruits of the Earth to the Sun, the *Deus Aitissimus*, "the Most High," the symbol of the G. A. O. T. U. of the Masons to this day, became the foundation of the most important ritual among the ceremonies of the new religion. The worship offered to Osiris-Isis (the Sun and the Earth),² to Bel and the cruciform Astarte of the Babylonians; to Odin or Thor and Friga, of the Scandinavians; to Belen and the *Virgo Paritura* of the Celts; to Apollo and the *Magna Mater* of the Greeks; all these couples having the same meaning, passed bodily to, and were transformed by, the Christians into the Lord God or the Holy Ghost descending upon the Virgin Mary.

Deus Sol or *Solus*, the Father, was made interchangeable with the Son: the "Father" in his noon glory, he became the "Son" at Sun-rise, when he was said to "be born." This idea received its full apotheosis annually on December the 25th, during the Vernal Solstice, when the Sun—hence the solar gods of all the nations—was said to be born. *Natalis solis invicte*. And the "precursor" of the resurrecting Sun *grows*, and *waxes strong*, until the vernal equinox, when the god Sol begins its annual course, under the sign of the Ram or the *Lamb*, the first lunar week of the month. The 1st of March was feasted throughout all pagan Greece, as its *neomenia*

¹ From *pro*, "before," and *fanum*, "the temple," *i. e.*, the non-initiates who stood before the fane, but dared not enter it.—(Vide the Works of Ragon.)

² The Earth, and the Moon, its parent, are interchangeable. Thus all the lunar goddesses were also the representative symbols of the Earth.—Vide *The Secret Doctrine*, "Symbolism."

was sacred to Diana. Christian nations celebrate their Easter, for the same reason, on the first Sunday that follows the full moon, at the Vernal Equinox. With the festivals of the Pagans, the canonicals of their priests and Hierophants were copied by Christendom. Will this be denied? In his "Life of Constantine" Eusebius confesses—thus saying, perhaps, the only truth he ever uttered in his life—that "in order to render Christianity *more attractive to the Gentiles, the priests (of Christ) adopted the exterior vestments and ornaments used in the pagan cult.*" He might have added "their rituals" and dogmas also.

III

It is a matter of History—however unreliable the latter—for a number of facts preserved by ancient writers corroborate it, that Church Ritualism and Freemasonry have sprung from the same source, and developed hand in hand. But as Masonry, even with its errors and later innovations, was far nearer the truth than the Church, the latter began very soon her persecutions against it. Masonry was, in its origin, simply archaic Gnosticism, or early esoteric Christianity; Church Ritualism was, and *is, exoteric paganism*, pure and simple—*remodelled*, we do not say *reformed*. Read the works of Ragon, a Mason who forgot more than the Masons of to-day know. Study, collating them together, the casual but numerous statements made by Greek and Latin writers, many of whom were Initiates, most learned Neophytes and partakers of the Mysteries. Read finally the elaborate and venomous slanders of the Church Fathers against the Gnostics, the Mysteries and their Initiates—and you may end by unravelling the truth. It is a few philosophers who, driven by the political events of the day, tracked and persecuted by the fanatical Bishops of early Christianity—who had yet neither fixed ritual nor dogmas nor Church—it is these Pagans who founded the latter. Blending most ingeniously the truths of the Wisdom-religion with the exoteric fictions so dear to the ignorant mobs, it is they who laid the first foundations of ritualistic Churches and of the Lodges of modern Masonry. The latter fact was demonstrated by Ragon in his ANTE-OMNĒ of the modern Liturgy compared with the ancient Mysteries, and showing the rituals conducted by the early Masons; the former may be ascertained by a like comparison of the Church canonicals, the sacred vessels, and the festivals of the Latin and other Churches, with those of the pagan nations. But Churches and Masonry have widely di-

verged since the days when both were one. If asked how a profane can know it, the answer comes: ancient and modern Freemasonry are an obligatory study with every Eastern Occultist.

Masonry, its paraphernalia and modern innovations (the Biblical Spirit in it especially) notwithstanding, does good both on the moral and physical planes—or did so, hardly ten years ago, at any rate.³ It was a true *ecclesia* in the sense of fraternal union and mutual help, the only *religion* in the world, if we regard the term as derived from the word *religare*, “to bind” together, as it made all men belonging to it “brothers”—regardless of *race* and *faith*. Whether with the enormous wealth at its command it could not do far more than it does now, is no business of ours. We see no visible, crying evil from this institution, and no one yet, save the Roman Church, has ever been found to show that it did any harm. Can *Church* Christianity say as much? Let ecclesiastical and profane history answer the question. For one, it has divided the whole mankind into Cains and Abels; it has slaughtered millions in the name of her God—the Lord of *Hosts*, truly, the ferocious Jehovah Sabbaoth—and instead of giving an impetus to civilization, the favourite boast of her followers—it has retarded it during the long and weary Mediæval ages. It is only under the relentless assaults of science and the revolt of men trying to free themselves, that it began to lose ground and could no longer arrest enlightenment. Yet has it not softened, as claimed, the “barbarous spirit of Heathendom”? We say no, most emphatically. It is Churchianity with its *odium theologicum*, since it could no longer repress human progress, which infused its lethal spirit of intolerance, its ferocious selfishness, greediness, and cruelty into modern civilization under the mask of *cant* and meek Christianity. When were the Pagan Cæsars more bloodthirsty or more coolly cruel than are the modern Potentates and their armies? When did the millions of the Proletariat starve as they do now? When has mankind shed more tears and suffered than at present?

Yes; there was a day when the Church and Masonry were one. These were centuries of intense moral reaction, a transitional period of thought as heavy as a nightmare, an age of strife. Thus, when the creation of new ideals led to the apparent pulling down of the

³ Since the origin of Masonry, the split between the British and American Masons and the French “Grand Orient” of the “Widow’s Sons” is the first one that has ever occurred. It bids fair to make of these two sections of Masonry a Masonic Protestant and a Roman Catholic Church, as far as regards ritualism and brotherly love, at all events.

old fanes and the destruction of old idols, it ended in reality with the rebuilding of those temples out of the old materials, and the erection of the same idols under new names. It was a universal rearrangement and whitewashing—but only skin deep. History will never be able to tell us—but tradition and judicious research do—how many semi-Hierophants and even high Initiates were forced to become renegades in order to ensure the survival of the secrets of Initiation. Prætextatus, pro-consul at Achaia, is credited with remarking in the IVth century of our era, that “to deprive the Greeks of the sacred mysteries *which bind together the whole mankind* was equivalent to depriving them of their life.” The Initiates took perhaps the hint, and thus joining *nolens volens* the followers of the new faith, then becoming all domineering, acted accordingly. Some hellenized Jewish Gnostics did the same; and thus more than one “Clemens Alexandrinus”—a convert to all appearance, an ardent Neo-Platonist and the same philosophical *pagan* at heart—became the instructor of ignorant Christian Bishops. In short the convert *malgré lui* blended the two external mythologies, the old and the new, and while giving out the compound to the masses, kept the sacred truths for himself.

The kind of Christians they made may be inferred from the example of Synesius, the Neo-Platonist. What scholar is ignorant of the fact, or would presume to deny, that the favourite and devoted pupil of Hypatia—the virgin-philosopher, the martyr and victim of the infamous Cyril of Alexandria—had not even been baptised when first offered by the bishops of Egypt the Episcopalian See of the Ptolemaid? Every student is aware that, when finally baptised, after having accepted the office proffered, it was so *skin-deep* that he actually signed his consent only after his conditions had been complied with and his future privileges guaranteed. What the chief clause was, is curious. It was a *sine quâ non* condition that he was to be allowed to abstain from professing the (Christian) doctrines, that he, the new Bishop, did not believe in! Thus, although baptised and ordained in the degrees of deaconship, priesthood, and episcopate, he never separated himself from his wife, never gave up his Platonic philosophy, nor even his sport so strictly forbidden to every other bishop. This occurred as late as the Vth century.

Such transactions between initiated philosophers and ignorant priests of reformed Judaism were numerous in those days. The

former sought to save their “mystery-vows” and personal dignity, and to do so they had to resort to a much-to-be-regretted compromise with ambition, ignorance, and the rising wave of popular fanaticism. They believed in Divine Unity, the ONE or *Solus*, unconditioned and unknowable; and still they consented to render public homage and pay reverence to *Sol*, the Sun moving among his twelve apostles, the 12 signs of the Zodiac, *alias* the 12 Sons of Jacob. The *hoi polloi* remaining ignorant of the former, worshipped the latter, and in them, their old time-honoured gods. To transfer that worship from the solar-lunar and other cosmic deities to the Thrones, Archangels, Dominions, and Saints was no difficult matter; the more so since the said sidereal dignities were received into the new Christian Canon with their old names almost unchanged. Thus, while, during Mass, the “Grand Elect” reiterated, under his breath, his absolute adherence to the Supreme Universal Unity of the “incomprehensible Workman,” and pronounced in solemn and loud tones the “Sacred Word” (now substituted by the Masonic “Word at low breath”), his assistant proceeded with the chanting of the *Kyriel* of names of those inferior sidereal beings whom the masses were made to worship. To the profane catechumen, indeed, who had offered prayers but a few months or weeks before to the Bull Apis and the holy Cynocephalus, to the sacred ibis and the hawk-headed Osiris, St. John’s eagle⁴ and the divine Dove (witness of the Baptism while hovering over the Lamb of God), must have appeared as the most natural development and sequence to his own national and sacred zoology, which he had been taught to worship since the day of his birth.

IV

It may thus be shown that both modern Freemasonry and Church ritualism descend in direct line from initiated Gnostics, Neo-Platonists, and renegade Hierophants of the Pagan Mysteries, the secrets of which they have lost, but which have been nevertheless

⁴ It is an error to say that John the Evangelist became the patron Saint of Masonry only after the XVth century, and it implies a double mistake. Between John the “Divine,” the “Seer” and the writer of Revelation, and John the Evangelist who is now shown in company of the Eagle, there is a great difference, as the latter John is a creation of Irenæus, along with the fourth gospel. Both were the result of the quarrel of the Bishop of Lyons with the Gnostics, and no one will ever tell what was the real name of the writer of the grandest of the Evangels. But what we do know is, that the Eagle is the legal property of John, the author of the *Apocalypsis*, written originally centuries B. C., and only *re-edited*, before receiving canonical hospitality. This John, or *Oannes*, was the accepted patron of all the Egyptian and Greek Gnostics (who were the early Builders or *Masons* of “Solomon’s Temple,” as, earlier, of the Pyramids) from the beginning of

preserved by those who would not compromise. If both Church and Masons are willing to forget the history of their true origin, the theosophists are not. They repeat: Masonry and the three great Christian religions are all inherited goods. The “ceremonies and passwords” of the former, and the prayers, dogmas, and rites of the latter, are travestied copies of pure Paganism (copied and borrowed as diligently by the Jews), and of Neo-Platonic theosophy. Also, that the “passwords” used even now by Biblical Masons and connected with “the tribe of Judah,” “Tubal-Cain,” and other Zodiacal dignitaries of the Old Testament, are the Jewish *aliases* of the ancient gods of the heathen *mobs*, not of the gods of the Hierogrammatists, the interpreters of the *true* mysteries. That which follows proves it well. The good Masonic Brethren could hardly deny that in name they are *Solicoles* indeed, the worshippers of the Sun in heaven, in whom the erudite Ragon saw such a magnificent symbol of the G. A. O. T. U.—which it surely is. Only the trouble he had was to prove—which no one can—that the said G. A. O. T. U. was not rather the *Sol* of the small exoteric fry of the *Pro-fanes* than the *Solus* of the High *Epoptai*. For the secret of the fires of SOLUS, the spirit of which radiates in the “Blazing Star,” is a Hermetic secret which, unless a Mason studies *true* theosophy, is lost to him for ever. He has ceased to understand now, even the little indiscretions of Tshuddi. To this day Masons and Christians keep the Sabbath sacred, and call it the “Lord’s” day; yet they know as well as any that both *Sunday*, and the *Sonntag* of Protestant England and Germany, mean the Sun-day or the *day of the Sun*, as it meant 2,000 years ago.

And you, Reverend and good Fathers, Priests, Clergymen, and Bishops, you who so charitably call theosophy “idolatry” and doom its adherents openly and privately to eternal perdition, can you boast of one single rite, vestment, or sacred vessel in church or temple that does not come to you from paganism? Nay, to assert it would be too dangerous, in view, not only of history, but also of

time. The *Eagle* was his attribute, the most archaic of symbols—being the Egyptian *Ah*, the bird of Zeus, and sacred to the Sun with every ancient people. Even the Jews adopted it among the Initiated Kabalists, as “the symbol of the Sephirah Tiph-e-reth, the spiritual Æther or air,” says Mr. Myer’s “Qabbalah.” With the Druids the eagle was the symbol of the Supreme Deity, and again a portion of the cherubic symbol. Adopted by the pre-Christian Gnostics, it could be seen at the foot of the *Tau* in Egypt, before it was placed in the Rose-Croix degree at the foot of the Christian cross. Pre-eminently the bird of the Sun, the Eagle is necessarily connected with every solar god, and is the symbol of every seer who looks into the astral light, and sees in it the shadows of the Past, Present, and Future, as easily as the Eagle looks at the Sun.

the confessions of your own priestly craft.

Let us recapitulate if only to justify our assertions.

“Roman sacrificators had to confess before sacrificing,” writes du Choul. The priests of Jupiter donned a tall, square, black cap (*Vide* Armenian and Greek modern priests), the head dress of the *Flamines*. The black *soutane* of the Roman Catholic priest is the black *hierocoraces*, the loose robe of the Mithraic priests, so-called from being *raven* coloured (raven, *corax*). The King-Priest of Babylon had a golden searling and slippers kissed by the conquered potentates, a white mantle, a tiara of gold, to which two bandelets were suspended. The popes have the searling and the slippers for the same use; a white satin mantle bordered with golden stars, a tiara with two jewelled bandelets suspended to it, etc., etc. The white linen *alb* (*alba vestis*) is the garment of the priests of *Isis*: the top of the heads of the priests of Anubis was shaven (*Juvenal*), hence the tonsure; the *chasuble* of the Christian “*Father*” is the copy from the upper garment of the Phoenician priest-sacrificers, a garment called *calasiris*, tied at the neck and descending to their *heels*. The *stole* comes to our priests from the female garment worn by the *Galli*, the male—*Nautches* of the temple, whose office was that of the Jewish *Kadashim*; (*Vide* II Kings 23:7, for the true word) their *belt of purity* (?) from the *ephod* of the Jews, and the *Isiac* cord; the priests of *Isis* being vowed to chastity. (*Vide* Ragon, for details.)

The ancient pagans used *holy* water or lustrations to purify their cities, fields, temples, and men, just as it is being done now in Roman Catholic countries. Fonts stood at the door of every temple, full of lustral water and called *favisses* and *aquiminaria*. Before sacrificing, the pontiff or the *curion* (whence the French *curé*), dipping a laurel branch into the lustral water, sprinkled with it the pious congregation assembled, and that which was then termed *lustrica* and *aspergilium* is now called sprinkler (or *goupillon*, in French). The latter was with the priestesses of Mithra the symbol of the Universal *lingam*. Dipped during the Mysteries in lustral milk, the faithful were sprinkled with it. It was the emblem of Universal fecundity; hence the use of the holy water in Christianity, a rite of phallic origin. More than this; the idea underlying it is purely occult and belongs to ceremonial magic. Lustrations were performed by fire, sulphur, air, and water. To draw the attention of the celestial gods, *ablutions* were resorted to; to conjure the nether gods away, *aspersion* was used.

The vaulted ceilings of cathedrals and churches, Greek or Latin,

are often painted blue and studded with golden stars, to represent the canopy of the heavens. This is copied from the Egyptian temples, where solar and star worship was performed. Again, the same reverence is paid in Christian and Masonic architecture to the Orient (or the Eastern point) as in the days of Paganism. Ragon described it fully in his destroyed volumes. The *princeps porta*, the door of the World, and of the “King of Glory,” by whom was meant at first the Sun, and now his human symbol, the Christ, is the door of the Orient, and faces the East in every church and temple.⁵ It is through this “door of life”—the solemn pathway, through which the daily entrance of the luminary into the *oblong square*⁶ of the earth or the Tabernacle of the Sun is effected every morning—that the “newly born” babe is ushered, and carried to the baptismal font; and it is to the left of this edifice (the gloomy north whither start the “apprentices,” and where the candidates got their *trial by water*) that now the fonts, and in the days of old the well (*piscinas*) of lustral waters, were placed in the ancient churches, which had been pagan fanes. The altars of heathen Lutetia were buried, and found again under the choir of *Notre-Dame* of Paris, its ancient lustral wells existing to this day in the said Church. Almost every great ancient Church on the Continent that antedates the Middle Ages was once a pagan temple in virtue of the orders issued by the Bishops and Popes of Rome. Gregory the Great (*Platine en sa Vie*) commands the monk Augustine, his missionary in England, in this wise: “Destroy the idols, never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to.” We have but to turn to the works of Cardinal Baronius, to find in the year XXXVIth of his *Annals* his confession. The Holy Church, he says, was *permitted to appropriate the rites and ceremonies used by the pagans in their idolatrous cult*, since she (the Church) *expiated them by her consecration!* In the *Antiquités Gaulises* (Book II, Ch. 19) by Fauchet, we read that the Bishops of France adopted and *used the pagan ceremonies in order to convert followers to Christ.*

⁵ Except, perhaps, the temples and chapels of dissident Protestants, which are built anywhere, and used for more than one purpose. In America I know of chapels hired for fairs and shows, and even theatres; to-day a chapel, the day after sold for debts, and fitted for a gin shop or a public house. I speak of chapels, of course, not of Churches and Cathedrals.

⁶ A Masonic term; a symbol of the Arks of Noah, and of the Covenant, of the Temple of Solomon, the Tabernacle, and the Camp of the Israelites, all built as “oblong squares.” Mercury and Apollo were represented by oblong cubes and squares, and so is Kaaba, the great temple at Mecca.

This was when Gaul was still a pagan country. Are the same rites and ceremonies used now in Christian France, and other Roman Catholic countries, still going on in grateful remembrance of the pagans and their gods?

V

Up to the IVth century the churches knew of no altars. Up to that date the altar was a *table* raised in the middle of the temple, for purposes of *Communion*, or fraternal repasts (the *Cæna*, as mass was originally said in the evening). In the same way now the table is raised in the "Lodge" for Masonic Banquets, which usually close the proceedings of a Lodge and at which the resurrected Hiram Abifs, the "Widow's Sons," honour their toasts by *firing*, a Masonic mode of transubstantiation. Shall we call their banquet tables *altars*, also? Why not? The altars were copies from the *ara maxima* of pagan Rome. The Latins placed square and oblong stones near their tombs, and called them *ara*, altar; they were consecrated to the gods *Lares* and *Manes*. Our altars are a derivation from these square stones, another form of the boundary stones known as the gods *Termini*—the *Hermeses*, and the *Mercuries*, whence *Mercurius quadratus*, *quadriceps*, *quadrifrons*, etc., etc., the *four-faced* gods, whose symbols these square stones were, from the highest antiquity. The stone on which the ancient kings of Ireland were crowned was such an "altar." Such a stone is in Westminster Abbey, endowed, moreover, with a voice. Thus our altars and thrones descend directly from the priapic boundary stones of the pagans—the gods *termini*.

Shall the church-going reader feel very indignant if he is told that the Christians adopted the *pagan* way of worshipping *in a temple*, only during the reign of Diocletianus? Up to that period they had an insurmountable horror for altars and temples, and held them in abomination for the first 250 years of our era. These primitive Christians were Christians indeed; the moderns are more pagan than any ancient idolators. The former were the *Theosophists* of those days; from IVth century they became Helleno-Judaic Gentiles *minus* the philosophy of the Neo-Platonists. Read what Minutius Felix says in the IIIrd century to the Romans:—

You fancy that we (Christians) conceal that which we worship because *we will have neither temples nor altars*? But what image of God shall we raise, since Man is himself God's image? What temple can we build to the Deity, when the Universe,

which is Its work, can hardly contain It? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?

But then the *Chrestians* of the type of Minutius Felix had in their mind the commandment of the MASTER-INITIATE, *not to pray in the synagogues and temples* as the *hypocrites* do, “that they may be seen of men.” (Matthew 6:5.) They remembered the declaration of Paul, the Apostle-Initiate, the “Master Builder” (I Corinthians 3:10), that MAN was the one temple of God, in which the Holy Ghost, the Spirit of God, dwelleth. (*Ibid.*) They obeyed the truly Christian precepts, whereas the modern Christians obey but the arbitrary canons of their respective churches, and the rules of their Elders. “Theosophists are notorious Atheists,” exclaims a writer in the “Church Chronicle.” “Not one of them is ever known to attend divine service . . . the Church is obnoxious to them”; and forthwith uncorking the vials of his wrath, he pours out their contents on the *infidel, heathen* F.T.S. The modern Churchman stones the Theosophist as his ancient forefather, the Pharisee of the “Synagogue of the Libertines” (Acts 6:9) stoned Stephen, for saying that which even many Christian Theosophists say, namely that “the Most High dwelleth not in temples made with hands” (*Ibid.* 48); and they “suborn men” just as these iniquitous judges did (*Ibid.* II) to testify against us.

Forsooth, friends, you are indeed the righteous descendants of your predecessors, whether of the colleagues of Saul, or of those of Pope Leo X, the cynical author of the ever famous sentence: “How useful to us this *fable* of Christ,” “*Quantum nobis prodest hac fabula Christi!*”

VI

The “Solar Myth” theory has become in our day stale—*ad nauseam*—repeated as we hear it from the four cardinal points of Orientalism and Symbolism, and applied indiscriminately to all things and all religions, except Church Christianity and state-religion. No doubt the Sun was throughout the whole antiquity and since days immemorial the symbol of the Creative Deity—with every nation, not with the Parsis alone; but so he is with the Ritualists. As in days of old, so it is now. Our central star is the “Father” for the *pro-fanes*, the Son of the ever unknowable Deity for the *Epoptai*. Says the same Mason, Ragon, “the Sun was the most

sublime and natural image of the GREAT ARCHITECT, as the most ingenious of all the allegories under which the moral and good man (the *true sage*) had ever endowed infinite and limitless *Intelligence*.” Apart from the latter assumption, Ragon is right; for he shows this symbol gradually receding from the ideal so represented and conceived, and becoming finally from a symbol the original, in the minds of his ignorant worshippers. Then the great Masonic author proves that it is the *physical* Sun which was regarded as both the Father and the Son by the early Christians.

“Oh, initiated Brethren,” he exclaims. “Can you forget that in the temples of the existing religion a large *lamp* burns night and day? It is suspended in front of the chief altar, the depository of the ark of the Sun. Another *lamp* burning before the altar of the virgin-mother is the emblem of the light of the *moon*. Clemens Alexandrinus tells us that the Egyptians were the first to establish the religious use of the lamps. . . . Who does not know that the most sacred and terrible duty was entrusted to the Vestals? If the Masonic temples are lighted with three astral lights, the *sun*, the *moon*, and *Episopes* (Wardens, in French *Surveillants*), it is because one of the Fathers of Masonry, the learned Pythagoras, ingenuously suggests that we should not speak of divine things without a light. Pagans celebrated a festival of lamps called *Lampadophorics* in honour of Minerva, Prometheus, and Vulcan. But Lactantius and some of the earliest fathers of the new faith complained bitterly of this pagan introduction of lamps in the Churches; ‘If they deigned,’ writes Lactantius, ‘to contemplate that light which we call the SUN, they would soon recognise that *God has no need of their lamps*.’ And Vigilantius adds: ‘Under the pretext of religion the Church established a Gentile custom of lighting vile candles, while the SUN is there illuminating us with a thousand lights. *Is it not a great honour* for the LAMB OF GOD (the sun thus represented), *which placed in the middle of the throne* (the Universe) *fills it with the radiance of his Majesty*?’ Such passages prove to us that in those days the primitive Church worshipped THE GREAT ARCHITECT OF THE WORLD in its image the SUN, sole of its kind.” (*The Mass and its Mysteries*, pp. 19 and 20.)

Indeed, while Christian candidates have to pronounce the Masonic oath turned to the East and that their “Venerable” keeps in the Eastern corner, because the Neophytes were made to do the same during the Pagan Mysteries, the Church has, in her turn, preserved the identical rite. During the High Mass, the High-Altar (*ara maxima*) is ornamented with the Tabernacle, or the pyx (the box in which the Host is kept), and with six lighted tapers. The esoteric meaning of the pyx and contents—the symbol of the Christ-Sun—

is that it represents the resplendent luminary, and the six tapers the six planets (the early Christians knowing of no more), three on his right and three on his left. This is a copy of the seven-branched candlestick of the synagogue, which has an identical meaning. “*Sol est Dominus Meus*” “the Sun is my Lord!” exclaims David in Psalm 95, translated very ingeniously in the authorized version by “The Lord is a great God,” “a great King *above* all Gods” (v. 3), or planets truly! Augustin Chalis is more sincere in his *Philosophie des Religions Compareés* (Vol. II, p. 18), when he writes:

All are devs (demons), on this Earth, save the God of the Seers (Initiates) the sublime IAO; and *if in Christ you see aught than the SUN*, then you adore a *dev*, a phantom such as are all the children of night.

The East being the cardinal point whence arises the luminary of the Day, the great giver and sustainer of life, the creator of all that lives and breathes on this globe, what wonder if all the nations of the Earth worshipped in him the visible agent of the invisible Principle and Cause; and that *mass* should be said in the honour of him who is the giver of *massis* or “harvest.” But, between worshipping the ideal as a *whole*, and the physical symbol, a part chosen to represent that whole and the ALL, there is an abyss. For the learned Egyptian, the Sun was the “eye” of Osiris, not Osiris himself; the same for the learned Zoroastrians. For the early Christians the Sun became *the* Deity, *in toto*; and by dint of casuistics, sophistry, and dogmas not to be questioned, the modern Christian churches have contrived to force even the educated world to accept the same, while hypnotising it into a belief that *their* god is the one living true Deity, the maker of, *not the Sun*—a demon worshipped by the “heathen.” But what may be the difference between a wicked demon, and the anthropomorphic God, *e.g.*, as represented in Solomon’s Proverbs? That “God,” unless poor, helpless, ignorant men call upon him, when their “fear cometh as desolation” and their “destruction as a whirlwind,” threatens them in such words as these: “I will *laugh* at your calamities, I will *mock* when your fear cometh!” (Prov. 1:27.) Identify this God with the great Avatar on whom the Christian legend is hung; make him one with that true Initiate who said, “Blessed are they that mourn; for they shall be comforted”: and what is the result? Such identification alone is quite sufficient to justify the fiendish joy of Tertullian, who laughed and rejoiced at the idea of his *infidel* next of kin roasting in hell-fire;

the advice of Hieronymus to the Christian convert to trample over the body of his pagan mother, if she seeks to prevent him *leaving her for ever* to follow Christ; and it makes of all the Church tyrants, murderers, and *omnes gentes* of the Inquisition, the grandest and noblest exemplars of *practical* Christianity that have ever lived!

VII

The ritualism of primitive Christianity—as now sufficiently shown—sprang from ancient Masonry. The latter was, in its turn, the offspring of the, then, almost dead Mysteries. Of these we have now a few words to say.

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult known to the world as the MYSTERIES. Strabo, one among many others, warrants for this assertion. (*Vide Georg*, lib. 10.) No one received admittance into them save those prepared for it by special training. The neophytes instructed in the upper temples were initiated into the final Mysteries in the crypts. These instructions were the last surviving heirlooms of archaic wisdom, and it is under the guidance of high Initiates that they were *enacted*. We use the word “enacted” purposely; for the *oral* instructions *at low breath* were given only in the crypts, in solemn silence and secrecy. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation, the *modus operandi* of the gradual evolution of Kosmos, worlds, and finally of our earth, of gods and men, all was imparted in a symbolical way. The great public performances during the festivals of the Mysteries, were witnessed by the masses and the *personified* truths worshipped by the multitudes—*blindly*. Alone the high Initiates, the *Epoptæ*, understood their language and real meaning. All this, and so far, is well known to the world of scholars.

It was a common claim of all the ancient nations that the real mysteries of what is called so unphilosophically, *creation*, were divulged to the elect of our (fifth) race by its first dynasties of *divine* Rulers—gods in flesh, “divine incarnations,” or *Avatars*, so called. The last Stanzas, given from the *Book of Dzyan* in *The Secret Doctrine* (Vol. II, p. 21), speak of those who ruled over the descendants “produced from the holy stock,” and . . . “who re-descended, who

made peace with the fifth (race) who taught and instructed it.”

The phrase “made peace” shows that there had been a previous *quarrel*. The fate of the Atlanteans in our philosophy, and that of the *prediluvians* in the Bible, corroborates the idea. Once more—many centuries before the Ptolemies—the same abuse of the sacred knowledge crept in amongst the initiates of the Sanctuary in Egypt. Preserved for countless ages in all their purity, the sacred teachings of the gods, owing to personal ambition and selfishness, became corrupted again. The meaning of the symbols found itself but too often desecrated by unseemly interpretations, and very soon the Eleusinian Mysteries remained the only ones pure from adulteration and sacrilegious innovations. These were in honour of (Ceres) Demeter, or Nature, and were celebrated in Athens, the flowers of the intellect of Asia Minor and Greece being initiated thereinto. In his 4th Book, Zosimus states that these Initiates embraced *the whole of mankind*;⁷ while Aristides calls the Mysteries the *common temple of the earth*.

It is to preserve some reminiscence of this “temple,” and to rebuild it, if need be, that certain elect ones among the initiated began to be *set apart*. This was done by their High Hierophants in every century, from the time when the sacred allegories showed the first signs of desecration and decay. For the great *Elusinia* finally shared the same fate as the others. Their earlier excellency and purpose are described by Clement of Alexandria who shows the greater Mysteries divulging the secrets and the mode of construction of the Universe, this being the beginning, the end and the ultimate goal of human knowledge, for in them was shown to the initiated Nature and all things *as they are*. (Strom. 8.) This is the Pythagorean *Gnosis*, ἡγνώσις τῶν ὄντων. Epictetus speaks of these instructions in the highest terms: “All that is ordained therein was established by our masters for the instruction of men and the correction of our customs.” (*Apud Arrian. Dissert*, lib. cap. 21.) Plato asserts in the *Phædo* the same: the object of the Mysteries was to re-establish the soul in its primordial purity, or *that state of perfection from which it had fallen*.

VIII

But there came a day when the Mysteries deviated from their

⁷ Says Cicero in *de Nat. Deorum*, lib. I.—“omitto Eleusinam sanctam illam et augustam; ab initiantur gentes orarum ultima.”

purity in the same way as the exoteric religions. This began when the State bethought itself, on the advice of Aristogeiton (510 B.C.), of drawing from the *Eleusinia* a constant and prolific source of income. A law was passed to that effect. Henceforth, no one could be initiated without paying a certain sum of money for the privilege. That boon which could hitherto be acquired only at the price of incessant, almost superhuman effort, toward virtue and excellency, was now to be purchased for so much gold. Laymen—and even priests themselves—while accepting the desecration lost eventually their past reverence for the inner Mysteries, and this led to further profanation of the Sacred Science. The rent made in the veil widened with every century; and more than ever the Supreme Hierophants, dreading the final publication and distortion of the most holy secrets of nature, laboured to eliminate them from the *inner* programme, limiting the full knowledge thereof but to the few. It is those *set apart* who soon became the only custodians of the divine heirloom of the ages. Seven centuries later, we find Apuleius, his sincere inclination toward magic and the mystical notwithstanding, writing in his *Golden Ass* a bitter satire against the hypocrisy and debauchery of certain orders of *half-initiated* priests. It is through him also, that we learn that in his day (IInd century A.D.) the Mysteries had become so universal that persons of all ranks and conditions, in every country, men, women, and children all were *initiated!* Initiation had become as necessary in his day as baptism has since become with the Christians; and, as the latter is now, so the former had become then—*i.e.*, meaningless, and a purely dead-letter ceremony of mere form. Still later, the fanatics of the new religion laid their heavy hand on the Mysteries.

The *Epoptæ*, they “who see things as they are” disappeared one by one, emigrating into regions inaccessible to the Christians. The *Mystæ* (from *Mystes* “or veiled”) “they who see things only as they appear” remained very soon, alone, sole masters of the situation.

It is the former, the “set apart,” who have preserved the true secrets; it is the *Mystæ*, those who knew them only superficially, who laid the first foundation stone of modern masonry; and it is from this half pagan, half converted primitive fraternity of Masons that Christian ritualism and most of dogmas were born. Both the *Epoptæ* and the *Mystæ* are entitled to the name of *Masons*: for both carrying out their pledges to, and the injunction of their long de-

parted Hierophants and βασιλεῖς “Kings” rebuilt, the Eoptæ, their “lower,” and the Mystæ, their “upper” temples. For such were the irrespective appellations in antiquity, and are so to this day in certain regions. Sophocles speaks in the *Electra* (Act 2) of the foundations of Athens—the site of the Eleusinian Mysteries—as being the “sacred edifice of the gods,” *i. e.*, built by the *gods*. Initiation was spoken of as “walking into the temple,” and “cleaning,” or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial. (*Vide* St. John’s Gospel, 2:19). The esoteric doctrine, also, was sometimes called by the name of “Temple” and popular exoteric religion, by that of “city.” To *build a temple* meant to found an esoteric school; to “build a city temple” signified to establish a public cult. Therefore, the true surviving “Masons” of the *lower* Temple, or the *crypt*, the sacred place of initiation, are the only custodians of the true *Masonic* secrets now lost to the world. We yield willingly to the modern Fraternity of Masons the title of “Builders of the *higher* Temple,” as the *à priori* superiority of the comparative adjective is as illusionary as the blaze of the burning bush of Moses itself in the Templars’ Lodges.

IX

The misunderstood allegory known as the Descent into *Hades*, has wrought infinite mischief. The exoteric “fable” of Hercules and Theseus descending *into the infernal regions*; the journey thither of Orpheus, who found his way by the power of his lyre (*Ovid Metam.*); of Krishna, and finally of Christ, who “descended into Hell and the third day rose again from the dead”—was twisted out of recognition by the non-initiated *adapters* of pagan rites and transformers thereof, into Church rites and dogmas.

Astronomically, this *descent into hell* symbolized the Sun during the autumnal equinox when abandoning the higher sidereal regions—there was a supposed fight between him and the Demon of Darkness who got the best of our luminary. Then the Sun was imagined to undergo a *temporary death* and to descend into the infernal regions. But mystically, it typified the initiatory rites in the crypts of the temple, called the Underworld. Bacchus, Herakles, Orpheus, Asklepios and all the other visitors of the crypt, *all descended into hell and ascended thence on the third day*, for all were initiates and “Builders of the lower Temple.” The words addressed

by Hermes to Prometheus, chained on the arid rocks of the Caucasus —*i. e.*, bound by ignorance to his physical body and devoured therefore by the vultures of passion—apply to every neophyte, to every *Chrestos* on trial. “To such labours look thou for no termination until the (or a) god shall appear as a substitute in thy pangs and shall be willing to go both to gloomy Hades and to the murky depths around Tartarus.” (*Æschylus: Prometheus*, 1027, ff.) They mean simply that until Prometheus (or man) could find the “God,” or Hierophant (the Initiator) who would willingly descend into the crypts of initiation, and walk around Tartarus with him, the vulture of passion would never cease to gnaw his vitals.⁸ Eschylus as a pledged Initiate could say no more; but Aristophanes less pious, or more daring, divulges the secret to those who are not blinded by a too strong preconception, in his immortal satire on Heracles’ *descent into Hell*. (*Frogs*.) There we find the chorus of the “blessed ones” (the initiated), the Elysian Fields, the arrival of Bacchus (the god Hierophant) with Herakles, the reception with lighted torches, emblems of *new LIFE and RESURRECTION* from the darkness of human ignorance to the light of spiritual knowledge—eternal LIFE. Every word of the brilliant satire shows the inner meaning of the poet:

Wake, burning torches . . . for thou comest
Shaking them in thy hand, Iacche,
Phosphoric *star of the nightly rite*.

All such final initiations took place during the night. To speak, therefore, of anyone as having descended into Hades, was equivalent in antiquity to calling him a *full Initiate*. To those who feel inclined to reject this explanation, I would offer a query. Let them explain, in that case, the meaning of a sentence in the sixth book of Virgil’s *Æneid*. What can the poet mean, if not that which is asserted above, when introducing the aged Anchises in the Elysian fields, he makes him advise Æneas his son, to travel to Italy . . . where he would have to fight in Latium, a rude and barbarous people; therefore, he adds, before you venture there “*Descend into Hades,*” *i. e.*

⁸ The dark region in the crypt, into which the candidate under initiation was supposed to throw away for ever his worst passions and lusts. Hence the allegories by Homer, Ovid, Virgil, etc., all accepted literally by the modern scholar. Phlegethon was the river in Tartarus into which the initiate was thrice plunged by the Hierophant, after which the trials were over and the new man *born anew*. He had left in the dark stream the old sinful man for ever, and issued on the third day, from Tartarus, as an *individuality*, the *personality* being dead. Such characters as Ixion, Tantalus, Sisyphus, etc., are each a Personification of some human passion.

get yourself initiated.

The benevolent clericals, who are so apt to send us on the slightest provocation to Tartarus and the infernal regions, do not suspect what good wishes for us the threat contains; and what a holy character one must be before one gets into such a sanctified place.

It is not pagans alone who had their Mysteries. Bellarmin (*De Eccl. Triumph*, lib. 2, cap. 14) states that the early Christians adopted, after the example of pagan ceremonies, the custom of assembling in the church during the nights preceding their festivals, to hold vigils or “wakes.” Their ceremonies were performed at first with the most edifying holiness and purity. But very shortly after that, such immoral abuses crept into these “assemblies” that the bishops found it necessary to abolish them. We have read in dozens of works about the licentiousness in the pagan religious festivals. Cicero is quoted (*de Leg.* lib. 2, cap. 15) showing Diagondas, the Theban, finding no other means of remedying such disorders in the ceremonies than the suppression of the Mysteries themselves. When we contrast the two kinds of celebrations, however, the Pagan Mysteries hoary with age centuries before our era, and the Christian *Agapæ* and others in a religion hardly born and claiming such a purifying influence on its converts, we can only pity the mental blindness of its defenders and quote for their benefit Roscommon, who asks:—

When you begin with so much pomp and show,
Why is the end so little and so low?

Primitive Christianity—being derived from the primitive Masonry—had its grip, pass-words, and degrees of initiation. “Masonry” is an old term but it came into use very late in our era. Paul calls himself a “master-builder” and he was one. The ancient Masons called themselves by various names and most of the Alexandrian Eclectics, the Theosophists of Ammonias Saccas and the later Neo-Platonists, were all virtually Masons. They were all bound by oath to secrecy, considered themselves a Brotherhood, and had also their signs of recognition. The Eclectics or Philaltheians comprised within their ranks the ablest and most learned scholars of the day, as also several crowned heads. Says the author of *The Eclectic Philosophy*:

Their doctrines were adopted by pagans and Christians in Asia and Europe, and for a season everything seemed favourable for a general fusion of religious belief. The Emperors Alex-

ander Severus and Julian embraced them. Their predominating influence upon religious ideas excited the jealousy of the Christians of Alexandria. The school was removed to Athens, and finally closed by the Emperor Justinian. Its professors *withdrew to Persia*,⁹ where they made many disciples.

A few more details may prove perchance, interesting. We know that the Eleusinian Mysteries survived all others. While the secret cults of the minor gods such as the *Curates*, the *Dactyli*, the worship of Adonis, of the Kabiri, and even those of old Egypt had entirely disappeared under the revengeful and cruel hand of the pitiless Theodosius,¹⁰ the Mysteries of Eleusis could not be so easily disposed of. They were indeed the religion of mankind, and shone in all their ancient splendour if not in their primitive purity. It took several centuries to abolish them, and they could not be entirely suppressed before the year 396 of our era. It is then that the “Builders of the *higher*, or City Temple” appeared first on the scene and worked unrelentingly to infuse their rituals and peculiar dogmas into the nascent and ever fighting and quarrelling church. The triple *Sanctus* of the Roman Catholic Mass is the triple S. . . S. . . S. . . of these early Masons, and is the modern prefix to their documents or “any written *balustre*—the initial of *Salutem*, or Health” as cunningly put by a Mason. “This triple masonic salutation is the most ancient among their greetings.” (*Ragon*.)

XI

But they did not limit their grafts on the tree of the Christian religion to this alone. During the Mysteries of Eleusis, wine represented Bacchus and Ceres—wine and bread, or corn.¹¹ Now Ceres

⁹ And we may add, beyond, to India and Central Asia, for we find their influence everywhere in Asiatic countries.

¹⁰ The murderer of the Thessalonians, who were butchered by this pious son of the Church.

¹¹ Bacchus is certainly of Indian origin. Pausanias shows him the first to lead an expedition against India, and the first to throw a bridge over the Euphrates. “The cable which served to unite the two opposite shores being exhibited to this day,” writes this historian, “it being woven from vine-branches and trainings of ivy.” (X 29. 4.) Arrianus and Quintus-Curtius explained the allegory of Bacchus’ birth from the thigh of Zeus, by saying that he was born on the Indian Mount *Meru* (from *μηρός* thigh). We are aware that Eratosthenes and Strabo believed the Indian Bacchus had been invented by flatterers to simply please Alexander, believed to have conquered India as Bacchus is supposed to have done. But on the other hand Cicero mentions the god as a Son of Thyoné and Nisus; and Dionysus or Διόνυσος means the god Dis from Mount Nys in India. Bacchus crowned with ivy, or *Kissos* is Krishna, one of whose names was *Kissen*. Dionysus was pre-eminently the god who was expected to liberate the *souls of men* from their prisons of flesh—Hades and the human Tartarus, in one of its symbolical senses. Cicero calls Orpheus a

or Demeter was the female *productive principle* of the Earth; the spouse of Father Æther, or Zeus; and Bacchus, the son of Zeus-Jupiter, was his father manifested: in other words, Ceres and Bacchus were the personifications of Substance and Spirit, the two vivifying principles in Nature and on Earth. The hierophant Initiator presented symbolically, before the final *revelation* of the mysteries, wine and bread to the candidate, who ate and drank, in token that the spirit was to quicken matter: *i. e.* the divine wisdom of the Higher-Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him.

This rite was adopted by the Christian Church. The Hierophant who was called the “Father,” has now passed, part and parcel—*minus* knowledge—into the “Father” priest, who to-day administers the same communion. Jesus calls himself a vine and his “Father” the husbandman; and his injunction at the Last Supper shows his thorough knowledge of the symbolical meaning (*Vide infra*, note) of bread and wine, and his identification with the *logoi* of the ancients. “Whoso eateth my flesh and drinketh my blood hath eternal life.” “This *is* a hard saying,” he adds. . . . “The words (*rhemata*, or arcane utterances) that I speak unto you, they are Spirit and they are Life.” They are; because “it is the Spirit that quickeneth.” Furthermore these *rhemata* of Jesus are indeed the arcane utterances *of an Initiate*.

But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as *transubstantiation*, there is an abyss of ecclesiastical sophistry. With what force the exclamation—“Woe unto you lawyers. For *ye have taken away the key of knowledge*,” (and will not permit even now *gnosis* to be given to others); with what tenfold force, I say, it applies more now than then. Aye; that *gnosis*, “ye entered not in yourselves, and them that were (and are) entering ye prevented,” and still prevent. Nor has the modern priesthood alone laid itself open to this blame. Masons, the descendants, or at any rate the successors, of the “Builders of the upper Temple” during the Mysteries, they who ought to know better, will pooh-pooh and scorn any one among their own brethren who will remind them of their true origin.

son of Bacchus; and there is a tradition which not only makes Orpheus come from India (he being called *ὀρφός* dark, of tawny complexion) but identifies him with Arjuna, the *chela* and adoptive son of Krishna. (*Vide Five Years of Theosophy*: “Was writing known before Panini?”)

Several great modern Scholars and Kabalists, who are Masons, and could be named, received worse than the cold shoulder from their Brethren. It is ever the same old, old story. Even Ragon, the most learned in his day among all the Masons of our century, complains of it, in these words:—

All the ancient narratives attest that the initiations in the days of old had an imposing ceremonial, and became memorable for ever through the grand truths divulged and the knowledge that resulted therefrom. And yet there are *some modern Masons, of half-learning*, who hasten to treat as charlatans all those who successfully remind of, and explain to them these ancient ceremonies! (*Cours. Philos*, p. 87 note [2].)

XII

Vanitas vanitatum! nothing is new under the sun. The “Litanies of the Virgin Mary” prove it in the sincerest way. Pope Gregory I, introduces the *worship* of the Virgin Mary and the Chalcedonian Council proclaim her the mother of God. But the author of the *Litanies* had not even the decency (or is it the brains?) to furnish her with any other than pagan adjectives and titles, as I shall presently show. Not a symbol, not a metaphor of this famous Litany but belonged to a crowd of goddesses; all Queens, Virgins, or Mothers; these three titles applying to Isis, Rhea, Cybele, Diana, Lucifera, Lucina, Luna, Tellus, Latona *triformis*, Proserpina, Hecate, Juno, Vesta, Ceres, Leucothea, Astarte, *celestial* Venus and Urania, *Alma Venus*, etc., etc., etc.

Besides the primitive signification of trinity (the *esoteric*, or that of Father, Mother, Son) does not this Western *trimurti* (three faces) mean in the masonic pantheon: “*Sun, Moon, and the Venerable*”? a slight alteration, forsooth, from the Germanic and Northern *Fire, Sun and Moon*.

It is the intimate knowledge of this, perchance, that made the Mason, J. M. Ragon describe his profession of faith thus:

For me *the Son is the same as Horus, son of Osiris and Isis*; he is the SUN who, *every year redeems the world from sterility and the universal death of the races*.

And he goes on to speak of the Virgin Mary’s particular litanies, temples, festivals, masses and Church services, pilgrimages, oratories, Jacobins, Franciscans, vestals, prodigies, *ex voto*, niches, statues, etc., etc., etc.

De Maleville, a great Hebrew scholar and translator of Rabbinical literature, observes that the Jews give to the moon all those names which, in the *Litanies*, are used to glorify the Virgin. He finds in the *Litanies of Jesus* all the attributes of Osiris—the Eternal Sun, and of Horus, the Annual Sun.

And he proves it.

Mater Christi is the mother of the Redeemer of the old Masons, who is the *Sun*. The *hoi polloi* among the Egyptians, claimed that the child, symbol of the great central star, *Horus*, was the Son of *Osireth* and *Oseth*, whose souls had *ensouled*, after their death, the *Sun* and the *Moon*. *Isis* became, with the Phœnicians, *Astarte*, the names under which they adored the Moon, personified as a woman adorned with horns, which symbolised the crescent. *Astarte* was represented at the autumnal equinox after her husband (the Sun's) defeat by the Prince of Darkness, and descent into Hades, as weeping over the loss of her consort, who is also her son, as *Isis* does that of her consort, brother and son (*Osiris-Horus*). *Astarte* holds in her hand a cruciform stick, a regular cross, and stands weeping on the crescent moon. The Christian Virgin Mary is often represented in the same way, standing on the new moon, surrounded by stars and weeping for her son *juxta crucem lacrymosa dum pendebat* (*Vide Stabat Mater Dolorosa*). Is not she the heiress of *Isis* and *Astarte*? asks the author.

Truly, and you have but to repeat the *Litany to the Virgin* of the R. Catholic Church, to find yourself repeating ancient incantations to *Adondia* (*Venus*), the mother of *Adonis*, the Solar god of so many nations; to *Mylitta* (the Assyrian *Venus*), goddess of nature; to *Aldat*, whom the Arabs symbolized by the two lunar horns; to *Selene*, wife and sister of *Helion*, the Sun god of the Greeks; or, to the *Magna Mater*, . . . *honestissima, purissima, castissima*, the Universal Mother of all Beings—because SHE IS MOTHER NATURE.

Verily is *Maria* (*Mary*) the *Isis Myrionymos*, the Goddess Mother of the ten thousand names! As the Sun was *Phæbus*, in heaven, so he became *Apollo*, on earth, and *Pluto* in the still lower regions (after sunset); so the moon was *Phæbe* in heaven, and *Diana* on earth (*Gæa, Latona, Ceres*); becoming *Hecate* and *Proserpine* in Hades. Where is the wonder then, if *Mary* is called *regina virginum*, “Queen of Virgins,” and *castissima* (most chaste), when even the prayers offered to her at the sixth hour of the morning and the

evening are copied from those sung by the “heathen” Gentiles *at the same hours* in honour of *Phæbe* and *Hecate*? The verse of the “Litany to the Virgin,” *stella matutina*,¹² we are informed, is a faithful copy of a verse from the litany of the *triformis* of the pagans. It is at the Council which condemned Nestorius that Mary was first titled as the “Mother of God,” *mater dei*.

In our next, we shall have something to say about this famous Litany of the Virgin, and show its origin in full. We shall cull our proofs, as we go along, from the classics and the moderns, and supplement the whole from the *annals* of religions as found in the Esoteric Doctrine. Meanwhile, we may add a few more statements and give the etymology of the most sacred terms in ecclesiastical ritualism.

XIII

Let us give a few moments of attention to the assemblies of the “Builders of the upper Temple” in early Christianity. Ragon has shown plainly to us the origin of the following terms:—

(a) “The word ‘mass,’ comes from the Latin *Messis*—‘harvest,’ whence the noun *Messias*, ‘he who ripens the harvest,’ Christ, the Sun.”

(b) The word “Lodge” used by the Masons, the feeble successors of the Initiates, has its root in *loga*, (*loka*, in Sanskrit) a locality and a *world*; and in the Greek *logos*, the Word, a discourse; signifying in its full meaning “a place where certain things are discussed.”

(c) These assemblies of the *logos* of the primitive *initiated* masons came to be called *synaxis*, “gatherings” of the Brethren for the purpose of praying and celebrating the *cæna* (supper) wherein only bloodless offerings, fruit and cereals, were used. Soon after these offerings began to be called *hostiæ* or sacred and pure *hosties*, in contrast to the impure sacrifices (as of prisoners of war, *hostes*, whence the word *hostage*). As the offerings consisted of the harvest fruits, the first fruits of *messis*, thence the word “mass.” Since no father of the Church mentions, as some scholars would have it, that the word *mass* comes from the Hebrew *missah* (*oblatum*, offering) one explanation is as good as the other. For an exhaustive enquiry on the word *missa* and *mizda*, see King’s *Gnostics*, pp. 124, *et seq.*

Now the word *synaxis* was also called by the Greeks *agrymos*,

¹² The “Morning Star,” or *Lucifer*, the name which Jesus calls himself in Rev. 22:16, and which becomes, nevertheless, the *name of the Devil*, as soon as a theosophical journal assumes it!

ἄγυρμος (a collection of men, assembly). It referred to initiation into the Mysteries. Both words—*synaxis* and *agyrmos*¹³—became obsolete with the Christians, and the word *missa*, or mass, prevailed and remained. Theologians will have it, desirous as they are to veil its etymology, that the term messiah (*Messiah*) is derived from the Latin word *missus* (messenger, *the sent*). But if so, then again it may be applied as well to the Sun, the *annual messenger*, sent to bring light and new life to the earth and its products. The Hebrew word for Messiah *māshiah* (anointed, from *mashah*, to anoint) will hardly apply to, or bear out the identity in the ecclesiastical sense; nor will the Latin *missa* (mass) derive well from that other Latin word *mittere*, *missum*, “to send,” or “dismiss.” Because the communion service—its heart and soul—is based on the consecration and oblation of the host or *hostia* (sacrifice), a wafer (a thin, leaflike bread) representing the body of Christ in the Eucharist, and that such wafer of flour is a direct development of the harvest or cereal offerings. Again, the primitive *masses* were *cænas* (late dinners or suppers), which, from the simple meals of Romans, who “washed, were *anointed*, and wore a *cenatory* garment” at dinner, became consecrated meals in memory of the last Supper of Christ.

The converted Jews in the days of the Apostles met at their *synaxes*, to read the Evangels and their correspondence (Epistles). St. Justin (150 A.D.) tells us that these solemn assemblies were held on the day called *Sun* (Sunday, *dies magnus*), on which days there were psalms chanted “collation of baptism with pure water and the *agapæ* of the holy *cæna* with bread and wine.” What has this hybrid combination of pagan Roman dinners, raised by the inventors of church dogmas to a sacred mystery, to do with the Hebrew *Messiah* “he who causes to go down into the pit” (or Hades), or its Greek transliteration *Messias*. As shown by Nork, Jesus “*was never anointed either as high priest or king*,” therefore his name of *Messias* cannot be derived from its present Hebrew equivalent. The less so, since the word anointed, or “rubbed with oil” a *Homeric term*, is *chris*, *χρίς* and *chrío*, *χρίω* both *to anoint the body with oil*. (See LUCIFER for 1887, “The Esoteric Meaning of the Gospels.”)

Another high Mason, the author of “The Source of Measures,”

¹³ Hesychius gives the name (*agyrmos*) to the first day of the initiation into the mysteries of Ceres, goddess of harvest, and refers to it also under that of *Synaxis*. The early Christians called their mass, before this term was adapted, and the celebration of their mysteries—*Synaxis*, a word compounded from *sun* “with,” and *ago* “I lead,” whence, the Greek *synaxis* or an *assembly*.

summarizes this *imbroglio* of the ages in a few lines by saying:—

The fact is there were *two Messiahs*: *One*, as causing himself to go down into the pit, for the salvation of the world;¹⁴ this was the sun shorn of his *golden rays* and *crowned with blackened ones* (symbolizing this loss) as the thorns. *The other*, was the triumphant *Messiah*, mounted up to this *summit of the arch of Heaven*, personated as the *Lion of the tribe of Judah*. In both instances he had the cross. . . .”

At the *Ambarvales*, the festivals in honour of Ceres, the *Arval* (the assistant of the High Priest) clad in pure white, placing on the *hostia* (sacrificial heap) a cake of corn, water and wine, tasted the wine of *libation* and gave to all others to *taste*. The *oblation* (or offering) was then taken up by the High Priest. It symbolized the three kingdoms of Nature—the cake of corn (vegetable kingdom), the sacrificial vase or *chalice* (mineral), and the *pall* (the scarf-like garment) of the Hierophant, an end of which he threw over the oblation wine cup. This pall was made of pure white lambskins.

The modern priest repeats, gesture for gesture, the acts of the pagan priest. He lifts up and offers the bread to be consecrated; blesses the water that is to be put in the chalice, and then pours the wine into it, incenses the altar, etc., etc., and going to the altar washes his fingers saying, “I will wash my hands *among the INNOCENT* and encompass thy altar, O Lord.” He does so, because the ancient and *pagan* priest did the same, saying, “I wash (with lustral water) my hands among the INNOCENT (the fully initiated Brethren) and encompass thy altar, O great Goddess” (Ceres). Thrice went the high priest round the altar loaded with offerings, carrying high above his head the chalice covered with the end of his snow-white lamb-skin. . . .

The consecrated vestment worn by the Pope, the *pall*, “*has the form of a scarf made of white wool*, embroidered with purple crosses.” In the Greek Church, the priest covers, with the end of the pall thrown over his shoulder, the chalice.

The High Priest of antiquity repeated thrice during the divine services his “*O redemptor mundi*” to Apollo ‘the Sun’ his *mater Salvatoris*, to Ceres, the earth, his *Virgo paritura* to the Virgin God-

¹⁴ From times immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounced these sacramental words. . . . “And I swear to give up my life for the salvation of my brothers, which constitute the whole mankind, if called upon, and to die in the defence of truth. . . .”

dess, etc., and pronounced *seven ternary commemorations*. (Hearken, O Masons!)

The ternary number, so revered in antiquity, is as revered now, and is pronounced five times during the mass. We have three *introibo*, three *Kyrie eleison*, three *mea culpa*, three *agnus dei*, three *Dominus Vobiscum*. A true masonic series! Let us add to this the three *et cum spiritu tuo*, and the Christian mass yields to us the same *seven triple commemorations*.

PAGANISM, MASONRY, and THEOLOGY—such is the historical trinity now ruling the world *sub rosa*. Shall we close with a Masonic greeting and say:—

Illustrious officers of Hiram Abif, Initiates, and “Widow’s sons.” The Kingdom of Darkness and ignorance is fast dispelling, but there are regions still untouched by the hand of the scholar, and as black as the night of Egypt. *Fratres, sobrii estote et vigilate!*

H. P. B.

Lucifer, March, May, 1889

THE KABALAH AND THE KABALISTS¹

AT THE CLOSE OF THE NINETEENTH CENTURY

UNIVERSAL aspirations, especially when impeded and suppressed in their free manifestation, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbours' secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural." The Church, while encouraging our aspirations after the holy—on strictly theological and orthodox lines, of course—condemns at the same time the human craving after the same, whenever the practical search after it departs from its own lines. The memory of the thousands of illiterate "witches," and the hundreds of learned alchemists, philosophers and other here-

¹ The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it *Qabalah*. This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabalah seems less pretentious and answers as well.

tics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them—especially the Kabbalah—at a not very distant period of history. One says now, “It is of the devil!” the other that “the devil is a creation of the Church, and a disgraceful superstition”; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabbalah as the *greatest witness* to the truths of Christianity;² the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of the blood up to steam and electric power.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Any one whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabbalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds today study the Kabbalah, where scarcely one or two could have been found some fifty years ago, when fear of the Church was still a powerful factor in men’s lives. But the long-pent-up torrent has now diverged into two streams—Eastern Occultism and the Jewish

² This is demonstrated by what we know of the life of John Picus de Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabbalah Mirandola “found that there is more Christianity than Judaism in the Kabbalah; he discovered in it proofs for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the Angels,” and so on. “In 1486, when only twenty-four years old, he published 900 theses which were placarded in Rome (not without the consent or knowledge surely of the Pope and his Government?), and which he undertook to defend in the presence of all European scholars, whom he invited to the Eternal City, promising to defray their travelling expenses. Among the theses was the following: ‘No science yields greater proof of the Divinity of Christ than magic and the Cabbalah’.” The reason why will be shown in the present article.

Kabalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts; and, most important of all—which of the two presents its teachings in the most Catholic (i.e., unsectarian) and impartial manner?" One—the Eastern system—has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other—as said above—with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Âryan nor the Semitic philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers, have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law as essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the æons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts vii.*). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we *think* we have in the *Old Testament*, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their

Sacred Canon, on a par with, if not higher than, the Gospels. But when the *Pentateuch* was written, or rather *rewritten* after Ezdras, *i.e.*, after the Rabbis had settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This reëditing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third*, the highest, degree of Initiation, and expressed in symbolic language—as may be seen even in the exoteric *Purânas* of India—the writers of the *Pentateuch*, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs, and Solomons, and the fantastic history of their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower æons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in such case, could the Sadducees, who revered the Law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament*, and are found in the Jewish modern scrolls.³

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation*—can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalities (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their “Sod.” For had the Old Canon been translated literally, as is claimed, instead of being adapted to a mono-

³ This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the “Elohim,” was a hierarchy of low terrestrial angels—an *lldabaoth*, spiteful and jealous.

theism absent from it, and to the spirit of each sect, as the differences in the Septuagint and Vulgate prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in “Holy Writ.” “*Sod* Ihoh [the mysteries of Johoh, or Jehovah] are for those who fear him,” says *Psalm* xxv. 14, mistranslated “the secret of the Lord is with them that fear him.” Again “Al [El] is terrible in the great Sod of the Kadeshim” is rendered as—“God is greatly to be feared in the assembly of the saints” (*Psalm* lxxxix. 7). The title of Kadeshim (Kadosh sing.) means in reality something quite different from saints, though it is generally explained as “priests,” the “holy” and the “Initiated”; for the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcanum*, the *Sod* (from which “Sodom,” perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David—the “friend of God.” They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob’s prayer is that his soul should not come into the *secret* (*Sod*, in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they “slew a man” (*Genesis* xlix. 5, 6).⁴ And yet Moses is claimed by the Kabalists as chief of the *Sodales*! Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore, do we find Jehovah, the anthropomorphic God, everywhere in the *Bible*, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other prearranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences—as the initiated Brahmins do to this day, when reading their sacred books—the numeral system with the Jews is, as the author of *Hebrew Metrology* tells us, the Holy Writ itself: “That very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which, the very text of the

⁴ To “*slay a man*” meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain “slays” his brother Abel, who, esoterically, is a female character and represents the first *human* woman in the Third Race after the separation of sexes. See also the *Source of Measures*, pp. 253, 283, etc.

Bible has been made to result, as its enunciation, from the beginning word of Genesis to the closing word of Deuteronomy.”

So true is this, indeed, that the authors of the *New Testament* who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from the *Pentateuch*, or even the Kabalah, but from the Âryan astro-symbology. One instance will suffice. Whence the dual meaning of the First-born, the Lamb, the Unborn, and the Eternal—all relating to the Logos or Christos? We say from the Sanskrit *Aja*, a word the meanings of which are: (a) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha*; (b) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the *Upanishads*.

The Hebrew Kabalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature—namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the *Bible*. Thus, in the *Book of Job*, a Kabalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: “Man born of a woman is . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not” (xiv. I, 2). But Job speaks here of the *personality*, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in *Job*, the oldest document in the *Bible*, makes only the more brutally materialistic that in *Ecclesiastes*, iii, 19, *et seq.*, one of the latest records. The writer, who speaks in the name of Solomon, and says that “that which befalleth the *sons of men* befalleth beasts, even . . . as the one dieth, so dieth the other . . . so that

a man hath no preëminence above a beast," is quite on a par with the modern Haeckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabalistic methods can help one in finding that in the *Old Testament* which has never been there since the *Book of the Law* was re-written (rather than found) by Hilkiah. Nor can the reading of the Egyptian symbols be much helped by the mediæval Kabalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabalists of our day that the *Zohar*, and almost all the Kabalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Picus de Mirandola's thesis upon the proposition that "no Science yields greater proof of the divinity of Christ than magic and the Kabbalah." This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph—by whatever name he himself is called—Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle*. Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabbalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still a, Christian. This is due entirely to the ignorance of most people (*a*) that the *Kabbalah* (the *Zohar* especially) we have, is not the original *Book of Splendour*, written down from the oral teachings of Simon Ben Jochai; and (*b*) that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabalists seem to be aware of the fact, that the Kabbalah as it now stands, with its more than

revised texts, its additions made to apply to the *New* as much as to the *Old Testament*, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries. The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, show that the Chaldean *Book of Numbers*, and the *Upanishads* undeniably conceal the most divine philosophy—as it is that of the Universal Wisdom Religion. But the *Zohar*, now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta Vidya*, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys.⁵

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted— though that key (concealed in the “Sacred Metrology”) discloses the fact that “Holy Writ” contains “*a rational science of sober*

⁵ The writer in the *Masonic Review* is thus quite justified in saying as he does, that “the Kabalistic field is that in which astrologers, necromancers, black and white magicians, fortune-tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*”; and he adds: “The Christian quarrying into its mass of mysticism, claims its support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ. With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules. . . . for raising the dead, and actually—the devil. . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgment.” “*The writer claims that such a discovery has been made*, and that the same embraces rational science of sober and great worth.” “The Cabbalah,” from the *Masonic Review* for September, 1885, by Brother J. Ralston Skinner (McMillian Lodge, No. 141).

and great worth,” yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i.e.*, the close relation between the sidereal and all the terrestrial bodies —human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, “the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measures, *viz.*, the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and impartation, by the possession and use of which, it could be said of Abram: ‘Blessed of the Most High God, Abram, measure of heaven and earth’ ”—the “*creative law of measure.*”

And is this all that the *primitive* Kabbalah contained? No; for the author remarks elsewhere: “What the originally and intended right reading was [in the *Pentateuch*] who can tell?” Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore are we justified in saying that the Jewish Kabbalah, with its numerical methods, is now only *one* of the keys to the ancient mysteries, and that the Eastern or Âryan systems alone can supply the rest, and unveil the whole truth of *Creation*.⁶

What this numeral system is, we leave its discoverer to explain himself. According to him:

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllable utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated, much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over 600 picture characters, which embraced the modified use, syllabically, of

⁶ Even as it stands now, the Kabbalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author: “It is made to read ‘B’rashith barâ Elohim,’ etc., ‘In the beginning God created the heavens and the earth,’ wherein Elohim is a plural nominative to a verb in the third person singular. Nachminedes called attention to the fact that the text might suffer the reading, ‘B’rash ithbarâ Elohim,’ etc., ‘In the head (source or beginning) created itself (or developed) *gods, the heavens and the earth,*’ really a more grammatical rendering.” (*Ibid.*) And yet we are forced to believe the Jewish monotheism!

the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the sacred scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture, and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.⁷ This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries. . . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place these characters stood for *numbers*—to be used for numbers as we use specific number signs—though also there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line 1 to the zero character, together making 1+9=10. . . . In the third place, it is said, and it seems to be proved, that these characters stood for musical notes; so that, for instance, the arrangement of the letters in the first chapter of Genesis, can be rendered musically or by song.⁸ Another law of the Hebrew characters was that only the consonantal signs were characterized—the vowels were not characterized, but were supplied. If one will try it he will find that a consonant of itself cannot be made vocal without the help of a vowel;⁹ therefore . . . the consonants made the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feelings of the heart, the vowels were supplied.

Now, even if we suppose, for argument's sake, that the "framework," *i.e.*, the consonants of the *Pentateuch* are the same as in the days of Moses, what changes must have been effected with those scrolls—written in such a poor language as the Hebrew, with its less than two dozens of letters—when rewritten time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiyah has

⁷ Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (*a*) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (*b*) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies.

⁸ Not the Hebrew helped by the Massoretic signs, at all events. See further on, however.

⁹ And therefore as the vowels were furnished *ad libitum* by the Massorets they could make of a word what they liked!

them rewritten by Shaphan, the scribe? When lost again, they are rewritten again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Massoretic disguise! We may know something of Ben Chajim, who published the Massorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become—Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls—that they were of themselves musical notes—had probably never studied Âryan Hindû music. In the Sanskrit language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing, and the two are inseparable.¹⁰ As Homer distinguished between the “language of Gods” and the *language of men*,¹¹ so did the Hindus.

The *Devanâgarî*—the Sanskrit character—is the “Speech of the Gods” and Sanskrit the divine language.¹² As to the Hebrew let the modern Isaiahs cry “Woe is me!” and confess that which “the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text” has now clearly shown. Read the *Source of Measures*, read all the other able treatises on the subject by the same author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabbalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabbalistic system. He is the great symbol and shadow, thrown by the manifested

¹⁰ See *Theosophist*, November, 1879, article *Hindû Music*, p. 47.

¹¹ *Theos.* xiv. 289, 290.

¹² The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see *Tantra Shâstras*); and are called *Deva-nâgarî*, “the speech or language of the Gods.” And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit—the perfect of the most perfect languages on Earth—than Hebrew, the roughest and the poorest. For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

Kosmos, itself the reflection of the impersonal and ever incomprehensible principle; and this shadow furnishes by its construction—the personal grown out of the impersonal—a kind of objective and tangible symbol of everything visible and invisible in the Universe. “As the First Cause was utterly unknown and un-nameable, such names as were adopted as most sacred (in *Bible* and *Kabalah*) and commonly made applicable to the Divine Being, were after all *not so*,” but were mere manifestations of the unknowable, such

In a cosmic or natural sense, as could become known to man. Hence these names *were not so sacred as commonly held*, inasmuch as with all created things they were themselves but names or enunciations of things known. As to metrology, instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ in the Mosaic books is not only replete with it as a system, but the system itself is that very thing, *in esse*,

from the first to the last word.

For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the formation of the woman out of the man, of . . . the genealogy of Ararat, of the ark, of Noah with his dove and raven, . . . of Abram’s travel from Ur . . . into Egypt before Pharaoh, of Abram’s life, of the three covenants, . . . of the construction of the tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms, . . . the exodus out of Egypt, and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications.

And the author of *Hebrew Metrology* ends by saying:

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their *first face*—and that only. The Christian Church has never attributed to these books any property beyond this; and herein has existed *its great error*.

But the Western European *Kabalists*, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the *Kabalah* in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single *Kabalist* has penetrated even skin deep below the surface of that “first

face.” Their digests are pure speculation and hypotheses and—no more. One bases his glosses upon Ragon’s Masonic revelations; another takes Fabre d’Olivet for his prophet—this writer having never been a Kabalist, though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabalist was born among the sons of men than the late Éliphas Lévi—a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know*, nor will they call themselves Kabalists. The “Sodalian oath” of the third degree holds good now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabalists ought to rely, however incomplete their statements from the standpoint of a *full revelation, i.e.*, of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabalist is now hungering—such as the transmutation into gold, and the Elixir of Life, or the Philosopher’s Stone—for *physical purposes*. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabbalah, the only original copy of which is contained in the Chaldean *Book of Numbers*, pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabbalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically NO. What the Kabbalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabbalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the mask of that dead letter; it cannot *create* a text or make one find in the

document under study that which has never been in it from the beginning. The Kabbalah—such as we have it now—is inseparable from the text of the *Old Testament*, as remodelled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered—notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed—so no Kabbalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabbalist, but a dreamer.

Lastly, the profane reader should learn the difference between the Kabbalah and the Kabbalistic works, before he is made to face other arguments. For the Kabbalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted orally* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by any one. Those who speak of translating the Kabbalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabbalah, as a word, is derived from the root *Kbl* (*Kebl*) “to hand over,” or “to receive” *orally*. It is erroneous to say, as Kenneth Mackenzie does in his *Royal Masonic Cyclopædia*, that “the doctrine of the Kabbalah refers to the system handed down by oral transmission, and is nearly allied to *tradition*”; for in this sentence the first proposition only is true, while the second is not. It is not allied to “tradition” but to the seven veils or the seven truths orally *revealed at Initiation*. Of these methods, pertaining to the universal pictorial languages—meaning by “pictorial” any cipher, number, symbol, or other glyph that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system.¹³ Thus, if Kabbalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar*, *Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta*, and a few others, as their own undeniable property and as Kabbalistic works.

H.P.B.

Lucifer, May, 1892

¹³ Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmo-theogony and is metrological.

TETRAGRAMMATON

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

—BACON

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

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

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

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

II. That “it is one of the oldest directions of the ancient Wisdom-religion that the macrocosm¹ should be interpreted accord-

¹ Just so. *Malkuth* is the 10th Sephiroth, but as the “Bride of *Microprosopus*” or Tetragrammaton, *who is hexamerous*—*Malkuth*, or the material limb, is the *seventh*. She

ing to the plan revealed by Malkuth.”

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

IV. That “Its (*Shekinah*’s) male form is the figure of man seen on the mysterious throne in the vision of Ezekiel.”²

I am afraid none of the above statements are correct. I am compelled to say that each and all are entirely erroneous. My authorities for saying so, will be the three chief books of the *Zohar*—“The Book of Concealed Mystery” and the two “Assemblies”—the “Greater” and the “Lesser,” as also the Kabbala of Knorr von Rosenroth,³ the *Sepher Jetzirah*, with its commentaries, and the Asch *Metzareth*, containing a key to the Kabbalistical symbolism, and all supplemented with various *codices*.

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

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

If ignorance is the curse of God,

As Shakespeare has it, too much of

Knowledge, when wisdom is too weak to guide her,
Is like a headstrong horse that throws the rider . . .

In this particular case, however, I have no fear of being thrown out of my stirrups. I venture even to say that it is quite impossible, with the *Zohar* before one’s eyes and its (just) *hundred and seventy passages* of references and several hundreds of comments and glosses upon the real meaning of Tetragrammaton alone. Meanwhile, as “no man knoweth all”—*errare humanum est*—and as none of us, so far as I know, has reached the glorified position of an omniscient Buddha or a Sankaracharya, it is but just that we should compare notes and unveil that which can be *lawfully* unveiled. Hence I shall endeavour to show the true nature of the “Tetragrammaton” and prove its four letters to be a mere glyph,

is the *fourth* letter of IHVH, or *He*, but the *Logos*, or son, is only the letter V (*Vau*), as will be shown.

² *Theosophist*, August, 1887, pp. 700 and 705.

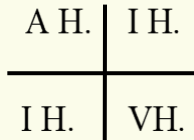
³ Now translated by S. Liddell Macgregor Mathers, F.T.S. See his “Kabbala Unveiled.”

a mask to conceal metaphysically its connection with, and relation to, the supernal and the inferior worlds. I will give nothing of my own speculations or knowledge, which are my personal property, the fruitage of my studies, and with which, therefore, the public has nothing to do. I shall only show what the Tetragrammaton is said to be in the *Zohar*, and as explained to the writer personally by a Hebrew initiated Rabbi, in Palestine and made very plain to every advanced Kabbalist.

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

II. It is *not* “Ain-Soph” the *Non-Existent*, or *Non-Being*, no more than is Tetragrammaton; for both AHIH and IHVH are glyphs of existence, and symbols of terrestrial-androgynous, as well as male and female—life. Both are therefore mixed with Malkuth,—*H-w&*, “the mother of all that lives,” and cannot be confounded in our spiritual perceptions with EHEIEH—the one ABSOLUTE *Esse*, or “Be-ness,” as some call it, though Rabbis have tried hard to have the mantle fall upon their *exoteric* god. They are reflections of the Ain-Soph, the Hebrew *Parabrahmam*; for Ain-Soph is negative, and they, actual, positive life—therefore *Maya* or Illusion.

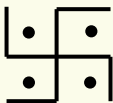
This is proven clearly by their dual presence in the cross—the oldest *phallic* symbol, thus—



—as shown in The “Kabbalah Unveiled,” p. 31.⁴

III. There are two “Tetragrammatons” in the Kabbala, or, rather—he is *dual*, and for the matter of that, even *triple*, *quater-*

⁴ So old and so *phallic*, indeed, that leaving the *ansated* cross of Egypt aside, the *terra cotta* discs called *fusairoles*, found by Schliemann in abundance *under* the ruins of ancient Troy, are almost all in these two forms:



and



—the Indian Svastica and the *Cross*, the latter being Svastica or “Thor’s Hammer” *minus* its four addition-

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

IV. *Microprosopus*-Tetragrammaton—the “Son” or Logos, is the triangle in a square; the *seven-fold*, cube; or as Mr. R. Skinner shows it—the *six-faced* cube unfolded becomes the seven-partitioned *cross*, when the androgyne separates into opposite sexes.⁵ In the words of a commentary on the *Secret Doctrine*—

“The circle emanates a light which becomes to our vision four-cornered; this unfolds and becomes seven.” Here the “circle” is the first *sephira* “the *kether*” or crown, the *Risha Havurah*, or “white head,” and the “upper skull.” [It is not limitless, but temporary in this phenomenal world.] It emanates the two lower Sephiroth (Chokhmah and Binah, which are “Father-Mother”) and thus form the triangle, the first or upper *triad* of the Sephirothal Tree. This is the *one* or the *monad* of Pythagoras. But, it has emanated from the *Seven Elohim*, male and female, who are

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

⁵ Four in length or the vertical line, and three horizontally. See *Theosophist*, April, 1887.

called the “Upper Father-Mother.” These are themselves the reflections of the *Female* Holy Spirit, of which it is said in *Sepher Jezirah* “One is *She*, the Elohim of life.”⁶ How far yet from AIN-SOPH the ALL, are these *numbers*⁷ of the Jewish Kabbala, for they are in fact only secret numbers and glyphs. Microprosopus comes *the fourth*.

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

Letters of The Tetragrammaton	<i>The four Letters</i>	<i>The Sephiroth</i>	<i>The Four Worlds</i>	
{	I Yod	Macroprosopus	Atziloth	Archetypal W.
	H The supernal <i>He</i>	The Father The Mother Supernal	Briah	Creative W.
	V Vau	Microprosopus	Yetzirah	Formative W.
	H The inferior <i>He</i>	{ The Bride of Tetragram- maton or <i>Malkuth</i>	Asiah	Material W.

It thus follows that although Macroprosopus—or kether, the *crown* of numbers, for it is the white head, or O, the cipher⁸ is still removed from Ain-Soph, being only its universal reflection or light—that it is *not* the tetragram. It is simply SPACE, the boundless and the inscrutable, the supernal soil in which are concealed the archetypal ideas or forms of *all*; from which grows the ROOT of Kosmos, the universal Tree of Life in the *creative* world. The trunk of this “tree” are the “father, and mother, the 2nd and 3rd Sephiroth, or Chokhmah and Binah,” respectively, Jehovah and “Jehovah-Elohim.”⁹

⁶ See the “Kabbalah Unveiled.” Introd. pp. 21-22.

⁷ *Sephira* means a numeral; it is *one*, and therefore singular, and the *Sephiroth* is a plural word, both of which have passed their names to our “ciphers” and are only the *numbers of the creative hierarchies of the Dhyān Chohans*. When the Elohim say “Let us make man,” they have to work *from the first to the last seventh*, each endowing man with its own characteristic or principle.

⁸ The Hebrews had no word for a cipher or *nought*, hence the symbolism of a head or a round circle.

⁹ The student must bear in mind that *Jehovah* as a name is always male and female, or androgynous. It is a compound of two words—*Jah* and *Hovah* or “*Jah eve*.” *Jah* alone is masculine and active: therefore while the 2nd Sephiroth *Chokhma*, “Wisdom,” is masculine and stands for Ab “Father,” *Binah*, “Intelligence,” is feminine, passive, and

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

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

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

But IHVH, the Tetragrammaton of the *formative* world, and the spouse of the “Bride,” whose kingdom is Asiah or *matter*, though easy of explanation, is still more difficult to reveal in words, not on account of its sacredness, but rather of its indecency. I refer the reader for the plain symbolism of the four letters I, H, V, H, to Mr. R. Skinner’s “Source of Measures,” p. 10,

stands for Ama “Mother,” the *great deep whose name is “Jehovah.”* But the masculine name is symbolized by one letter alone, the—*Yod*—whose significance is entirely phallic.

¹⁰ Tradition says that the last initiates into the seven mysteries of Microprosopus and the supreme *Tett* (number 9 and the letter t.) the mystery of the two *Aima* (the two mothers, or the first and the second H. of the word IHVH) were the three Rabbis Schimeon, Abba and Eleazar who, in the *Mysteries* or *Sod*, had stood for Kether, Chokhma, and Binah. (See “Zohar, the Lesser Holy Assembly.”) After their death the knowledge of the five upper initiations was lost.

wherein that symbolism is given. Hindus see it daily in their *Linghas and Yonis*. It is *Jehovah-Tzabaoth*, the *Septenary Elohim concealed* in the Holy of Holies, the *Argha*, or Noah's Ark. Therefore (see Plate in *K. Unv.*) he is the *seventh* Sephiroth among the "superior" septenary, as *Malkuth* is the seventh of the "inferior" Sephiroth. Microprosopus is the *third* letter *V (Vau)* and is called tetragram only, because he is *one* of the four letters which embrace the whole nine Sephiroth—but not Sephira. He is the *secret* septenary, which has been hitherto occult, and *now is thoroughly unveiled*. On the tables which give the relations of the Sephiroth with the ten divine names, the ten archangels, their ten orders, the planets, etc., demons and the ten arch devils—*Netzach*, the 7th Sephiroth, whose name is exoterically "firmness and victory," and esoterically something more, is called by its Divine name *Jehovah Tzabaoth* and corresponds with Haniel (human *physical* life) the androgyne Elohim, with Venus-Lucifer and Baal, and finally with the letter *Vau* or Microprosopus, the *Logos*. All these belong to the *formative* world.

They are all *septenates*, all associated with plastic *formation* and MATTER—their "bride." The latter is the "inferior mother" *Aima*, "the woman with child" of the 12th chapter of *Revelation*, pursued by the great Dragon (of wisdom). Who is this Dragon? Is he the devil Satan, as we are taught to believe by the Church? Certainly not. He is the Dragon of *Esoteric Wisdom*, who objects to the child born of the "woman" (the universe), for this child is its mankind, hence ignorance and illusion. But Mikael and his angels, or *Jehovah Tzabaoth* (the "Host") who *refused to create* as the seven passionless, mind-born, sons of Brahma did, because they aspire to incarnate as men *in order to become higher than the gods*—fight the Dragon, conquer him, and the child of matter is born. The "Dragon" of esoteric wisdom falls back into darkness indeed!¹¹

¹¹ The key which opens this mystery is the seventh key, and relates to the *seventh trumpet* of the seventh angel, after whose blast St. John sees the woman and "War in Heaven." (See *Revelation*, chap. XI, verse 15, and chapter XII, and try to understand.) This allegory "War in Heaven" has six other meanings; but this one is on the most material plane and explains the septenary principle. The "woman" is crowned with 12 stars and has the sun and moon to clothe her (twice seven), she being the universe; the Dragon has seven heads, seven crowns and ten horns—another occult symbolism, and he is one of the *seven* LOGOI. Perchance those who have reflected over the strange behaviour of Narada may understand the analogy. Indeed, a Prajapat and a great Vedic Rishi, and yet one who is ever interfering with the *physical* procreation of men, he seduces twice the thousands of Daksha's sons into remaining celibates and Yogis, for this he is cursed to be incarnated, born in a womb, and those who know something about numbers and *cycles* will now understand better the meaning of this allegory.

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

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

“By gematria AHIH equals IHV without the H, the symbol of Malkuth,” the “Bride,” (p. 31). “Closely associated with . . . the letters of the Tetragrammaton is that subject of the four *Keroubim* (cherubs). . . . Therefore the Keroubim represent the powers of the letters of the Tetragrammaton *on the material plane* . . . The Keroubim are the living forms of the letters symbolized in the Zodiac by Taurus, Leo, Aquarius and Scorpio . . .” (pp. 32 and 34, *Int. to Kab. Den*).

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

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

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

In the “Scale of the number Seven,” the name of God is rep-

resented with seven letters. The scale is *septenary*; whatever way one looks from the first original or archetypal down to the seventh or temporal world.

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

“Microprosopus is formed of the six Sephiroth, three male and three female” (v. 67). The limbs of the Tetragrammaton are called the six members of Microprosopus, and 6 is the numerical value of V (Vau) his letter. When they (the limbs) touch the earth, they become seven (p. 32, *Kab. Univ.*, and verse 9 of Comm. xxii. in *Book of Numbers*).

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

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

“(83.) And concerning this the children of Israel wished to know in their minds, like as it is written” (Exodus xvii. 7), ‘Is the Tetragrammaton in the midst of us, or the negatively existent one?’ Where they distinguished between Microprosopus who is called Tetragrammaton, and between Macroprosopus, who is called “AIN, the negative existence” (p. 121). But—the “*Yod* of the ancient one is hidden and concealed.” (73. *Int.*)

(v. 1152.) We have learned that there *were ten* (companions, the Sephiroth) who entered into the SOD (mysteries of creation) and *that seven only* came forth.

(v. 1158.) And when Rabbi Shimeon revealed the Arcana, there were found none present there save those (companions).

(v. II59.) And Rabbi Shimeon called them the *seven eyes* of Tetragrammaton, like as it is written, Zach. iii. 9, “These are the seven eyes of Tetragrammaton.”

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

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

With respect to the other “obstacles,” they are as incorrectly stated. The “Figure of the man on the Throne” in Ezekiel answers in esotericism to the archetypal plane, the world of Atziloth, not to the Shekinah in Malkuth and Asiah, on the material plane; as will become evident to any one who analyzes the vision *kabbalistically*. For, firstly, there are four clear divisions of the symbolism of the vision; namely, the form of the man, the throne on which he is seated, the firmament above the heads of the living creatures, and the “living creatures” themselves with their ophanim or wheels. These again clearly answer to the four Kabbalistical worlds or planes themselves, *i.e.*, *Atziloth*, the Archetypal—the shadowy figure of the man; *Briah*, the Creative,—the throne; *Jetzirah*, the Formative, the firmament; *Asiah*, the Material, the living creatures. These answer again to the four letters of the tetragram: thus, the uppermost point of Yod in IHVH to the “figure of the man,” the H (*He*) to the throne, the V (*Vau*) to the firmament, and the H final to the creatures. (See *Plate IX* of the *Kabbalah Unveiled*.)

The “figure of the man” is not “the male form of Shekinah.” Shekinah is *not* “an androgyne power.”¹² Shekinah is sexless or feminine if anything. It is primordial light emanating from the ever-concealed Ain-Soph. In the archetypal world it is Sefhira, in the material and the *formative* it becomes Shekinah, the *latent life and light* of this inferior world of matter—the “veil of Ain-Soph” and the “divine presence” on the *path* of Malkuth from the material to the higher worlds. She is the *Buddhi* of the physical body—the soul or spark burning *in* the vessel; and after the vessel is broken, merging into the seventh (according to Theosophical computation) and into the first or *Macroprosopus* Kabbalistically,

¹² I have consulted our brother Mr. S. Liddell Macgregor Mathers whether any Kabbalist justified the idea that Shekinah was “an *androgyne* power.” He said *no*—“it is sexless and is the divine presence.” (See his *Kabbalah*, page 55, note between verses 32 and 33.)

as it is the first ray from the concealed.¹³

The plan revealed by Malkuth is given in the “Book of Concealed Mystery,” the *Sephra Dzenioutha*, v. 31, as follows:

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

“This is the tree which hath two paths for the same end (namely, good and evil, because it is the Tree of the Knowledge of Good and Evil). And it hath around it *seven* columns (that is, the *seven* palaces), and the *four* splendours, (that is, the four animals) whirl around it (in four wheels) on their four sides (after the four-fold description of the chariot of Yechesgiel (Ezekiel).”

This tree has *seven* branches,¹⁴ on each of which are four leaves and three fruits. Moreover there is an evident analogy between the above verse in S.D. and Chapter I to IV of *Revelation*. For the seven churches “of Asia” are identical with the “seven palaces” in Asiah, or the material *septenary* place. The seven stars which are in the right hand of the “figure” in the 1st chapter are not these seven churches, but the seven keys to them; and the two-edged (androgynous) word which proceeds from his mouth is the Yod of IHVH. This “figure” is the septenary “Tetragrammaton” the V (Vau).¹⁵

But this figure is a different thing altogether to the one which is on the throne in Ezekiel’s vision. For the former (the figure in Chapter I of *Revelation*) is on the planes of Jetzirah (the world of formation, the habitat of the angels *who would not create*), and the figure of Ezekiel is on the plane of Atziloth, and is de-

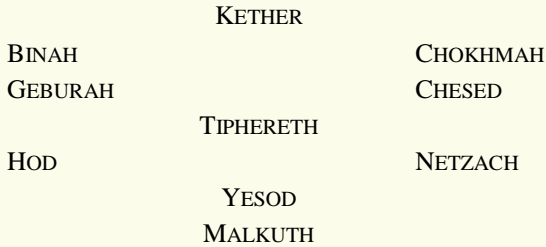
¹³ Nor is Shekinah a Sephiroth, for she proceeds from, and is latent in, the tenth Malkuth, and is destroyed with the latter. (See 22, Book of *Conc. Myst.*) The mistake has probably arisen from Shekinah’s divine name being Adonai and the angelic Keroubim. But no Kabbalist will give out in print the key to this.

¹⁴ See engraving from the Babylonian account of creation (by G. Smith, “Chaldean account of Genesis”) of the Sacred Tree, with figure on each side and serpent in the background. This engraving is taken from an early Babylonian cylinder, and represents the said tree with its seven branches.

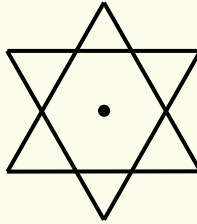
¹⁵ Or *Vau*, whose number is six and symbolism—a hook or crook; *phallic*.

scribed in the 4th chapter of the Apocalypse as the “one who sat upon the throne.”

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



Here the figure on the throne in Ezekiel’s vision refers to Kether; the throne to Chokmah and Binah, the world of Briah, whose alternative name is *Korsia*,—the throne; the firmament is Microprosopus, who consists of the six Sephiroth,—Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod. Now Yesod is the path of ingress into Malkuth or the created material world; and the Shekinah is the Presence in Malkuth, the Queenly Presence; for Shekinah is feminine, *and not androgynous*. And the seal of the Macrocosm the six pointed star, the¹⁶



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

¹⁶ It is the seal of the Macrocosm certainly, but it becomes that of Microcosm only when the five pointed star is enclosed within it, for it is the latter which is properly the sign of Macroprosopus. It is the *Shatkon Chakram* (the wheel of Vishnu) and the *Panchakon* (Pentagram). We would call the former the seal of Macroprosopus only when the hexagram is surrounded by or within a circle; not otherwise. But this does not affect the question. The Kabbalah of Knorr Von Rosenroth contains a good many errors, and other versions—especially the Latin translations, all made by Christians bent upon squeezing out *nolens volens* a prophetic and Christian meaning out of the *Zohar*—more still.

the six Sephiroth which compose Microprosopus with Malkuth added as the *seventh*.¹⁷

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

Of course it is well known that any one endowed with even a moderate dose of ingenuity can, if he has studied the three Kabbalistic modes of interpretation—especially the *Notarikon*—make what he likes of the unpointed Hebrew words and letters. But the explanations I give require no *Notarikon*, but simply a knowledge of the seventh esoteric key. With Massoretic points one can transform the astral Jehovah Tzabaoth, and even Jehovah-Elohim into the “One living” and the highest God the “God of gods”—whereas he is merely one of the formative and *generative* gods. A good instance of the above dishonesty is found in Mr. Mather’s translation of Knorr von Rosenroth’s *Kabbalah Denudata*. He gives us six specimens of the various readings of the first word only (B’rashith) in *Genesis*. With the rules of *Notarikon* the opening sentence “*B’rashith Bara Elohimeth hashamayim v’eth h’arets*” or “In the beginning God made the heaven and the earth,” may be made to mean whatever one pleases; since the first and solitary word *B’rashith* is forced to yield six dogmatic teachings of the Latin Church.

As shown by the aforesaid Kabbalist, Solomon Meir Ben Moses, a convert to Roman Catholicism in 1665, who took the name of Prosper Rugere, succeeded in proving on strictly *Notariconist* grounds that the said first word (B’rashith) revealed six Christian meanings, the 1st of these was “The sun, the spirit, the father, their trinity, perfect unity”; the 3rd, “Ye shall worship my firstborn, my first, whose name is Jesus”; the 5th, “I will choose a Virgin worthy to bring forth Jesus, and ye shall call her blessed.”

¹⁷ The *Sephra Dzenioutha* says concerning Malkuth, “The Shekinah (or queenly presence) which is below that is a *Path* of the kingdom, namely, Malkuth, the tenth and last Sephira.” (I, c. 32).

The sixth is given in the foot-note below.¹⁸ The two others are repetitions.

The same remarkable elasticity of interpretation is afforded in the esoteric texts of other nations. Each symbol and glyph having *seven keys* to it, it follows that one party may be using one key to any subject under dispute, and then accuse another student who is using another key of deliberate misinterpretation.

Such is not *my* policy however. In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants.

No one occultist, if he is true to his colours, can give out the meaning of *all* the “Seven Mysteries of Wisdom”—even if he himself is acquainted with *all*—which would be a marvel, indeed. For those “Seven Mysteries” *in toto* are known thoroughly only to the “MASTERS OF WISDOM”; and those Masters would hardly indulge in polemical discussions whether in newspaper or periodical. What is the use then of losing time and power over proving that one facet of the diamond shines with more light and brilliancy than its sister facet instead of uniting all the forces to draw the attention of the profane to the radiance of the jewel itself? We students of the sacred science ought to help each other, encourage research and profit by our mutual knowledge, instead of unprofitably criticizing it to satisfy personal pride. This is how I look at it: for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.

Materialism is raising its ghastly head higher than ever.

Knowledge, one of the scientific papers of London, gives us a foretaste of what is in store for the occultist. While reviewing the *Kabbalah Unveiled*, it is loud in proclaiming “the extraordinary intellectual vagaries of the Hebrew commentators on their scrip-

¹⁸ In the *Notarikon* “Every letter of a word is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed.” Thus, from the letters of this word *B’rashith*, I too could easily make a sentence which would read: —“*Beware! rows are soon hatched in Theosophy,*” and then offer it as a divine warning and revelation, taking as my authority the “Book of God.” This reading would be as true, but more to the point than the 6th of Prosper Rugere’s versions; for he made of *B’rashith*—“*Beagoh ratzephim Asattar Shegopi Jeshuah Thakelo,*” which, translated, reads “I, (God) will hide myself in cake (wafer) for ye shall eat Jesus, my body”—and converted thereby, and forthwith, another Jew to Roman Catholicism!

tures.” It crushes under the weight of its materialist contempt the idea from Dr. Ginsburg’s “Essay on the Kabbalah”—that the mysteries of being were “taught by the Almighty himself to a select company of angels, who formed a theosophic school in Paradise!” and winds up by a tremendous point of mocking admiration, in parenthesis (!). This, on page 259 of *Knowledge*, Sept. 1, 1887. On page 245, Mr. Edward Clodd offers us, instead of the teachings of the “Theosophic angels,” those of the Darwinists of the Haeckelian School. Having surveyed “a vast field” in Kosmos, “the limits of which shade into the unlimited on all sides,” this anti-Kabbalistic champion of modern science ends *his* “*vagaries*” by the following startling enunciation:

We began with the primitive nebula, we end with the highest forms of consciousness; *the story of creation is shown* (!?) to be the unbroken record of the *evolution* OF GAS INTO GENIUS (!!!).

This shows how we stand with the men of *modern* science and how much we need all our forces to hold the materialists at bay.

One word more and I have done. I am repeatedly asked to show my authority—book, page and verse—for the esoteric doctrine of the “Septenary.” This is like saying to one in the midst of a desert prove to me that water is full of *infusoria* when there is no microscope to be got. Better than any one, those who make such a claim upon me, know that outside of the few places where secret MSS. are stored for ages, no *esoteric* doctrines *were ever written and plainly explained*; otherwise they would have lost long ago their very name. There is such a thing as an “unwritten” Kabbala, as well as a written one, even in the West. Many things are *orally* explained, and always have been. Nevertheless, hints and allusions to it are numerous and scattered throughout the exoteric scriptures, and the classification depends, of course, on the school that interprets it, and still more upon personal intuition and conception. The question is not whether there are three, five or seven colours in the rays of the *spectrum*, for every one knows there are, in fact and nature, but one—the colourless white. And, though Science discerns very plainly seven prismatic rays as clear as are the seven notes in the scale; yet, one has heard of very great men of science who insisted there were only four or five until it was found out that they were colour-blind.

H. P. BLAVATSKY

Theosophist, November, 1887

ISIS UNVEILED AND THE VISISHTADWAITA

CORRESPONDENCE

SIR,—“R.P.” attempts in the October number of our Magazine to prove that I have taught in *Isis Unveiled* substantially the doctrine of Visishtadwaita, to which view I take exception. I am quite aware of the fact that *Isis* is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think “R.P.’s” criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (vol. ii. 216-17; and 153; and pref. p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and show what an educated Brahman and a Buddhist might answer to Prof. Max Müller’s affirmation that Moksha and Nirvana mean annihilation; while the third (vol. ii. p. 153) is a defense and explanation of the inner sense of the Bible, as from a Christian mystic’s standpoint. Of course this would resemble Visishtadwaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)—“a boundless and fathomless ocean” of which my “soul” was a

drop. Like the Adwaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the “omnipotence of man’s immortal spirit”—which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea: a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man’s spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual —*i.e.*, the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what *can* be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is “inexpressible in terms of foot-pounds.” That such Parabrahmic and Paranirvanic “spirits,” or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the “night of Brahma” or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths

than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, the *Secret Doctrine*.

H. P. BLAVATSKY

Theosophist, January, 1886

STRAY THOUGHTS ON DEATH AND SATAN

TO THE EDITOR OF THE THEOSOPHIST

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Éliphas Lévi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—“Stray Thoughts on Death and Satan” from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the *London Spiritualist* against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of the *Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,

I remain, Madam,

Yours Devotedly,

BARON J. SPADALIERI

Marseilles, July 29, 1881

Editor's Note.—It is with feelings of sincere gratitude that we thank Baron Spadaliéri for his most valuable contribution. The late Éliphas Lévi was the most learned Kabalist and Occultist of our age, in Europe, and every thing from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems—the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esotericism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for

centuries by the introduction of foreign elements in it such as Christian dogmas, dead-letter interpretations of the Bible &c., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Jochai's Kabala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "Adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spadaliere as "tantamount to libels." But we have to be charitable. That poor descendant of the Biblical *Levites*—as we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own "occult" sentences. There is one especially in the *Spiritualist* (July 22), to which the attention of the mystically inclined is drawn further down as this paragraph is most probably the cause of the sad accident which befell so handsome a head. Be it as it may, but it now disables the illustrious J.K. from communicating "scientifically his knowledge" and forces him at the same time to remain, as he expresses it, "in an incommunicable ecstatic state." For it is in no other "state" that our great modern adept, the literary man of such a "calibre"* that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Caesar's wife—could possibly have written the following lines, intended by him, we believe, as a *lucid* and clear exposition of his own psycho-Kabalistic lore as juxtaposed to the "hard words," "outlandish verbiage," "moral and philosophical platitudes," and "jaw-breakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabalist who, like a bashful violet, hides his occult learning under two modest initials.

* "To accuse a *literary man of my calibre* of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek," he writes in the *Spiritualist* of July 8. . . . "The occult is my special subject, and . . . *there is but little . . . that I do not know*," he adds. Now, the above sentence settles the question at rest with us. Not only an "adept" but no layman or profane of the most widely recognized intellect and ability, would have ever *dared*, under the penalty of being henceforth and for ever regarded as the most ridiculously conceited of—Æsopus' heroes—to use such a sentence when speaking of himself! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named *Spiritualist*—that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task, we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms—*bullies*—ED. THEOS.

“In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which *is* the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dissevered parts become reunited as one holy (wholly) perfect being, and then the divine manifestation is inevitable.” Very luckily, J.K. gives us himself the key to this grandiloquent gush: “necessarily” he adds, “this is only safely practicable while living in uncompromisingly firm purity, for otherwise there is danger of *unbalancement—insanity*, or a questionable form of *mediumship*.”

The italics are ours. Evidently with our *immaculate* “adept” the “involitional, occult or *female* principle” was *not* allowed to “express itself in the volitional, mental, manifest, or masculine part” of his being, and—behold the results!!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lucubrations of “J.K.,” or follow the mental “grand trapeze” performed by this remarkable “Adept” on the columns of the *Spiritualist*, we may add that in the same article he informs his English readers that it is “Hindu mystification, acting on Western credulity” which “brought out the Theosophical Society.” “Hindu philosophy” according to that great light of the nineteenth century is no “philosophy” but “rather mysticism.” . . . “Following the track of the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Sidhis of Krishna) Anima, Mahima, Laghima and Garima to be the power they (we) have to strive for.” “Indeed, what a ludicrous confusion of effect with cause”!

The fracture of the brain must have been serious indeed. Let us hope that timely and repeated lotions of “Witch-Hazel” or “the

Universal Magic Balm” will have its good effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Éliphas Lévi (who, too, is contemptuously sneered at, and sent by the “Adept” to keep company with “Brothers,” Yogis, and “Fakirs”) in every essential and vital point with those of our Eastern initiates.

I

DEATH

BY (THE LATE) ÉLIPHAS LÉVI

Death is the necessary dissolution of imperfect combinations. It is the re-absorption of the rough outline of individual life into the great work of universal life; only the perfect is immortal.

It is a bath in oblivion. It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy.¹

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. The resurrection of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds;² the bad exemplars are broken, and their matter returned into the general mass.³

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences.

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the

¹ Rebirth of the *Ego* after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old *Ego*.—ED. THEOS.

² From one *loka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity.—ED. THEOS.

³ Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, or are annihilated, as the Eastern Kabalists say.—ED. THEOS.

imagination of nature.⁴

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad.

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth;⁵ the spectres of the night-mare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.⁶ Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality;⁷ science and reason can only affirm the general immortality.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes

⁴ To ardently desire to see a dead person is to *evoke* the images of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *seance-rooms*. The Spiritualists are unconscious NECROMANCERS.—ED. THEOS.

⁵ To intensify these images in the astral or sidereal light.—ED. THEOS.

⁶ People begin intuitively to realize the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe.—ED. THEOS.

⁷ Faith and *will power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity.—ED. THEOS.

nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal hell is only the assertion of eternal free-will.

God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil⁸ and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to reason, Satan the hypothesis necessary to unreason asserting itself as free-will.

To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

Editor's Note.—This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the Book of Khiu-te Vol. XXXI, one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nipang* (*nirvana* or that state of *absolute* existence and *absolute* consciousness—which, in the world of finite perceptions, is *non-existence* and *non-consciousness*)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive

⁸ That is to say, they are reborn in a “lower world” which is neither “Hell” nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the “circle of necessity” from which “there is no redemption, for there reigns *absolute* spiritual darkness.” (Book of Khiu-te.)—ED. THEOS.

justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that “desire for life,” or *Tanha* which causes a new aggregation of *Skandas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Éliphas Lévi means by becoming “immortal in evil,” through identification with Satan. “I would thou wert *cold* or *hot*,” says the vision of the *Revelation* to St. John (III. 15-16). “So then because thou art, *lukewarm* and neither cold nor hot, I will spue thee out of my mouth.” The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two “poles,” *i.e.*, good and evil, *spirit* and *matter*. Nature *spues* the “lukewarm” or “the useless portion of mankind” out of her mouth, *i.e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under normal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

II

SATAN

Satan is merely a type, not a real personage.

It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the

boldest, and perhaps, the sublimest of the dreams of human pride.

“You shall be as Gods knowing good and evil,” saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one God but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.⁹ If resistance on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphynx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores a God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. Thus to the church which affirms that the Devil exists the world replies with a terrifying logic: then God does not exist; and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free-will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds of the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

⁹ And evil being infinite and eternal, for it is coëval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Uncreated, Infinite, Immutable and Absolute Principle or Law: EVIL or DEVIL—the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.— ED. THEOS.

The Devil ever importunes, but nothing ever gives in return. St. John calls it “the Beast” (*la Bête*) because its essence is human folly (*la Bêtise humaine*).

Éliphas Lévi’s (*Bonoe Memoriae*) creed, and that of his disciples.

We believe in a God-Principle, the essence of all existence, of all good and of all justice, inseparable from nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must co-operate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in the life eternal.

FIAT

Theosophist, October, 1881

A POSTHUMOUS PUBLICATION

WE are glad to lay before our readers the first of a series of unpublished writings of the late Éliphas Lévi (Abbé Louis Constant) one of the great masters of occult sciences of the present century in the West. An ex-Catholic priest, he was unfrocked by the ecclesiastical authorities at Rome, who tolerate no belief in God, Devil, or Science outside the narrow circle of their circumscribed dogma, and who anathematize every creed-crushed soul that succeeds in breaking its mental bondage. “Just in the ratio that knowledge increases, faith diminishes; consequently, those that know the most, always believe the least”—said Carlyle. Éliphas Lévi knew much; far more than the privileged few even among the greatest mystics of modern Europe; hence, he was traduced by the ignorant many. He had written these ominous words . . . “The discovery of the great secrets of true religion and of the primitive science of the Magi, revealing to the world the unity of the universal dogma, annihilates fanaticism by scientifically explaining and giving the reason for every miracle,” and these words sealed his doom. Religious bigotry persecuted him for disbelieving in “divine” miracle; bigoted materialism for using the word “miracle” and “prodigy”; dogmatic science, for attempting to explain that which she could not yet explain herself, and in which, therefore, she disbelieved. The author of “The Dogma and Ritual of High Magic,” of the “Science of Spirits,” and of “The Key to the Great Mysteries,” died, as his famous predecessors in the occult arts, Cornelius Agrippa, Paracelsus and many others did—a pauper. Of all the parts of the world, Europe is the one which stones her true prophets the most cruelly, while being led by the nose by the false ones the most successfully. Europe will prostrate herself before any idol, provided it flatters her preconceived hobbies and loudly appeals to, and proclaims her *superior* intelligence. Christian Europe will believe in divine and demoniacal *miracles* and in the infallibility of a book condemned out of its own mouth, and consisting of old exploded legends. Spiritualistic Europe will fall into ecstasies before the Eidolon of a medium—when it is not a sheet and a clumsy mask—and remain firmly convinced of the reality of the

apparitions of ghosts and the spirits of the dead. Scientific Europe will laugh Christians and Spiritualists to scorn, destroy all and build nothing, limiting herself to preparing arsenals of materials which she knows not in most cases what to do with, and whose inner nature is still a mystery for her. And then all the three agreeing in everything else to disagree, will combine their efforts to put down a science hoary with age and ancient wisdom, the only science which is capable of making religion—*scientific*, Science—*religious*, and of ridding human Intelligence of the thick cobwebs of CONCEIT and SUPERSTITION.

The article that follows is furnished to us by an esteemed Fellow of the Theosophical Society, and a pupil of Éliphas Lévi. Having lost a dear friend who committed suicide, the great master of the occult science was desired by our correspondent and his pupil to give his views upon the state of the soul of the *felo-de-se*. He did so; and it is with the kind permission of his pupil, that we now translate and publish his manuscript. Though personally we are far from agreeing with all his opinions—for having been a priest, Éliphas Lévi could never rid himself to his last day of a certain theological bias—we are yet prepared to always lend a respectful ear to the teachings of so learned a Kabbalist. Like Agrippa and, to a certain extent, Paracelsus himself, Abbé Constant may be termed a Biblical or Christian Kabbalist, though Christ was in his sight more of an ideal than of a living Man-God or an historical personage. Moses and Christ, if real entities, were human *initiates* into the arcane mysteries in his opinion. Jesus was the type of regenerated humanity, the deific principle being shown under a human form but to prove humanity alone divine. The mysticism of the official church which seeks to absorb the human in the divine nature of Christ, is strongly criticized by her ex-representative. More than anything else Éliphas Lévi is then a *Jewish* Kabbalist. But were we even so much disposed to alter or amend the teachings of so great a master in Occultism, it would be more than improper to do so now, since he is no longer alive to defend and expound his positions. We leave the unenviable task of kicking dead and dying lions to the jackasses—voluntary undertakers of all attacked reputations. Thence, though we do not personally agree with all his views, we do concur in the verdict of the world of letters that Éliphas Lévi was one of the cleverest, most learned, and interesting of writers upon all such abstruse subjects.

A SUICIDE'S AFTER-STATE

BY ÉLIPHAS LÉVI

(From an unpublished letter)

Voluntary death is the most irredeemable of sinful actions, but it is also the least inexcusable of crimes owing to the painful effort required to accomplish it. Suicide is the result of weakness demanding at the same time a great mental force. It may be inspired by devotion, as it can be due to selfishness, and, proceeds as often through ignorance. Did men but know what a solidarity binds them together, that they live in other men as *other men live in them*, they would rejoice instead of lamenting in finding a double share of suffering allotted them in life; for, aware of the immutable law of universal equilibrium and harmony, they would be cognizant then of the double share of felicity due to them; hence they would be less ready to renounce their price of labour under the plea of the work being too rough. I pity sincerely your unfortunate friend, though it is for him and his like that the consoling words may be addressed:—"Father, forgive them, for they know not what they do."

I am asked what could be done to help his suffering soul? I would certainly never advise you to turn for consolation to the Church. Though she does not forbid hope, the Church regards the suicide as one debarred for ever from the communion of saints; her rigorous laws forcing her always to condemn him. You may help the poor deserter of life, with "prayer"—but that prayer must *be one of action*, not words. See whether he has not left something undone, or might not have done some more good on earth than he has, and then try to accomplish the deed for him, and in his name.¹ Give alms for him; but intelligent and delicate alms; for the latter bear fruit only when helping the cripple and the old, those who are incapable of working; and the

¹ The Kabalistic theory is, that a man having so many years, days, and hours to live upon earth and not one minute less than the period allotted to him by fate whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, for then must it still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

money devoted to charity ought to serve to encourage labour and not to favour and promote laziness. If that hapless soul moves you so much to compassion, and you feel such a sympathy for it, then does that feeling come from on high, and you will become the providence and light of that soul. It will live, so to say, on your intellectual and moral life, receiving in the great darkness into which it has rushed by its action no other light but the reflection of your good thoughts for it. But know, that by establishing between yourself and a suffering spirit such a special bond of union you expose yourself to the risk of feeling the reflection of analogous suffering. You may experience great sadness; doubts will assail you; and make you feel discouraged. That poor being adopted by you, may, perhaps, cause you the same agony as the child on the eve of being born makes his mother suffer. The last comparison is so exact that our forefathers have given to that adoption of suffering souls the name of EMBRYONATE in our holy Science (Occultism). I have touched this subject in my work *The Science of Spirits*; but, as the question concerns you now personally, I will try to make the idea plainer.

A suicide may be compared to a madman, who, to avoid work, would cut off his hands and feet and thus would force others to carry and work for him. He has deprived himself of his physical limbs before his spiritual organs were formed. Life has become impossible to him in such a state; but that which for him is still more impossible is to *annihilate* himself before his time. If, then, he is fortunate enough to find a person devoted enough to his memory to sacrifice himself and offer him a refuge, he will live through and by that person's life, not according to the way of the vampires, but according to that of the embryos who live on their mother's substance without diminishing for it that substance, for nature supplies the waste and gives much to those who spend much. In his pre-natal life the child is conscious of his existence and manifests already his will, by movements independent of, and undirected by, his mother's will, and causing her even pain. The baby is ignorant of his mother's thoughts, and the latter knows not what her child may be dreaming of. She is conscious of two existences but not of two distinct souls in her, as their two souls are one in the feeling of her love; and that the birth of her babe does not sever the souls as it does the two bodies. It only gives them—if I may use the expression—a new polarization (as the two ends of a magnet). The same in death which is our second

birth. Death does not separate but only polarizes the two souls which were sincerely attached to each other on this earth. The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down² through a power similar to that of the magnet.

But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keeps them down chained to our planet; the other is owing to a lack of “celestial magnet.”³ The latter becomes the lot of those souls which having despaired have violently broken the chain of life, hence of their equilibrium, and have to remain in consequence in a state of absolute helplessness until a generous embodied soul volunteers to share with them its magnetism and life, and so helps them in time to re-enter into the current of universal life by furnishing the needed polarization.

You know what that word means. It is borrowed from astronomy and physical science. Stars have opposite and analogous poles which determine the position of their axis; and natural as well as artificial magnets have the same. The law of polarization is universal and rules the world of spirits as that of physical bodies.

Theosophist, July, 1881

² It would be an error to infer from the above that Éliphas Lévi believed in the so-called *Spiritualism*. He derided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the *subjective* inter-communication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

³ *Celestial magnet* means here that spiritual buoyancy, (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied Soul to higher or rather to purer regions.

LAMAS AND DRUSES

MR. L. OLIPHANT'S new work "*Land of Gilead*" attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

"The Druse," Mr. Oliphant thinks, "has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalled by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear; at his command, the Caaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part."—(*Pioneer*.)

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with: El Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed

to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics *of all nations*—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character, great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late “commonwealth” of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Csome de Koros, who passed several years with the Lamas learned hardly more of the religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khe-langs, he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore “Disciples,” whose *grantha* is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books¹ of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar. Many manuscripts have never left the underground *Holoways* (place of religious meeting) invariably built under the meeting-

¹ The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Petis de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practised in their subterranean *Holoways*, and the contents of their canonical books was enjoined upon their followers by H’amsa and Boha-eddin, the chief and first disciple of the former.

room on the ground-floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the “Disciples of H’amsa,” as they call themselves. Their *Okhal* or spiritual teachers besides having, like the Sikh *Akali*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the “wise men,” or the *initiates* of their mysteries, as their name of *Okhal* implies: *Akl* being in Arabic “intelligence” or “wisdom.” It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of *Daruzi*, a heretical pupil of H’amsa, but the true disciples of the latter. The origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or “mystery” name is “El-Hamma,” is quite unknown to our European scholars. His spiritual titles are “Universal Source, or Mind,” “Ocean of Light,” and “Absolute or Divine Intelligence.” They are, in short, repetitions of those of the Tibetan Dalai-Lama, whose appellation “Path to the Ocean,”² means, Path or “Way to the Ocean of Light” (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamad* should also mean “the God-taught.”

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. *Diwali* in *Calcutta Review*.) This would be only natural since the Empire of Hindustan is the land of Buddhas and Boddhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists—or

² “Lama” means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way*: as the “way to wisdom or salvation.” Strangely enough it also means “cross.” It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, &c. It is also found in the Mexican secular calendars. The Tartars call it *lama* from the Scytho-Turanian word *lamh*, hand, (from the number of fingers on both hands), and it is synonymous with the *Jod* of the Chaldees, “and thus became *the name of a cross*, of the High Priest of the Tartars, and of the Lamaic Messenger of God,” says the author of the *Book of God*; “Commentaries on the Apocalypse.” With the Irish *luam* signifies the *head of the Church*, a spiritual chief.

as that of the Sikhs—as it used to be. The mysterious representation of the Deity appears in H'amsa, whose spirit is said to guide them, and periodically re-incarnate itself in the person of the chief *Okhal* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the reincarnations of Nanak, while the Dalai-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberons* and *Khubilghans* (both in various degrees re-incarnations not of Buddha, the MAN, but of his Buddh-like divine spirit) by Abbe Hue and others without any regard to the difference in the appellation: El Hamma or H'amsa came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. L'hassa, the theocratic metropolis of Tibet, is commonly translated as "God-land," that is to say, this is the only English equivalent that we can find.³ Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of Pamir⁴ as the cradle of the human race, the birth-place of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then, of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity—YOD being the Hebrew name for God. G. Higgins shows in his *Celtic Druids*, the Welsh Druids altering the name of Bod-Jid into Budd-ud which with them too meant the "Wisdom of Jid" or what people now call "god."⁵

³ And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word "God" represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term "God-like," and "Divine."

⁴ There are several Pamirs in Central Asia. There is the Alighur Pamir which lies more north than either—the great Pamir with Victoria Lake in its vicinity, Taghdumbast Pamir and the little Pamir, more south; and eastward another chain of Pamir dividing Mustagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden?

⁵ The name in Hebrew for sanctuary is *Te-bah* and *Ti-boutta* and *Tebet*, also a cradle of the human race. *Thebeth* meaning "a box"—the "ark" of Noah and the floating cradle of Moses.

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism, a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation—(we mean the dogma of Satan) had to anathematize the practice of theurgy—every religion, including Judaism and Mahomedanism, credits these above-named branches. Civilisation having touched with its materialistic all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce “the old and mouldy *superstitions* of our forefathers”;—verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing up with Moslems and Christians alike, ever ready to read the Kuran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence⁶ alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom

⁶ The Druses divide man into three principles: body, soul and intelligence—the “Divine Spark,” which Theosophists call “spirit.”

or Ti-meami—they say—but it must be screened from all nonbelievers in H'amsa. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets*. Yet they are neither fanatical, nor do they covet proselytes.

In his *Journey through Tartary, Tibet, and China*, Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Koum-boum certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hobilgan*. "We were waiting for him . . . seated on the kang . . . and *purposely did not rise to receive him*, but merely made him a slight salutation"—boasts Hue (vol. ii. p. 35-36). The Grand Lama "did not appear disconcerted" though; upon seeing that they as "purposely" withheld from him "an invitation to sit down" he only looked at them "surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it"; and then, carrying it "solemnly to his brow" he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *Vedas*, the *Tripitaka*, or the *Grantha*, and publicly honour other people's prayers! While the Tibetan "savage," the heathen *Hobilgan*, was all affability and politeness, the two French "Lamas of Jehovah" as Abbe Hue called his companion and himself, behaved like two uneducated bullies. And to think that they even

boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their “schools of magic”—those in Tibet being attached to some *la-khang* (lamaseries), and those among the Druses in the closely-guarded crypts of initiation, no stranger being even allowed inside the buildings. As the Tibetan *Hobilgans* are the incarnations of Buddha’s spirit, so the Druse *Okhals*—erroneously called “Spiritualists” by some writers—are the incarnations of H’amsa. Both peoples have a regular system of passwords and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five “messengers” or interpreters of the “Word of the Supreme Wisdom,” who occupy the same position as the five chief Boddhisattvas, or *Hobilgans* of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse “messengers,” or rather their titles—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are:

- (1) ⁷ *H’amsa*, or “El Hamma,” (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.
- (2) *Ismail*—Ti-meami—(the universal soul). He prepares the Druses before their initiation to receive “wisdom.”
- (3) *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren;—a kind of Bishop.
- (4) *Se-lama*, (the “Preceding”) called the “Right Wing.”
- (5) *Mokshatana Boha-eddin*, (the “Following”) named the “Left Wing.”

These last are both messengers between H’amsa and the Brotherhood. Above these *living mediators who remain ever unknown*

⁷ Very curiously the Druses identify their H’amsa with Hemsas, the Prophet Mahomet’s uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A.D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Se-lama* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively re-incarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last or one of the *ten* avatars. He alone—the now invisible but expected one—stands higher than H’amsa. But, it is not, as erroneously believed, “El-Hakim,” the Fatimite Khalif of bad name.

to all but the *chiej Okhals* stand the ten Incarnates of the “Supreme Wisdom,” the last of whom is to return at the end of the cycle, which is fast approaching—though no one but El Hamma knows the day—that last “messenger” in accordance with the cyclic recurrences of events being also the first who came with H’amsa, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin⁸ in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into El-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent H’amsa to preach and to found the Brotherhood of Lebanon. El-Hakim then is but a mask. It is Buddea, *i.e.*, Boha-eddin they expect.⁹

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Dalay, or rather Talay, Lama—from *Tale* “Ocean” or Sea; he being called the “Ocean of Wisdom.” Above him, as above H’amsa, there is but the “SUPREME WISDOM”—the abstract principle from which emanated the five Buddhas—Maitree Buddha (the last Boddhisattva, or Vishnu in the Kalanki avatar) the tenth “messenger” expected on earth—included. But this will be *the One Wisdom* and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery—no more at present.

These five “Hobilgans” are distributed in the following order:

- (1) Talay-Lama, of Lha-ssa—the incarnation of the “Spiritual” “passive” wisdom—which proceeds from Gautama or Siddartha Buddha, or Fo.
- (2) Bande-cha-an Rem-boo-tchi, at Djashi-Loombo. He is “the *active* earthly wisdom.”
- (3) Sa-Dcha-Fo, or the “Mouthpiece of Buddha,” otherwise the “word” at Ssamboo.

⁸ One of the names of Minerva, Goddess of Wisdom, was *Budea*.

⁹ In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedantins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avatars, as above specified, are called the “Temples of Ti-meam” (Universal Spirit).

(4) Khi-sson-Tamba—the “Precursor” (of Buddha) at the Grand Kooren.

(5) Tchang-Zya-Fo-Lang, in the altai mountains. He is called the “Successor” (of Buddha).

The “Shaberons” are one degree lower. They, like the chief Okhals of the Druses, are the *initiates* of the great wisdom or Buddh Esoteric religion. This double list of the “Five” shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H’amsa founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics. They reckon the bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far the heavier), then the breath of “Wisdom,” will annihilate in a wink of the eye just 666 millions of men. The surviving 666 millions will have “Supreme Wisdom” incarnated in them.¹⁰ This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the “grand Beast” of John’s *Revelation*?

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between Turanian Lamaists and the Semitic, “El-Hammites,” or Druses, than was ever suspected. But all is darkness, conjecture, and mere guesswork whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognise a glimpse of likeness to his

¹⁰ The Hindus have the same belief. In the “Deva-Yug” they will all be devs or gods. See *Lama-nim-tshen-po*, or “Great Road to Perfection”; a work of the fifteenth century. The author of this book is the Great Reformer of Lamaism, the famous Tzong-ka-pa, from whose hair sprang up the famous koum-boum letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbe Hue some forty years ago, and was seen last year by the Hungarian traveller Count Szitcheny; who, however, begging his pardon, *could not*, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godfrey Higgins (*Celtic Druids* Part I, 101) however true, is but half so. "It is evident" he writes "that there was a *secret science* possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses of the crypts of Tibet." . . .

To conclude with the Druses: As *Selama* and *Boha-eddin*—two names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the Okhals of that name travel every *seventh* year, through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from "El' Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain "the superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It is around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and rebecome "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit and thus became "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,¹¹ and whom the Christians were kind enough to convert into a chief devil, the

¹¹ Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; "Maia" is mother of Mercury by Jupiter. Buddha means the "wise" and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna presides now. Is not the latter hymned to this day by the Church:

"Ave Maris Stella
"Dei Mater Alma?"—or

Hail, Star of the Sea,
Mother of God—thus identified with Venus?

“fallen Angel.” Their evil one is an abstract principle, and called the “Rival.”

The “millions of Chinese Unitarians” may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John’s *Revelation*. It is nothing of the kind. That day which, according to the Druse teaching “will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE.” This is pre-eminently the Buddhist idea of Nirvana, and that of the Vedantin final absorption into Parabrahm. Their “Persian Magianism and Gnosticism,” make them regard St. John as Oannes, the Chaldean Man-Fish, hence connects their belief at once with the Indian Vishnu and the Lamaic Symbology. Their “Armageddon” is simply “Ramdagon,”¹² and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken

¹² *Rama*, of the Solar race, is an incarnation of Vishnu—a Sun-God. In “Machha,” or the first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Talay-Lama, besides his name of “Ocean,” is also called *Sarou*, which in Tibetan, means the “unicorn,” or one-horned. He wears on his head-gear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jain and Hindu *Swastica*. The “fish” and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the “Mystic Cross” or “Anchor” stands between two fishes as supporters. “Dagh-dae”—the name of Zaratushta’s mother, means the “Divine Fish” or Holy Wisdom. The “Mover on the Waters” whether we call him “Narayan” or Abatur, (the Kabalistic Superior Father and “Ancient of the World”) or “Holy Spirit” is all one. According to Codex Nazareus, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and “Adam Kadmon was born.” *Mare* in Latin, is the sea. Water is associated with *every* creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew *mirror* that in which we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya*, Buddha’s mother, whose name means *illusion*—identically the same. Another curious “coincidence” is found in the selections of new Dalay Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichtumancy with three gold fishes. Shutting themselves up in the Buddha-La (Temple), the Hobilgans place three goldfish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated.

for a geographical locality, viz., the elevated table of Esdraelon or *Ar-mageddon* “the mountain of Megiddo,” where Gideon triumphed over the Midianites.¹³ It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in *Revelation*. “And he gathered them together into a place called . . . Armageddon (XVI. 16), when the seventh angel will pour out his vial into the air.” The Druses pronounce the name of that mystical locality “Ramdagon.” It is, then, highly probable that the word is an anagram, as shown by the author of the “Commentary on the Apocalypse.” It means “Rama-Dagon,”¹⁴ the first signifying Sun-God of that name, and the second “Dagon” or the Chaldean Holy Wisdom incarnated in their “Messenger,” Oannes—the Man-Fish, and descending on the “Sons of God” or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

Theosophist, June, 1881

¹³ It is not the “Valley of Megeddo,” for there is no such valley known. Dr. Robinson’s typographical and Biblical notions being no better than hypotheses.

¹⁴ *Ram* is also womb, and valley; and in Tibetan “goat.” “Dag” is fish; from Dagon, the man-fish, or perfect wisdom.

PERSIAN ZOROASTRIANISM AND RUSSIAN VANDALISM

FEW persons are capable of appreciating the truly beautiful and esthetic; fewer still of revering those monumental relics of bygone ages, which prove that even in the remotest epochs mankind worshipped a Supreme Power, and people were moved to express their abstract conceptions in works which should defy the ravages of Time. The Vandals—whether Slavic Wends, or some barbarous nation of Germanic race—came at all events from the North. A recent occurrence is calculated to make us regret that Justinian did not destroy them all; for it appears that there are still in the North worthy scions left of those terrible destroyers of monuments of arts and sciences, in the persons of certain Russian merchants who have just perpetrated an act of inexcusable vandalism. According to the late Russian papers, the Moscow arch-millionaire, Kokoref, with his Tiflis partner the American Cræsus, Mirzoef, is desecrating and apparently about to totally destroy perhaps the oldest relic in the world of Zoroastrianism—the “Attesh-Gag” of Baku.¹

Few foreigners, and perhaps as few Russians, know anything of this venerable sanctuary of the Fire-worshippers around the Caspian Sea. About twenty versts from the small town of Baku in the valley of Absharon in Russian Georgia, and among the barren, desolated steppes of the shores of the Caspian, there stands—alas! rather stood, but a few months ago—a strange structure, something between a mediæval Cathedral and a fortified castle. It was built in unknown ages, and by builders as unknown. Over an area of somewhat more than a square mile, a tract known as the “Fiery Field,” upon which the structure stands, if one but digs from two to three inches into the sandy earth, and applies a lighted match, a jet of fire will stream up, as if from a spout.² The “Guebre Temple,” as the building is sometimes termed, is carved out of one solid rock. It comprises an enormous square enclosed by crenelated walls, and

¹ Attesh-Kudda also.

² A bluish flame is seen to arise there, but this fire does not consume, “and if a person finds himself in the middle of it, he is not sensible of any warmth.”—See Kinneir’s *Persia*, page 35.

at the centre of the square, a high tower also rectangular resting upon four gigantic pillars. The latter were pierced vertically down to the bed-rock and the cavities were continued up to the battlements where they opened out into the atmosphere; thus forming continuous tubes through which the inflammable gas stored up in the heart of the mother rock were conducted to the top of the tower. This tower has been for centuries a shrine of the fire-worshippers and bears the symbolical representation of the trident—called *teersoot*. All around the interior face of the external wall, are excavated the cells, about twenty in number, which served as habitations for past generations of Zoroastrian recluses. Under the supervision of a High Mobed, here, in the silence of their isolated cloisters, they studied the Avesta, the Vendidad, the Yaçna—especially the latter, it seems, as the rocky walls of the cells are inscribed with a greater number of quotations from the sacred songs. Under the tower-altar, three huge bells were hung. A legend says that they were miraculously produced by a holy traveller, in the tenth century during the Mussulman persecution, to warn the faithful of the approach of the enemy. But a few weeks ago, and the tall tower-altar was yet ablaze with the same flame that local tradition affirms has been kindled thirty centuries ago. At the horizontal orifices in the four hollow pillars burned four perpetual fires, fed uninterruptedly from the inexhaustible subterranean reservoir. From every merlon on the walls, as well as from every embrasure flashed forth a radiant light, like so many tongues of fire; and even the large porch overhanging the main entrance was encircled by a garland of fiery stars, the lambent lights shooting forth from smaller and narrower orifices. It was amid these impressive surroundings, that the Guebre recluses used to send up their daily prayers, meeting under the open tower-altar; every face reverentially turned toward the setting sun, as they united their voices in a parting evening hymn. And as the luminary—the “Eye of Ahura-mazda”—sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur . . . A last flash—and the sun is gone; and, as darkness follows daylight almost suddenly in these regions, the departure of the Deity’s symbol was the signal for a general illumination, unrivalled even by the greatest fire-works at regal festivals. The whole field seemed nightly like one blazing prairie. . . .

Till about 1840, “Attesh-Gag” was the chief rendezvous for all the Fire-worshippers of Persia. Thousands of pilgrims came and

went; for no true Guebre could die happy unless he had performed the sacred pilgrimage at least once during his life-time. A traveller —Koch—who visited the cloister about that time, found in it but five Zoroastrians, with their pupils. In 1878, about fourteen months ago, a lady of Tiflis, who visited the Attesh-Gag, mentioned in a private letter that she found there but one solitary hermit, who emerges from his cell but to meet the rising and salute the departing sun. And now, hardly a year later, we find in the papers that Messrs. Kokoref and Co., are busy erecting on the Fiery Field enormous buildings for the refining of petroleum! All the cells but the one occupied by the poor old hermit, half ruined and dirty beyond all expression, are inhabited by the firm's workmen; the altar over which blazed the sacred flame, is now piled high with rubbish, mortar and mud, and the flame itself turned off in another direction. The bells are now, during the periodical visits of a Russian priest, taken down and suspended in the porch of the superintendent's house; heathen relics being as usual used—though abused—by the religion which supplants the previous worship. And, all looks like the abomination of desolation. . . . “It is a matter of surprise to me,” writes a Baku correspondent in the *St. Petersburg Vjedomosti*, who was the first to send the unwelcome news, “that the trident, the sacred *teersoot* itself, has not as yet been put to some appropriate use in the new firm's kitchen . . . ! Is it then so absolutely necessary that the millionaire Kokoref should desecrate the Zoroastrian cloister, which occupies such a trifling compound in comparison to the space allotted to his manufactories and stores? And shall such a remarkable relic of antiquity be sacrificed to commercial greediness which can after all neither lose nor gain one single rouble by destroying it?”

It must apparently, since Messrs. Kokoref and Co., have leased the whole field from the Government, and the latter seems to feel quite indifferent over this idiotic and useless Vandalism. It is now more than twenty years since the writer visited for the last time Attesh-Gag. In those days besides a small group of recluses it had the visits of many pilgrims. And since it is more than likely that ten years hence, people will hear no more of it, I may just as well give a few more details of its history. Our Parsee friends will, I am sure, feel an interest in a few legends gathered by me on the spot.

There seems to be indeed a veil drawn over the origin of Attesh-Gag. Historical data are scarce and contradictory. With the exception of some old Armenian Chronicles which mention it incident-

tally as having existed before Christianity was brought into the country by Saint Nina during the third century,³ there is no other mention of it anywhere else so far as I know.

Tradition informs us—how far correctly is not for me to decide—that long before Zarathustra, the people, who now are called in contempt, by the Mussulmans and Christians, “Guebres,” and, who term themselves “Behedin” (followers of the true faith) recognized Mithra, the Mediator, as their sole and highest God—who included within himself all the good as well as the bad gods. Mithra representing the two natures of Ormazd and Ahriman combined, the people *feared* him, whereas, they would have had no need of fearing, but only of loving and reverencing him as Ahura-Mazda, were Mithra without the Ahriman element in him.

One day as the god, disguised as a shepherd, was wandering about the earth, he came to Baku, then a dreary, deserted sea-shore, and found an old devotee of his quarrelling with his wife. Upon this barren spot wood was scarce, and she would not give up a certain portion of her stock of cooking fuel to be burned upon the altar. So the Ahriman element was aroused in the god and, striking

³ Though St. Nina appeared in Georgia in the third, it is not before the fifth century that the idolatrous *Grouzines* were converted to Christianity by the thirteen Syrian Fathers. They came under the leadership of both St. Antony and St. John of Zedadzene —so called, because he is alleged to have travelled to the Caucasian regions on purpose to fight and conquer the chief idol *Zeda!* And thus, while—as incontrovertible proof of the existence of both—the opulent tresses of the black hair of St. Nina are being preserved to this day as relics, in Zion Cathedral at Tiflis—the thaumaturgic John has immortalized his name still more. *Zeda*, who was the Baal of the Trans-Caucasus, had children sacrificed to him, as the legend tells us, on the top of the Zedadzene mount, about 18 versts from Tiflis. It is there that the Saint defied the idol, or rather Satan under the guise of a stone statue—to single combat, and *miraculously* conquered him; *i.e.*, threw down, and trampled upon the idol. But he did not stop there in the exhibition of his powers. The mountain peak is of an immense height, and being only a barren rock at its top, spring water is nowhere to be found on its summit. But in commemoration of his triumph, the Saint had a spring appear at the very bottom of the deep, and—as people assert—a fathomless well, dug down into the very bowels of the mountain, and the gaping mouth of which was situated near the altar of the god *Zeda*, just in the centre of his temple. It was into this opening that the limbs of the murdered infants were cast down after the sacrifice. The miraculous spring, however, was soon dried up, and for many centuries there appeared no water. But, when Christianity was firmly established, the water began re-appearing on the 7th day of every May, and continues to do so till the present time. Strange to say, this fact does not pertain to the domain of legend, but is one that has provoked an intense curiosity even among men of science, such as the eminent geologist, Dr. Abich, who resided for years at Tiflis. Thousands upon thousands proceed yearly upon pilgrimage to Zedadzene on the seventh of May; and all witness the “miracle.” From early morning, water is heard bubbling down at the rocky bottom of the well; and, as noon approaches, the parched-up walls of the mouth become moist, and clear cold sparkling water seems to come out from every porosity of the rock; it rises higher and higher, bubbles, increases, until at last having reached to the very brim, it suddenly stops, and a prolonged shout of triumphant joy bursts from the fanatical crowd. This cry seems to shake like a sudden discharge of artillery the very depths of the mountain and awaken the echo for miles around. Every one hurries to fill a vessel with the miraculous water. There are necks wrung and heads broken on that day at Zedadzene, but every one who survives carries home a provision of the crystal fluid. Toward evening the water begins decreasing as mysteriously as it had appeared, and at midnight the well is again perfectly dry. Not a drop of water, nor a trace of any spring, could be found by the engineers and geologists bent upon discovering the “trick.” For a whole year, the sanctuary remains deserted, and there is not even a janitor to watch the poor shrine. The geologists have declared that the soil of the mountain precludes the possibility of having springs concealed in it. Who will explain the puzzle?

the stingy old woman, he changed her into a gigantic rock. Then, the Ahura-Mazda element prevailing, he, to console the bereaved widower, promised that neither he, nor his descendants, should ever need fuel any more, for he would provide such a supply as should last till the end of time. So he struck the rock again and then struck the ground for miles around, and the earth and the calcareous soil of the Caspian shores were filled up to the brim with naphtha. To commemorate the happy event, the old devotee assembled all the youths of the neighborhood and set himself to excavating the rock—which was all that remained of his ex-wife. He cut the battlemented walls, and fashioned the altar and the four pillars, hollowing them all to allow the gases to rise up and escape through the top of the merlons. The god Mithra upon seeing the work ended, sent a lightning flash, which set ablaze the fire upon the altar, and lit up every merlon upon the walls. Then, in order that it should burn the brighter, he called forth the four winds and ordered them to blow the flame in every direction. To this day, Baku is known under its primitive name of “Baadéy-ku-bá,” which means literally the gathering of winds.

The other legend, which is but a continuation of the above, runs thus: For countless ages, the devotees of Mithra worshipped at his shrines, until Zarathustra, descending from heaven in the shape of a “Golden Star,” transformed himself into a man, and began teaching a new doctrine. He sung the praises of the One but Triple god—the supreme Eternal, the incomprehensible essence “Zervana-Akerene,” which emanating from itself “Primeval Light,” the latter in its turn produced Ahura-Mazda. But this process required that the “Primeval One” should previously absorb in itself all the light from the fiery Mithra, and thus left the poor god despoiled of all his brightness. Losing his right of undivided supremacy, Mithra, in despair, and instigated by his Ahrimanic nature, annihilated himself for the time being, leaving Ahriman alone, to fight out his quarrel with Ormazd, the best way he could. Hence, the prevailing Duality in nature since that time until Mithra returns; for he promised to his faithful devotees to come back some day. Only since then, a series of calamities fell upon the Fire-worshippers. The last of these was the invasion of their country by the Moslems in the 7th century, when these fanatics commenced most cruel persecutions against the Behedin. Driven away from every quarter, the Guebres found refuge but in the province of Kerman, and in the city of Yezd. Then followed heresies. Many of the Zoroastrians

abandoning the faith of their forefathers, became Moslems; others, in their unquenchable hatred for the new rulers, joined the ferocious Koords and became devil, as well as fire-worshippers. These are the Yezids. The whole religion of these strange sectarians—with the exception of a few who have more weird rites, which are a secret to all but to themselves—consists in the following. As soon as the morning sun appears, they place their two thumbs crosswise one upon the other, kiss the symbol, and touch with them their brow in reverential silence. Then they salute the sun and turn back into their tents. They believe in the power of the Devil, dread it, and propitiate the “fallen angel” by every means; getting very angry whenever they hear him spoken of disrespectfully by either a Mussulman or a Christian. Murders have been committed by them on account of such irreverent talk, but people have become more prudent of late.

With the exception of the Bombay community of Parsees, Fire-worshippers are, then, to be found but in the two places before mentioned, and scattered around Baku. In Persia some years ago, according to statistics they numbered about 100,000 men;⁴ I doubt, though, whether their religion has been preserved as pure as even that of the Gujaráthi Parsees, adulterated as is the latter by the errors and carelessness of generations of uneducated Mobeds. And yet, as is the case of their Bombay brethren, who are considered by all the travellers as well as Anglo-Indians, as the most intelligent, industrious and well-behaved community of the native races, the fire-worshippers of Kerman and Yezd bear a very high character among the Persians, as well as among the Russians of Baku. Uncouth and crafty some of them have become, owing to long centuries of persecution and spoliation; but the unanimous testimony is in their favour and they are spoken of as a virtuous, highly moral, and industrious population. “As good as the word of a Guebre” is a common saying among the Koords, who repeat it without being in the least conscious of the self-condemnation contained in it.

I cannot close without expressing my astonishment at the utter ignorance as to their religions, which seems to prevail in Russia

⁴ Mr. Grattan Geary in his recent highly valuable and interesting work “Through Asiatic Turkey” (London, Sampson Law & Co.) remarks of the Guebres of Yezd—“it is said that there are only 5,000 of them all told.” But as his information was gleaned while travelling rapidly through the country, he was apparently misinformed in this instance. Perhaps, it was meant to convey the idea to him that there were but 5,000 in and about Yezd at the time of his visit. It is the habit of this people to scatter themselves all over the country in the commencement of the summer season in search of work.

even among the journalists. One of them speaks of the Guebres, in the article of the *St. Petersburg Vjedemosti* above referred to, as of a sect of Hindu idolaters, in whose prayers the name of Brahma is constantly invoked. To add to the importance of this historical item Alexandre Dumas (senior) is quoted, as mentioning in his work *Travels in the Caucasus* that during his visit to Attesh-Gag, he found in one of the cells of the Zoroastrian cloister “two Hindu idols”!! Without forgetting the charitable dictum: *De mortuus nil nisi bonum*, we cannot refrain from reminding the correspondent of our esteemed contemporary of a fact which no reader of the novels of the brilliant French writer ought to be ignorant of; namely, that for the variety and inexhaustible stock of *historical facts*, evolved out of the abysmal depths of his own consciousness, even the immortal Baron Münchhausen was hardly his equal. The sensational narrative of his tiger-hunting in Mingrelia, where, since the days of Noah, there never was a tiger, is yet fresh in the memory of his readers.

Theosophist, October, 1879

THE DEVIL'S OWN THOUGHTS ON ORMUZD AND AHRIMAN

Hail, holy light, offspring of Heaven first-born.
Or of the Eternal co-eternal beam.

... Since God is light
Bright effluence of bright essence increate.

... Satan
Puts on swift wings, and towards the gates of hell
Explores his solitary flight.

—Milton

NO more philosophically profound, nor grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura Mazda and Angra Mainyu, better known in their modernized form of Ormuzd and Ahriman. Of these two emanations, “Sons of Boundless Time”—*Zeruana Akarana*—itself issued from the Supreme and Unknowable Principle,¹ the one is the embodiment of “Good Thought” (*Vohu Manô*), the other of “Evil Thought” (*Akô Manô*). The “King of Light” or Ahura Mazda, emanates from Primordial Light² and forms or creates by means of the “Word,” Honover (*Ahuna Vairya*), a pure and holy world. But Angra Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and Darkness, of the spiritual and the material elements

¹ Though this deity is the “First-born,” yet metaphysically and logically Ormuzd comes in order as a fourth emanation (compare with *Parabrahm-Mulaprakriti* and the three *Logoi*, in the *Secret Doctrine*). He is the Deity of the manifested plane. In the esoteric interpretation of the Avestian sacred allegories, AHURA or ASURA is a generic name for the *sevenfold* Deity, the Ruler of the Seven Worlds; and *Hvaniratha* (our earth) is the fourth, in plane and number. We have to distinguish between such names as *Ahura Mazdâo*, *Varana*, the “Supreme” deity and the synthesis of the *Ameshâspends*, etc. The real order would be: the Supreme or the One Light, called the Eternal; then *Zeruana Akarana* (compare Vishnu in his abstract sense as the Boundless pervading All and *Kâla*, Time), the *Fravashi* or the *Ferouer* of Ormuzd (that eternal Double or Image which precedes and survives every god, man and animal), and finally *Ahura Mazda* Himself.

² *Zeruana Akarana* means, at the same time, Infinite Light, Boundless Time, Infinite Space and Fate (*Karma*). See *Vendidad*, Farg. xix. 9.

in man, and also in the Universe and everything contained in it. Hence the world and man are called the Macrocosm and the Microcosm, the great and the small universe, the latter being the reflection of the former. Even exoterically, the God of Light and the God of Darkness are, both spiritually and physically, the two ever-contending Forces, whether in Heaven or on Earth.³ The Parsis may have lost most of the keys that unlock the true interpretations of their sacred and poetical allegories, but the symbolism of Ormuzd and Ahriman is so self-evident, that even the Orientalists have ended by interpreting it, in its broad features, almost correctly. As the translator⁴ of the *Vendidad* writes, "Long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the curbing of evil passions and restraining Ahriman in the heart of man." The same writer broadly sums up Magism in this wise:—

The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come a son of the lawgiver, still unborn, named Saoshyant (*Sosiosh*) will appear, *Angra Mainyu and hell* will be destroyed, men will *rise from the dead*, and everlasting happiness will reign over all the world.

Attention is drawn to the sentences italicised by the writer, as they are esoteric. For the Sacred Books of the Mazdeans, as all the other sacred Scriptures of the East (the Bible included), have to be read esoterically. The Mazdeans had practically two religions, as almost all the other ancient nations—one for the people and the other for the initiated priests. Esoterically, then, the underlined sentences have a special significance, the whole meaning of which

³ The Parsis, the last relic of the ancient Magi, or Fire-worshippers of the noble Zoroastrian system, do not degrade their Deity by making him the creator of the evil spirits as well as of the pure angels. They do not believe in Satan or the Devil, and therefore, their religious system cannot in truth be termed *dualistic*. A good proof of this was afforded about half a century ago, at Bombay, when the Rev. Dr. Wilson, the Orientalist, debated the subject with the Parsi high-priests, the *Dasturs*. The latter very philosophically denied his imputation, and demonstrated to him that far from accepting the texts of their Sacred Books literally, they regarded them as allegorical as far as Ahriman was concerned. For them he is a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man (*Vendidad*).

⁴ *Vendidad*, trans. by J. Darmsteter, "Introduction" p. lvi.

can be obtained only by the *study* of occult philosophy. Thus, Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires, "his hell" must be sought for and *located on earth*. In occult philosophy there is no other hell—nor can any state be comparable to that of a specially unhappy human wretch. No "asbestos" soul, inextinguishable fires, or "worm that never dies," can be worse than a life of hopeless misery upon this earth. But it must, as it has once had a beginning, have also an end. Ahura Mazda alone,⁵ being the divine, and therefore the immortal and eternal symbol of "Boundless Time," is the secure refuge, the spiritual haven of man. And as Time is twofold, there being a measured and finite time within the Boundless, Angra Mainyu is only a periodical and temporary Evil. He is Heterogeneity as developed from Homogeneity. Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer *personality*, a compound of visible and invisible elements and principles. As in heaven, so on earth; as above, so below. If the divine *light* in man, the Higher Spirit-Soul, forms, including itself, the seven Ameshâspends (of which Ormuzd is the seventh, or the synthesis), Ahriman, the thinking *personality*, the animal soul, has in its turn its seven Archidevs opposed to the seven Ameshâspends.

During our life cycle, the good Yazatas, the 99,999 Fravashi (or Ferouers) and even the "Holy Seven," the Ameshâspends themselves,⁶ are almost powerless against the Host of wicked Devs—the symbols of cosmic opposing powers and of human passions and sins.⁷ Fiends of evil, their presence radiates and fills the world with moral and physical ills: with disease, poverty, envy and pride, with despair, drunkenness, treachery, injustice, and cruelty, with anger and bloody-handed murder. Under the advice of Ahriman, man from the first made his fellow-man to weep and suffer. This state of things will cease only on the day when Ahura Mazda, the sevenfold deity, assumes his seventh name⁸ or aspect. Then, will he send

⁵Ahura Mazda stands here no longer as the supreme One God of eternal *Good and Light* but as its own Ray, the divine EGO which informs man—under whatever name.

⁶The gods of light, the "immortal seven," of whom Ahura Mazda is the seventh. They are deified abstractions.

⁷Or *devils*.

⁸In verse 16th of *Yast* xix, we read: "I invoke the glory of the Ameshâspends, who all seven, have one and the same thinking, one and the same speaking, one and the same doing, one and the same lord, Ahura Mazda." As an occult teaching says: During each of the seven periods (Races) the chief ruling *Light* is given a new name; *i.e.*, one of the seven *hidden* names, the initials of which compose the *mystery name* of the Septenary Host, viewed as one.

his "Holy Word" *Mathra Spenta* (or the "Soul of Ahura") to incarnate in Saoshyant (Sosiosh), and the latter will conquer Angra Mainyu. Sosiosh is the prototype of "the faithful and the true" of the *Revelation*, and the same as Vishnu in the *Kalki-avata*r. Both are expected to appear as the *Saviour of the World*, seated on a white horse and followed by a host of spirits or genii, mounted likewise on milk-white steeds.⁹ And then, *men will arise from the dead* and immortality come.¹⁰

Now the latter is of course purely allegorical. It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is "a dead man"—spiritually. Occultism has never regarded the physical personality as *the* man; nor has Paul, if his Epistle to the Romans (vi-vii), is correctly understood. Thus mankind, arrived "at the appointed time" (the end of our present *Round*), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual perception of the truth. Redemption from flesh means a proportionate redemption from sin. Many are those who *seeing will believe*, and, in consequence, *rise "from the dead."* By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and in the Kaliyuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will

⁹ *Nork* ii. 176. Compare *Rev.* xix., 11-14, "I saw heaven opened, and behold, a white horse, and he that sat upon him . . . and the armies followed him upon white horses."

¹⁰ *Yast* XIX. 89 *et seq.*

rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. No; Ashmogh, the cruel “biped serpent,” is not so easily reduced. Before the poor creature now in the clutches of Darkness is liberated through Light, it has to know itself. Man, following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his *personality*. To accomplish this difficult task, two conditions are absolutely requisite: one must have thoroughly realised in practice the noble Zoroastrian precept: “Good thoughts, good words, good deeds,” and must have impressed them indelibly on his soul and heart, not merely as a lip-utterance and form-observance. Above all, one has to crush *personal vanity* beyond resurrection.

Here is a suggestive fable and a charming allegory from the old Zoroastrian works. From the first incipient stage of Angra Mainyu’s power, he and his wicked army of fiends opposed the army of Light in everything it did. The demons of lust and pride, of corruption and impiety, systematically destroyed the work of the Holy Ones. It is they who made beautiful blossoms poisonous; graceful snakes, deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. To light, purity, truth, goodness and knowledge, they opposed darkness, filth, falsehood, cruelty and ignorance. As a contrast to the useful and clean animals created by Ahura Mazda, Angra Mainyu created wild beasts and bloodthirsty fowls of the air. He also added insult to injury and deprecated and laughed at the peaceful and inoffensive creations of his elder brother. “It is thine envy,” said the holy Yazatas one day to the unholy fiend, the evil-hearted, “Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu” . . .

The arch-fiend laughed and said that he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds.

“Let it be the King of Birds,” quoth the Dark One, “and let man *worship him and act after his fashion.*”

From that day “Melek Taus” (the Angel Peacock) became the special creation of Angra Mainyu, and the messenger through

which the arch-tiend is invoked by some¹¹ and propitiated by all men.

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

Look around you and judge of the deadly havoc made by this last and most cunning of Ahriman's productions, notwithstanding its external beauty and harmlessness. Century after century, year after year, all is changing; everything is progressing in this world; one thing only changeth not—*human nature*. Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and the will o' the wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor—vain selfishness. In these days of so-called progress and civilization, when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added to the army of

¹¹ The Yezidis, or "Devil Worshipers," some of whom inhabit the plains of ancient Babylonia, to this day worship Melek Taus, the peacock, as the messenger of Satan and the mediator between the Arch-fiend and men.

Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more. They have overrun the world, these worshippers of Melek Taus, and the more they are enlightened the easier they succumb. This is only natural. Like *Time*, both the boundless and the finite, *Light* is also twofold; the divine and the eternal, and *the artificial light*, which paradoxically but correctly defined, is the *darkness of Ahriman*. Behold on what objects the best energies of knowledge, the strongest human activity, and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and selfadulation; and Christian men eagerly follow the good example. Whereon is spent the enormous wealth accumulated through private enterprize by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form, that riches are so greedily pursued? Not at all. For now, just as 1,900 years ago, while the beggar Lazarus is glad to feed on the crumbs that fall from the rich man's table, no means are neglected by Dives to hedge himself off from the poor. The minority that gives and takes care that its left hand remains ignorant of what its right hand bestows, is quite insignificant when compared with the enormous majority who are lavish in their charity—only because they are eager to see their names heralded by the press to the world.

Great is the power of Ahriman! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-)wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite mankind into one "happy" family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly, the "upper ten" of science and wealth have subjected to their sweet will and

pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress, indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the “great unwashed”? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or “sweat” their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers in the present day—say, in London, where for every club-visitor who dines and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of the fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they “move on”—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter. . . .

The “pagan” Parsis know not, nor would their community tolerate, any beggars in its midst, least of all—STARVATION!

Selfishness is the chief prompter of our age; *Chacun pour soi, Dieu pour tout le monde*, its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the “Light of the World,” as claimed by every Christian? Of the “Lights of Asia” Europe speaks with scorn, nor would it recognise in Ahura Mazda a *divine* light. And yet even a *minor* light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories. In our days the latter Light has only succeeded in raising the pride of Christian nations

to its acme, in developing their self-adulation, and fostering hardheartedness under the name of all-binding law. The “personality” of both nation and individual has thrown deep roots into the soil of selfish motives; and of all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity, and Self-exaltation.

Few are those who would confess or even deign to see, that beneath the brilliant surface of our civilization and culture lurks, refusing to be dislodged, all the inner filth of the evils created by Ahriman; and indeed, the truest symbol, the very picture of that civilization is the last creation of the Arch-fiend—the beautiful Peacock. Truly saith Theosophy unto you—it is *the Devil's Own*.

Lucifer, March, 1891

PROGRESS AND CULTURE

Mated with a squalid savage—what to me
Were sun or clime?
I, the heir of all the ages, in the foremost
files of time—

* * * * *

Not in vain the distance beacons. Forward,
forward let us range
Let the great world spin for ever down the
ringing groves of change.
Through the shadow of the globe we sweep
into the younger day
Better fifty years of Europe, than a cycle of
Cathay . . .

—TENNYSON

WE, of the century claiming itself as the XIXth of *our* era, are very proud of our Progress and Civilization—Church and Churchmen attributing both to the advent of Christianity—“Blot Christianity out of the pages of man’s history,” they say, “and what would his laws have been?—what his civilization?” Aye; “not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel.”

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses—life for life and tooth for tooth; to recall the laws of the *holy* Inquisition, *i.e.*, the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply “to purchase the luxuries of Asia by supplying the slave market of the Saracens”;¹ and finally the Christian laws upheld to this day in England, and called women’s *disabilities*, social and political. Moreover, as in the blessed days of our

¹ *View of the State of Europe during the Middle Ages* by H. H. Hallam, LL.D., F.R.A.S., p. 614. The author adds: “This trade was not peculiar to Venice. In England, it was very common, even after the Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice.” And then, in a footnote: “William of Malmesbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners.” This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

forefathers' ignorance, we meet now with such choice bits of unblushing *blague* as this, "We speak of our civilization, our arts, our freedom, our laws, and forget entirely *how large a share of all is due to Christianity*" (Rose).

Just so! "our laws and our arts," but neither "our civilization" nor "our freedom." No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both. And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (!) of the Christian woman as compared with her "heathen" sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others. As it is not true, however—Lecky, among many other serious and trustworthy writers, having shown that "in the whole feudal legislation (of Christendom) women were placed *in a much lower legal position than in the Pagan Empire*"—the sooner and the oftener this fact is mentioned the better it will be for plain truth. Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element. It is *Leviticus* not the Roman code, which is the creator and inspirer of legislation—in Protestant countries, at any rate.

Progress, says Carlyle, is "living movement." This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that "living movement." Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church—the deadliest enemy of the ethics of Christ—was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at "Woman's Franchise League" meetings, their legitimate share of rights as mothers, wives and citizens, and still attend "divine" service on Sundays—prosecute at best the unprofitable business of boring holes through seawater. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the *Karma* of the

women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every Queen and Empress "by the grace of God." Judean Christianity owes its life to a woman— *une sublime hallucinée*, as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In *Lucifer* of October, 1889, in the article "The Women of Ceylon," we can read the opinion of Principal Donaldson, LL.D., of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the *Contemporary Review*.

It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion. But in the first three centuries I have not been able to see that Christianity had any favorable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity.

How very correct then, the remark of H. H. Gardener, that in the New Testament "the words sister, mother, daughter, and wife, are only names for degradation and dishonor"!

That the above is a fact, may be seen in various works, and even in certain *Weeklies*. "Saladin" of the *Agnostic* gives in his last "At Random" eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:

Mrs. Mary A. Livermore says: "The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils."

Lecky says: "Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the fathers."

Mrs. Stanton says that holy hooks and the priesthood teach that "woman is the author of sin, who [in collusion with the devil] effected the fall of man."

Gamble says that in the fourth century holy men gravely argued the question, "Ought women to be called human beings?"

But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: “You are the devil’s gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God’s image—man.”

Clement of Alexandria says: “It brings shame to reflect of what nature woman is.”

Gregory Thaumaturgus says: “One man among a thousand may be pure; a woman, never.”

“Woman is the organ of the devil.”—St. Bernard.

“Her voice is the hissing of the serpent.”—St. Anthony.

“Woman is the instrument which the devil uses to get possession of our souls.”—St. Cyprian.

“Woman is a scorpion.”—St. Bonaventure.

“The gate of the devil, the road of iniquity.”—St. Jerome.

“Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace.”—St. John Damascene.

“Of all wild beasts the most dangerous is woman.”—St. John Chrysostom.

“Woman has the poison of an asp, the malice of a dragon.”—St. Gregory the Great.

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should *not* “look up to women, and consider them men’s equals”?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay it is she again who is the sole cause, if we have to believe the Bible allegory, that there is any Christianity or churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have “seed” in order that it should “bruise under its heel the serpent’s head”; and thus there would be neither Church nor Satan. For as expressed by our old friend Cardinal Ventura de Raulica, Serpent-Satan is “one of the fundamental dogmas of the Church, and serves as a basis for Christianity.” Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman, and the latter no worse than a willing martyr; for if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination.

Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian—of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious and political among her countrymen—and even the Roman matron. The late Peary Chand Mitra has shown, “Manu” in hand, to what supremacy and honor the women of ancient Aryavarta had been elevated. The author of the “Women of Ancient Egypt” tells us that “from the earliest time of which we can catch a glimpse, the women of Egypt enjoyed a freedom and independence *of which modern nations are only beginning to dream.*” To quote once more from “At Random”:

Sir Henry Maine says: “No society, which preserves any tincture of Christian institutions, is ever likely to restore to married women the personal liberty conferred on them by the Roman law.”

The cause of “Woman's Rights” was championed in Greece five centuries before Christ.

Helen H. Gardener says: “When the Pagan law recognised her [the wife] as the equal of her husband, the Church discarded that law.”

Lecky says: “In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass.”

Sir Henry Maine, in his “Ancient Laws,” says that “the inequality and oppression which related to women disappeared from Pagan laws,” and adds: “the consequence was that the situation of the Roman female became one of great personal and proprietary independence: but Christianity tended somewhat, from the very first, to narrow this remarkable liberty.” He further says that “the jurisconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones.”

Professor Draper, in his “Intellectual Development of Europe,” gives certain facts as to the outrageous treatment of women by Christian men (the clergy included) which it would be exceedingly indelicate in me to repeat.

Moncure D. Conway says: “There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilisation regarding women.”

Neander, the Church historian, says: "Christianity diminishes the influence of woman."

Thus, it is amply proved that instead of an "elevated" position, it is a *degraded* one to which Christianity (or rather "Churchianity") has brought woman. Apart from this, woman has nought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman's Rights. In our days of culture and progress, now that it is shown that in *Union* alone lies strength, and that tyrants can be put down only by their own weapons; and that finally we find that nothing works better than a "strike"—let all the champions of women's rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognised by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of—WOMAN.

But what are really culture and civilization? Dickens' idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers." No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself. And, as Watts has

well said: "A dogmatical spirit inclines a man to be censorious of his neighbors. . . . He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does."

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the *Talmud* in connection with progress and culture, we note some extraordinary articles in *Les Archives Israelites*, the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident, that after reading some papers signed by such well-known names of *men of culture* as F. Crémieux (*Clericalisme et Judaïsme*), A. Franck, a member of the Institute (*Les Juifs et l'Humanité*), and especially an article by Elie Aristide Astruc, "*Grand rabbin de Bayonne, grand rabbin honoraire de la Belgique*," etc.—("Pourquoi nous restons Juifs")—no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for learning and ability, bears on its face the proofs of what is intellectual culture, *minus* spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress, what hope is there left for their coreligionists of other countries?

The article, "Why we remain Jews," is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain *volens nolens* Jews, as not one of the existing religions could "satisfy the genius of the nation." "Were we forced to

break with Judaism,” he argues, “where is that other creed which could guide our lives?” He speaks of the star that once arose in the East and led the Magi to Bethlehem, but asks, “could the East, the cradle of religions, give us now a true creed? Never!” Then he turns to an analysis of Islamism and Buddhism. The former, he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind. Buddhism with its aspirations towards *Nirvana*, considered as the greatest realisation of bliss and “the most abstruse *consciousness of non-being*”(?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, *i.e.*, the phenomenon of *non-being* endowed with self-consciousness. Let us rather see the author’s analysis of the two forms of Christianity—Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible “to the free mind of the Israelite”; the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths “could satisfy a Jew,” he says; therefore, the Rabbi implores his coreligionists to remain faithful to Judaism, or the Mosaic law, as this faith is *the best and the most saving of all*; it is, in short, as he puts it, “the ultimate as the highest expression of human religious thought.”

This ultra-fanatical article has drawn the attention of several “Christian” papers. One of these takes its author to task severely *for his fear of dogmas only because human reason is unable to comprehend them*; as though, he adds, “any religious faith *could ever be built upon reason*”! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a *bona fide* defence of them, which is far from showing philosophical progress. Then, the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi’s assault.

We would have our honorable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as infinitely below Judaism. Buddhism with its spiritual aspiration heavenward, and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was; especially modern Judaism with its inimical exclusiveness, its dark and despotic *kahal*, its deadening talmudic ritualism, which is a Jewish substitute for religion. and its determined hatred of all progress (*Nov. Vremva*).

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only *semi-civilised*, while the press of the fully civilised nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a *pagan* philosophy.

And what, after all, does *our* civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent of Christianity? Europeans call the Asiatic races “inferior” because, among other things, they eat with their hands and use no pocket-handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the XVIIIth century Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Cæsars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away, between Lucullus and the Pagan Cæsars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of Francois I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin, gives in his interesting volumes *La Vie privée d'autrefois du XII au XVIII siècles, les Repas*, etc., a mass of curious information, especially as to the etiquette and the laws of propriety which existed in those centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety in those days, as he who puts his knife to his mouth while eating, in our own day. Our forefathers had very strict rules on cleanliness: *e.g.*, the three fingers being *de rigueur*, they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course “on the table cloth.” The VIth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands be-

fore dinner—existing now in truth, only in England—was strictly *de rigueur*, not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was performed at courts by chamberlains and pages, who holding in their left hand a gold or silver basin, poured with their right hand out of a similar jug, aromatic, tepid water on to the hands of the diners. But this was in the reign of Henry III and IV. Two centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the XVIth century it began to fall into desuetude: and even Louis the XIVth limited his ablutions to a wet napkin. In the midst of the *bourgeoisie* it had almost disappeared; and Napoleon 1st washed his hands only once before dinner. To-day no country save England has preserved this custom.

How much cleaner are the primitive peoples in eating than we are —the Hindus, for instance, and especially the Brahmans. These use no forks, but they take a full bath and change entirely their clothes before sitting down to dinner, during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: “It is considered improper, and even indecent, to touch one’s nose, especially when full of snuff, while eating one’s dinner” (*loc. cii.*). Yet Brahmans are “pagans” and our forefathers Christians.

In China, native forks (chop-sticks) were used 1,000 years B.C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us:

Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his *Essais* that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III, but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden forks—for fruit. Charlotte d’Albrey (1514) three likewise, which were, however, never used.

Germany and Italy adopted the fork at their meals a century

earlier than did the French. Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find “a strange-looking, clumsy, and dangerous weapon called a fork,” used by the natives while eating. In 1651 we find Ann of Austria refusing to use this “weapon,” and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century.

Whither then shall we turn to find a corroboration of the mendacious claim, that we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy—*cant*; nor has civilization spread as much as is claimed for it. London is civilized, but in truth—only in the West-end. As to the East-end with its squalid population, and its desolate wildernesses of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages or modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rottenness—a Dead Sea fruit indeed!

The simple truth is that the word “civilization” is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket-handkerchief. In China, the Celestial is pro-

foundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ball-room—nay, the “Queen’s Drawing-room”—and watch the effect produced on her. Several thousand years B.C., the Amazons danced the Circle Dance around the “Great Mother,” at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabeian festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a *phallic dance*. How then will future generations characterize our modern ball-room dances and the favorite *waltz*? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsychore? We really see very little. The latter, nude almost down to their waists, dance likewise their “circle dance,” while whirling around the ballroom; the only distinction between them being, that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!

Lucifer, August, 1890

ANTIQUITY OF THE VEDAS

A JOURNAL interested like the THEOSOPHIST in the explorations of archæology and archaic religions, as well as the study of the occult in nature, has to be doubly prudent and discreet. To bring the two conflicting elements—exact science and metaphysics—into direct contact, might create as great a disturbance as to throw a piece of potassium into a basin of water. The very fact that we are predestined and pledged to prove that some of the wisest of Western scholars have been misled by the dead letter of appearances and that they are unable to discover the hidden spirit in the relics of old, places us under the ban from the start. With those sciolists who are neither broad enough, nor sufficiently modest to allow their decisions to be reviewed, we are necessarily in antagonism. Therefore, it is essential that our position in relation to certain scientific hypotheses, perhaps tentative and only sanctioned for want of better ones—should be clearly defined at the outset.

An infinitude of study has been bestowed by the archæologists and the orientalist upon the question of chronology—especially in regard to Comparative Theology. So far, their affirmations as to the relative antiquity of the great religions of the pre-Christian era are little more than plausible hypotheses. How far back the national and religious Vedic period, so called, extends—“it is impossible to tell,” confesses Prof. Max Müller; nevertheless, he traces it “to a period anterior to 1,000 B.C.,” and brings us “to 1,100 or 1,200 B.C., as the earliest time when we may suppose the collection of the Vedic hymns to have been finished.” Nor do any other of our leading scholars claim to have finally settled the vexed question, especially delicate as it is in its bearing upon the chronology of the book of Genesis. Christianity, the direct outflow of Judaism and in most cases the State religion of their respective countries, has unfortunately stood in their way. Hence, scarcely two scholars agree; and each assigns a different date to the Vedas and the Mosaic books, taking care in every case to give the latter the benefit of the doubt. Even that leader of the leaders in philological and chronological questions—Professor Müller, hardly twenty years ago,

allowed himself a prudent margin by stating that it will be difficult to settle “whether the Veda is ‘the oldest of books,’ and whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Veda.” The THEOSOPHIST is, therefore, quite warranted in either adopting or rejecting as it pleases the so-called authoritative chronology of science. Do we err then, in confessing that we rather incline to accept the chronology of that renowned Vedic scholar, Swami Dayánund Saraswati, who unquestionably knows what he is talking about, has the four Vedas by heart, is perfectly familiar with all Sanskrit literature, has no such scruples as the Western Orientalists in regard to public feelings, nor desire to humour the superstitious notions of the majority, nor has any object to gain in suppressing facts? We are only too conscious of the risk in withholding our adulation from scientific authorities. Yet, with the common temerity of the heterodox we must take our course, even though, like the Tarpeia of old, we be smothered under a heap of shields—a shower of learned quotations from these “authorities.”

We are far from feeling ready to adopt the absurd chronology of a Berosus or even Syncellus—though in truth they appear “absurd” only in the light of our preconceptions. But, between the extreme claims of the Brahmins and the ridiculously short periods conceded by our Orientalists for the development and full growth of that gigantic literature of the ante-Mahábháratan period, there ought to be a just mean. While Swami Dayánund Saraswati asserts that “The Vedas have now ceased to be objects of study for nearly 5,000 years,” and places the first appearance of the four Vedas at an immense antiquity; Professor Müller, assigning for the composition of even the earliest among the Bráhmaṇas, the years from about 1,000 to 800 B.C., hardly dares, as we have seen, to place the collection and the original composition of the Sanhitâ, of Rig-Vedic hymns, earlier than 1,200 to 1,500 before our era!¹ Whom ought we to believe; and which of the two is the better informed? Cannot this gap of several thousand years be closed, or would it be equally difficult for either of the two cited authorities to give data which would be regarded by science as thoroughly convincing? It is as easy to reach a false conclusion by the modern inductive method as to assume false premises from which to make deductions. Doubtless Professor Max Müller has good reasons for arriving at his chronological conclusions. But so has Dayánund Saraswati Pandit.

¹ Lecture on the Vedas.

The gradual modifications, development and growth of the Sanskrit language are sure guides enough for an expert philologist. But, that there is a possibility of his having been led into error would seem to suggest itself upon considering a certain argument brought forward by Swami Dayánund. Our respected friend and teacher maintains that both Professor Müller and Dr. Wilson have been solely guided in their researches and conclusion by the inaccurate and untrustworthy commentaries of Sayana, Mahidar, and Uvata, commentaries which differ diametrically from those of a far earlier period as used by himself in connection with his great work the Veda Bhashya. A cry was raised at the outset of this publication that Swami's commentary is calculated to refute Sayana and the English interpreters. "For this," very justly remarks Pandit Dayánund, "I cannot be blamed; if Sayana has erred, and English interpreters have chosen to take him for their guide, the delusion cannot be long maintained. Truth alone can stand, and Falsehood before growing civilization must fall."² And if, as he claims, his Veda Bhashya is entirely founded on the old commentaries of the ante-Mahábháratán period to which the Western scholars have had no access, then, since his were the surest guides of the two classes, we cannot hesitate to follow him, rather than the best of our European Orientalists.

But, apart from such *primá facie* evidence, we would respectfully request Professor Max Müller to solve us a riddle. Propounded by himself, it has puzzled us for over twenty years, and pertains as much to simple logic as to the chronology in question. Clear and undeviating, like the Rhône through the Geneva lake, the idea runs through the course of his lectures, from the first volume of "Chips" down to his last discourse. We will try to explain.

All who have followed his lectures as attentively as ourselves will remember that Professor Max Müller attributes the wealth of myths, symbols, and religious allegories in the Vedic hymns, as in Grecian mythology, to the early worship of nature by man. "In the hymns of the Vedas," to quote his words, "we see man left to himself to solve the riddle of this world. He is awakened from darkness and slumber by the light of the sun" . . . and he calls it—"his life, his truth, his brilliant Lord and Protector." He gives names to all the powers of nature, and after he has called the fire "Agni," the sun-light "Indra," the storms "Maruts," and the dawn "Usha," they all seem to grow naturally into beings like himself, nay greater than

² Answer to the Objections to the Veda-Bhášhya.

himself.³ This definition of the mental state of *primitive* man, in the days of the very infancy of humanity, and when hardly out of its cradle—is perfect. The period to which he attributes these effusions of an infantile mind, is the Vedic period, and the time which separates us from it is, as claimed above, 3,000 years. So much impressed seems the great philologist with this idea of the mental feebleness of mankind at the time when these hymns were composed by the four venerable Rishis, that in his introduction to the Science of Religion (p. 278) we find the Professor saying: “Do you still wonder at polytheism or at mythology? Why, they are inevitable. They are, if you like, a *parler enfantin* of religion. But the world has its childhood, and when it was a child it spake as a child, (*nota bene*, 3,000 years ago), it understood as a child, it thought as a child . . . The fault rests with us if we insist on *taking the language of children for the language of men*. . . . The language of antiquity is the language of childhood . . . the *parler enfantin* in religion is not extinct . . . as, for instance, the religion of India.”

Having read thus far, we pause and think. At the very close of this able explanation, we meet with a tremendous difficulty, the idea of which must have never occurred to the able advocate of the ancient faiths. To one familiar with the writings and ideas of this Oriental scholar, it would seem the height of absurdity to suspect him of accepting the Biblical chronology of 6,000 years since the appearance of the first man upon earth as the basis of his calculations. And yet the recognition of such chronology is inevitable if we have to accept Professor Müller’s reasons at all; for here we run against a purely arithmetical and mathematical obstacle, a gigantic miscalculation of proportion . . .

No one can deny that the growth and development of mankind—mental as well as physical—must be analogically measured by the growth and development of man. An anthropologist, if he cares to go beyond the simple consideration of the relations of man to other members of the animal kingdom, has to be in a certain way a physiologist as well as an anatomist; for, as much as ethnology it is a progressive science which can be well treated but by those who are able to follow up retrospectively the regular unfolding of human faculties and powers, assigning to each a certain period of life. Thus, no one would regard a skull in which the wisdom-tooth, so called, would be apparent, the skull of an infant. Now, according to geology, recent researches “give good reasons to believe that

³ *Chips from a German Workshop*, vol. 1, p. 68.

under low and base grades the existence of man can be traced back into the tertiary times.” In the old glacial drift of Scotland— says Professor W. Draper—“the relics of man are found along with those of the fossil elephant”; and the best calculations so far assign a period of two-hundred-and-forty thousand years since the beginning of the last glacial period. Making a proportion between 240,000 years—the least age we can accord to the human race— and 24 years of a man’s life, we find that three thousand years ago, or the period of the composition of Vedic hymns, mankind would be just twenty-one—the legal age of majority, and certainly a period at which man ceases using, if he ever will, the *parler enfantin* or childish lisp. But, according to the views of the Lecturer, it follows that man was, three thousand years ago, at twenty-one, a foolish and undeveloped—though a very promising—infant, and at twenty-four, has become the brilliant, acute, learned, highly analytical and philosophical man of the nineteenth century. Or, still keeping our equation in view, in other words, the Professor might as well say, that an individual who was a nursing baby at 12 M. on a certain day, would at 12:20 P.M., on the same day, have become an adult speaking high wisdom instead of his *parler enfantin!*

It really seems the duty of the eminent Sanskritist and Lecturer on Comparative Theology to get out of this dilemma. Either the Rig-Veda hymns were composed but 3,000 years ago, and, therefore, cannot be expressed in the “language of childhood”— man having lived in the glacial period—but the generation which composed them must have been composed of adults, presumably as philosophical and scientific in the knowledge of their day, as we are in our own; or, we have to ascribe to them an immense antiquity in order to carry them back to the days of human mental infancy. And, in this latter case, Professor Max Müller will have to withdraw a previous remark, expressing the doubt “whether some of the portions of the Old Testament may not be traced back to the same or even an earlier date than the oldest hymns of the Vedas.”

Theosophist, October, 1879

ESOTERIC AXIOMS AND SPIRITUAL SPECULATIONS

In a lengthy review of A. Lillie's book, *Buddha and Early Buddhism*, by M. A. (Oxon), our esteemed friend, the critic, takes the opportunity for another quiet little fling at his well-wishers, the Theosophists. On the authority (?) of Mr. Lillie, who seems to know all about it, the reviewer contradicts and exposes the assertions made and theories enunciated by the Theosophists. We will now quote from his review "Buddhism and Western Thought," published in the October number of the *Psychological Review*:

"It will be evident to any reader, who has followed me so far, that the Buddhist belief is permeated by what I have described as a distinctive, 'a peculiar note of Modern Spiritualism—the presence and guardianship of departed spirits' (!?)¹ I confess that this struck me with some surprise, and, I may say, pleased surprise, for I had come to think that there was a marked antagonism between Eastern and Western modes of thought and belief on this point. *We have heard much in disparagement of this special article of faith from some friends who have told us a great deal about the theosophical beliefs of the Hindus, and who have chanted the praises of the Buddhistic as against the Christian faith with vehement laudation of the one, and with abundant scorn of the other. . . .* But be this as it may, we have been told so often, that we have come to accept it as a lesson from those who know better than ourselves, that our Western belief in the action of departed human spirits in this world of ours is a crazy fallacy. *We have believed, at least, that such was the Eastern creed.* For ourselves, we (some of us at least) prefer our own experience to the instructions of any whose dogmatic statements are so sweeping as those with which we are met from Eastern experts. The statements and claims made have seemed to us altogether too vast. It may be, we are driven to think, that departed spirits do not operate in the East, but at any rate we find that they *do* act in the West. And while we are far from declining to recognize the truth that pervades much of the Spiritualism of the East,

¹ The italics and points of exclamation are ours. We would like to know what the learned priests of Ceylon, the lights of Buddhism, such as Sumangala Unnanse, would have to say to this?—Ed.

and have tried our best to induce our friends to widen their view by adopting it in some degree, we have been sad to think that it should so absolutely contradict the experience of the West.

“Mr. Lillie affords me some consolation. I find throughout his book not only most instructive variety of opinion, which I can correlate with my own beliefs and theories to benefit and advantage, but I find that the belief in the intervention of departed human spirits, which we had all of us imagined to be *anathema maranatha* in the East is, in effect, a permeating principle of Buddhism in his estimation!”—(Part II, p. 174.)

The writer, after that, proceeds to speak of “Buddhistic Spiritualism” . . . a “root-principle” of which is “a belief that the living may be brought *en rapport* with their departed friends”; of adepts being “highly developed mediums”; and quotes an interesting clause from a chapter of Mr. Lillie’s book. Says the last-named authority:

“I have dwelt at length on this supernaturalism, because it is of the highest importance to our theme. *Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality, through the instrumentality of the corpse, or a portion of the corpse of the chief aiding spirit.* The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would admit at once that a spirit that has not yet attained the Bodily or Spiritual awakening cannot be a good spirit. It is still in the domains of Kâma (death, appetite).² It can do no good thing; more than that, it *must* do evil things. . . . The answer of Northern Buddhism, if we consult such books as the ‘White Lotus of Dharma’ and the ‘Lalita Vistara,’ is that the good spirits are the Buddhas, the dead prophets. They come from the ‘fields of the Buddhas’ to commune with earth.”

For all this M. A. (Oxon) rejoices, as he thinks it corroborates the Spiritual theories and is calculated to confound the Theosophists. We, however, are afraid that it will confound, in the end, but Mr. Lillie. “The life of Buddha is permeated,” says the re-

² We have not read Mr. Lillie’s book; but if he teaches in it many other things no truer than his idea that *Kama* means “Death,” his authority is likely to prove of a most fragile kind. *Kama* never meant death, but lust, desire; in this sense—a passionate desire to live again.—Ed.

viewer, “with what seems to me uncompromising Spiritualism . . . and in triumph adds: “It is a significant fact that throughout this elucidation of Buddhistic Spiritualism we have not once come upon an Elemental or Elementary Spirit.”

No wonder since they have in Buddhistic and Brahmanical Esotericism their own special and technical names whose significance, Mr. Lillie—if he understood their meaning as correctly as he did the word *Kama*—was just the person to overlook, or include in the generic name of “Spirits.” We will not try to personally argue out the vexed question with our friend, M. A. (Oxon), as our voice might have no more authority with him than Mr. Lillie’s has with us. But we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities. We have the weakness to believe that these Specialists in the matter of esoteric Buddhism may be regarded as far greater than Mr. Lillie or any other European authority is likely to ever be; for these two are:—(1) H. Sumangala Unnanse, Buddhist High Priest of Adam’s Peak, Ceylon, the teacher of Mr. Rhys Davids, a member of our General Council and the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive-registrars of the secret Libraries of the Dalaï and Ta-shii-hlumpo-Lamas-Rim-boche,—also a member of our Society. The latter, moreover, is a “Pan-chhen,” or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism. From the latter we have already received the promise of showing how very erroneous are, in every case, the views of both, the author and his reviewer, the message being accompanied by a few remarks to the address of the former which would have hardly flattered his vanity as an author. The High Priest Sumangala, we hope, will give his ideas upon “Buddhistic *Spiritualism*” as well, as soon as he finds leisure—no easy matter, by the way, considering his engagements. If the authority and learning of Mr. Lillie, after that, will still be placed higher than that of the two most learned *Buddhist* expounders of Southern and Northern Buddhism of our day, then we will have nothing more to say.

Meanwhile, none will deny that esoteric Buddhism and Brahmanism are *one*, for the former is derived from the latter. It is

well-known, the most important feature of reform, perhaps, was that Buddha made adeptship or *enlightenment* (through the *dhyâna* practices of *Iddhi*) open to all, whereas the Brahmins had been jealously excluding all men without the pale of their own haughty caste from this privilege of learning the perfect truth. Therefore, in the present connection we will give the ideas of a learned Brahmin upon Spiritualism as viewed from the esoteric stand-point. The author of the article which follows, than whom, no layman, perhaps, in India is better versed in the Brahminical Occult Sciences³ outside the inner conclave of the adepts—reviews in it the *seven-fold* principle in man, as given in *Fragments of Occult Truth*, and establishes for that purpose an exhaustive comparison between the two esoteric doctrines—the Brahminical and Buddhistic—which he considers “substantially identical.” His letter was written at our personal request, with no view to polemics, the writer himself being probably very far from the thought while answering it that it would ever be published. Having obtained his permission, however, to that effect, we now gladly avail ourselves of the opportunity. Besides being the best review we are likely to ever obtain upon so abstruse a subject, it will show M. A. (Oxon), and our other friends, the Spiritualists, how far such authors as Mr. Lillie have seized the “root-principle” of the Asiatic religions and philosophy. At all events the readers will be enabled to judge, how much modern Spiritualism, as now expounded, is “a permeating principle” of Brahminism, the elder sister of Buddhism.

Theosophist, January, 1882

³ See article [by Subba Row] “The Twelve Signs of the Zodiac” by the same author in the November number of the *Theosophist*.—ED.

EDITORIAL APPENDIX

[In his article, “The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man,” in the *Theosophist* for January 1882, Subba Row made statements which drew comment from H.P.B., printed as the Notes of an editorial appendix following his article. Before each of these five Notes by H.P.B., we give in brackets the statement by Subba Row to which it applied.]

NOTE I

[SUBBA ROW: NOW it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.]

In this connection it will be well to draw the reader’s attention, to the fact that the country called “Si-dzang” by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fo-kien (the chief headquarters of the aborigines of China)—as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the “Teachers of Light,” the “Sons of Wisdom,” and the “Brothers of the Sun.” The Emperor Yu the “Great” (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one to unite in China ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practise the Bhon religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kam—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendants of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their

rites—now those of sorcery, incantations, and nature-worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse—(a religion based upon pure reason and spirituality)—as alleged by some. Generally, little or no difference is made even by the Kyelang missionaries who mix greatly with these people on the borders of British Lahoul—and ought to know better—between the Bhons and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tzong-ka-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Bhons. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Bhons, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians—is out of question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine Chaldeo-Tibetan. And, when we remember that the Vedas came—agreeably to all traditions—from the Manssorowa Lake in Tibet, and the Brahmins themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still has it—as having proceeded from one and the same source; and, to thus call it the “Aryan-Chaldeo-Tibetan” doctrine, or Universal WISDOM Religion. “Seek for the LOST WORD among the hierophants of Tartary, China, and Tibet,” was the advice of Swedenborg, the seer.

NOTE II

[SUBBA ROW: Your assertion in “Isis Unveiled” that Sanskrit was the language of the inhabitants of the said continent (Atlantis), may induce one to suppose that the Vedas had probably their origin there,—wherever else might be the birthplace of the Aryan esotericism.]

Not necessarily—we say. The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic

name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia—Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, prehistoric India. India of the time when the great Gobi was a sea, and the lost “Atlantis” formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to far-away Tasmania.

NOTE III

[SUBBA Row: . . . the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learned by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.]

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records—a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science, were anticipated—such as the compass, gun-powder, porcelain, paper, printing, &c.—known, and practised thousands of years before these were rediscovered by the Europeans—ought to receive some trust for their records. And from Lao-tze down to Hiouen-Thsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In the *Catena of Buddhist Scriptures from the Chinese* by the Rev. Samuel Beal, there is a chapter “On the TIAN-TA’I School of Buddhism” (pp. 244-258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chin-che-Khae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: “That which relates to the one garment (seamless) worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS, the school of the Haimavatas” (p. 256) the European translator places

after the last sentence a sign of interrogation, as well he may. The statistics of the school of the “Haimavatas” or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to “the great professors of the higher order who live in mountain depths remote from men,” the *Aranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the “great teachers of the snowy mountains,” however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in SCHAM-CHA-LO, the “happy land.” According to the general belief it is situated in the north-west of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Khoondooz and Kashmir, of the *Gya-Pheling* (British-India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains—but one and all firmly believe in Scham-bha-la, and speak of it as a fertile, fairy-like land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

NOTE IV

[SUBBA Row: You said that in cases where tendencies of a man’s mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposi-

tion that the tendencies of the particular individual's mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be anything like a change of position in the case of Brahman.]

True—from the standpoint of Aryan *Esotericism*, and the Upanishads; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects.

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of *Rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term *jivátma* to the seventh principle, the pure and *per se* unconscious spirit—it is because the Vedanta postulating three kinds of existence—(1) the *pâramârthika*—(*the true, the only real one*), (2) the *vyavahârika* (the practical), and (3) the *pratibhâsika* (the apparent or illusory life)—makes the first *life* or *jiva*, the only truly existent one. Brahma or the ONE'S SELF is its only representative in the universe, as it is the *universal Life in toto* while the other two are but its “phenomenal appearances,” imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint—“wherever there is consciousness there is relation, and wherever there is relation there is dualism.” The ONE LIFE is either “MUKTA” (absolute and unconditioned) and can have no relation to anything nor to any one; or it is “BADDHA” (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the *Arahat* secret doctrine on cosmogony, admits

but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods, or none; whether there is a universe, or no universe; existing during the eternal cycles of Maha Yugs, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akása-Prakriti, guided by the unconscious regular pulsations of *Sakti*—the breath or power of a conscious deity, the theists would say—the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or “Fan, Bar-nang” (Mâha Sûnyatâ) or, as it is called by Lao-tze, the “Emptiness” is the nature of the Buddhist Absolute. (See Confucius’ “*Praise of the Abyss*.”) The word *jiva* then, could never be applied by the Arahats to the *Seventh* Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question “how can *Unconsciousness* generate *consciousness*?” the answer would be: “Was the seed which generated a Bacon or a Newton self-conscious?”

NOTE V

[SUBBA Row: The term *Jivatma* is generally applied by our philosophers to the seventh principle when it is distinguished from *Paramatma* or *Parabrahmam*.]

The impersonal Parabrahmam thus being made to merge or separate itself into a *personal* “*jivatma*,” or the personal god of every human creature. This is, again, a difference necessitated by the Brahmanical belief in a God whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognise no deity apart from man.

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name “Brahman” is identical in this connection with Brahma or *Iswara*—the personal God. The *Upanishads*—the Vedanta Scriptures—mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahmam, or Parabrahm, the ABSOLUTE of the Vedantins,

is neuter and unconscious, and has no connection with the masculine Brahmâ of the Hindu Triad, or *Trimûriti*. Some Orientalists rightly believe the name derived from the verb “Brih,” to *grow* or *increase*, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

Theosophist, January, 1882

TIBETAN TEACHINGS

A LONG-DELAYED PROMISE FULFILLED

They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal.

—From the *Tched-du brjod-pai tsoms* of the BKAH-HGYUR

I N the January number of the *Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama—the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loi and Ta-shü-hlumpo Lamas Rim-boche of Tibet—on certain conclusions arrived at by the author of *Buddha and Early Buddhism*. Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in the intervention of departed human spirits" was anathema maranatha in the East, whereas it is "in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to

repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mitra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed “spirit” whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say “Buddhists,” we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of Buddhists of the Northern and Southern Churches—the Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraphs from *Buddha and Early Buddhism*:

“I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakening cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

“The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain ‘fields of the Buddhas’ ” to commune with earth.

Our learned Tibetan friend writes:

“Let me say at once that monks and laymen give the most

ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the Bkah-hgyur and other books of the Tibetan laws some literal descriptions, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone—lapis lazuli—to the south. In these abodes of bliss they—the Lha—remain as long as they please, and then pass to the paradise of other worlds.'

"This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the 'new Jerusalem coming down from God out of heaven' in John's vision—that city which measured 'twelve thousand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls'—than the city of the Jang-Chhub either in the Bkah-hgyur or in the ideas of the Tibetans. In the first place, the sacred canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises one thousand seven hundred and seven distinct works—one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be understood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description of localities is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one

intended for the unlearned, and the other for those who have received the key to the records.

“If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World*, and *Buddha and Early Buddhism*—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shakya Thub-pa.

“In the *Theosophist* for October, 1881, a correspondent correctly informs the reader that Gautama the Buddha, the wise, ‘insisted upon initiation being thrown open to all who were qualified.’ This is true; such was the original design put for some time in practice by the great Sang-gyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brâhmins to their system, had to drop out of the country one by one and seek safety beyond the Himalayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Aryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Shâkya-Muni. These ascetics had dwelt beyond the Himâlayan ranges from time immemorial. They are the direct successors of those Âryan sages who, instead of accompanying their Brâhman brothers in the prehistorical emigration from Lake Manasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Âryan esoteric doctrine and our Arahat doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpolluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends—

it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Shâkya Tathâgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

“Our world-honoured Tsong-kha-pa closing his fifth Damngag reminds us that ‘every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi’—the most merciful and enlightened heart.

“There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom—as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folklore than an exposition of the Wisdom Religion as preached by the world’s Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos*, written by the Bonze Jin-ch’an, of Peking; *The Shing-Tao-ki*, or ‘The Records of the Enlightenment of Tathâgata,’ by Wang-Puh, in the seventh century, *The Hi-shai Sûtra*, or ‘Book of Creation,’ various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an after-thought.

“But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The ‘Lha’ of whom Della Penna speaks but to deride the fable, they who ‘have attained the position of saints in this world,’ were simply the initiated Arhats, the adepts of many and various

grades, generally known under the name of Bhanté or Brothers. In the book known as the *Avatamsaka Sûtra*, in the section on ‘the Supreme Âtman—Self—as manifested in the character of the Arhats and Pratyeka Buddhas,’ it is stated that ‘Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden knowledge called Alaya Vijñâna.’ ‘Who is in the possession of the true hidden knowledge?’ ‘The great teachers of the Snowy Mountain,’ is the response in *The Book of Law*. The Snowy Mountain is the ‘mountain a hundred and sixty thousand leagues high.’ Let us see what this means. The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna’s further description, to one who has but a glimpse of the truth. ‘According to their law,’ says that monk, ‘in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means “Saint of Splendour and Infinite Light.” This saint has many distinct “powers,” who are all called “chang-chub,”’ which—he adds in a footnote—means ‘the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living.’

“This shows that these presumably dead ‘chang-chubs’ are living Bodhisatwas or Bhanté, known under various names among Tibetan people; among others, Lha or ‘spirits,’ as they are supposed to have an existence more in spirit than in flesh. At death they often renounce Nirvâna—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

“To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure ‘self’ remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

“The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and

comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human mâyâs as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

“The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

“In all other cases of apparitions or communications by whatever mode, the ‘spirit’ will prove a wicked ‘bhuta’ or ‘ro-lang’ at best—the soulless shell of an ‘elementary.’ The ‘Good Doctrine’ is rejected on account of the unwarranted accusation that ‘adepts’ only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us ‘that immortality is conditional,’ and that the chances of an adept who has become a proficient in the Alaya Vijñana, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centered within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an

infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminee sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabhâ Buddha, who generated that Saviour, the merciful Bodhisatwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vâch of the Brâhmans. While the Brâhmans maintain the eternity of the Vedas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitabhâ, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vâchîshvara or Voice-Deity of the Brâhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vâchîshvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brâhmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisatwas or Rahats need not be

adepts; still less, Brāhmins, Buddhists, or even “Asiatics,” but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

DOCTRINES OF THE HOLY “LHA”

“The forms under which any living being may be reborn, are six-fold. The highest class are the Lha, ‘spirits, highest beings, gods’; they rank next to the Buddhas, and inhabit the six celestial regions. Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth.”

“As a consequence of premature decease, the ‘Bardo’ is prolonged. This is the middle state between the death and the new rebirth, which does not follow immediately, but there exists an interval which is shorter for the good than for the bad.”—(EMIL SCHLAGINTWEIT. *Buddhism in Tibet.*)

The notes that follow are compiled, or rather translated, as closely as the idiomatic difficulties would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

“Brothers residing in Gya-P-heling—British India—having respectfully called my master’s attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-dën-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions.”

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of

Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

“Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Ro-lang-ghosts—or the apparitions of dead men; and, secondly, that the Bhanté—Brothers—or ‘Lha,’ popularly so-called—are either disembodied spirits or gods.”

The first error is found in *Buddha and Early Buddhism*, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham’s *Tibet*.

“I will begin with the former error,” writes our correspondent. “Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the ‘naked souls.’”

“For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, ‘a-tsa-ras’; suicides; and such as have come to premature deaths by accident and must linger in the earth’s atmosphere until the full expiration of their natural term of life.

“No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

“Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mis-

chievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

“Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth’s magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

“Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the ‘jang-khog’—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

“Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

“In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer’s reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer’s Sang-nyag, or magnetic incantation. According to the karma of the previous birth the interval

of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the ‘jang-khog’—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

“At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

“Therefore we differ radically from the western Ro-lang-pa— spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

“In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

“From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

“Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a ‘bhûta’—‘ro-lang’ in Tibetan—or proceeds to its further transmigrations in higher spheres.

“In the former case the Lha, or ‘man-spirit,’ can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called ‘spirit’ will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

“At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the ‘Accomplished,’ the ‘Byang-tsiub,’ or the ‘Bodhisatwas’ alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after ‘dying.’ Rendered into the vulgar phraseology, such overshadowing is to ‘be born again and again’ for the benefit of mankind.”

If the spiritualists, instead of conferring the power of “controlling” and “guiding” living persons upon every wraith calling itself “John” or “Peter,” limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisatwas or holy initiates—whether born as Buddhists or Christians, Brâhmins or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every “elementary” and “elemental” masquerading in borrowed plumes and putting in an appearance for no better reason than to say: “How d’ye do, Mr. Snooks?” and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teaching of the adepts.

“Further on Della Penna writes:

“ ‘These chang-chüb—the disciples of the chief saint—have

not yet become saints, but they possess in the highest degree five virtues—charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.’ ”

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

“These chang-chüb have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama [meaning the Dalai-Lama] is always endowed with the soul of the same chang-chüb, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chüb to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chüb wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.

“This rather confused description yields from its inner sense two facts: first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisat-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptance of the term would not be able to instruct or control the living after their death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense— and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisatwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

“Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the *personal* self, teaching that the *individual* self alone—*i.e.*, the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle—eternal in its integral individuality, but this may be done only by becom-

ing a Dhyān-Chohan, a ‘celestial Buddha,’ or what a Christian Kabbalist might call a ‘planetary spirit’ or one of the Elohim; a part of the ‘conscious whole,’ composed of the aggregate intelligences in their universal collectivity, while Nirvāna is the ‘unconscious whole.’ He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in ‘Nipang’ for he has reached the end of ‘Thar-lam,’ the path to deliverance, or salvation from transmigrations. He cannot perform Tul-pa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a ‘Dang-ma,’ an absolutely purified soul. Henceforth he is free from the danger of ‘Dal-jor,’ human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. ‘He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,’ says the Book of Khiu-ti.

“But, as ‘there is more courage to accept being than non-being, life than death,’ there are those among the Bodhisatwas and the Lha—‘and as rare as the flower of udambara are they to meet with’—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

“Some of them prolong their life on earth—though not to any supernatural limit; others become ‘Dhyān-Chohans,’ a class of the planetary spirits or ‘devas’ who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth.”

H. P. BLAVATSKY

Lucifer, September, October, 1894

THE SACRED TREE OF KUM BUM

THIRTY-SEVEN years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Peking, undertook the desperate feat of penetrating as far as L'hasa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourselves to that portion—vol. ii, p. 84, of the American edition of 1852—where the author, M. Huc, describes the wonderful “Tree of ten thousand Images” which they saw at the Lamaserai, or Monastery, of Kum Bum, or Koun Bourn, as they spell it. M. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Ka-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom she “cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character.” In Hazlitt’s translation (London, 1856) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324-6—we quote the following interesting particulars:

There were upon each of the leaves well-formed Thibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas, but, after a minute-examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base, or at the side, the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of a plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the individual outlines of characters in a germinating state, and what is very singular, these new characters are not unfrequently different from those which they replace.

The tree of the Ten thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like cinnamon. The Lamas informed us that in summer towards the eighth moon, the tree produces huge red flowers of an extremely beautiful character.

The Abbé Huc himself puts the evidence with much more ardor. "These letters," he says, "are of their kind, of *such a perfection that the type-foundries of Didot contain nothing to excel them.*" Let the reader mark this, as we shall have occasion to recur to it. And he saw on—or rather in—the leaves, not merely letters but "religious sentences," self-printed by nature in the chlorophyll, starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. "For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? *I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion.*" Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled*, will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kum Bum tree has been brought back to our recollection by a review, in *Nature*, vol. xxvii, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kum Bum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found

“neither image [of Buddha on the leaves], nor letters, but a waggish smile playing around the corner of the mouth of the elderly priest escorting us. In answer to our enquiries he informed us that a long time ago, the *tree really produced* leaves with Buddha’s image, but that at present the miracle *was of rare occurrence*. *A few God-favoured men* alone were privileged to discover such leaves.” That is quite enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer’s testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc’s narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favor its acceptance, since the leaves of the Kum Bum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is Legion. Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in the *Theosophist*, vol. ii, p. 91, an English correspondent translates from *Licht Mehr Licht* an account by Sheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta*) with the numerals of the year 1881. Then again, the cabinets of our modern Entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, &c. Even the stripes of the tiger are mimicries of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kum Bum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of *Nature*, a

Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after summing up the evidence, comes to the conclusion that “there really was in Huc’s time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters.” Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, M. Huc, who went to Kum Bum to show up the humbug, who did “his best in that direction to discover the slightest trace of human trick” but whose “baffled mind could not retain the slightest suspicion.” So until Herr Kreitner and Mr. Dyer can show the candid Abbé’s motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the SENSAR, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect “that the type foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them,” settles that question most completely. And as for Kreitner’s assertion that the tree is of the lilac species. Huc’s description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and “biologized” Count Szechenyi’s party into seeing and not seeing whatever he pleased, as the late Prof. Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such “wags.”

Theosophist, March, 1883

REINCARNATIONS IN TIBET

SO little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not—actually came out with the following bit of valuable information:

It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65

The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (!!) who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.

A more ignorant assertion could hardly have been made. It may be argued that “Christian” writers believe even less in Buddha’s reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our “Celestial”

Brother—losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being “an incarnation of Buddha,” we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was “an incarnation of Buddha, who never dies.” The “Dug-pa¹ or Red Caps” belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines—into the Shammar sect, that, in opposition to the reformed “Gyelukpas,” the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or “Sang-gyas”—as he is called by the Tibetans.—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird’s-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Lhasa,² were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits— Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.³ Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read

¹ The term “Dug-pa” in Tibet is deprecatory. They themselves pronounce it “Dög-pa” from the root to “bind” (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of “Dug-pa” *mischief-makers, sorcerers*. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.—ED.

² Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

³ See Appendix to *Narratives of the Mission of George Bogie to Tibet*. By Clemente R. Markham, C. B., F. R. S., Trübner & Co., London.—ED.

these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the “heathen” and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced “historians,” but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa⁴—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.⁵

The regular system of the Lamaïc incarnations of “Sang-gyas” (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of “Amita,” one of the Chinese names for Buddha. The records preserved in the Gön-pa (lamasery) of “Tda-shi Hlum-po” (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy (which is practiced to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet— with whom the Red Caps, or Shammars, had always fraternized),

⁴ We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lha-ssa. The Lamas deny it.—ED.

⁵ We are well aware that the name is generally written *Pugdal*, but it is erroneous to do so. “Pugdal” means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt “Potala”—the lamasery of Phäg-dal derives its name from Phäg-pa (Phag—eminent in holiness, Buddha-like, spiritual; and *pha-man*, father) the title of “Awalokiteswara,” the Boddhisatwa who incarnates himself in the Dala¹ Lama of Lha-ssa. The valley of the Ganges where Buddha preached and lived, is also called “Phäg-yul,” the holy, spiritual land; the word *phag* coming from the one root—Phä or Phö being the corruption of Fo—(or Buddha) as the Tibetan alphabet contains no letter F.—ED.

that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyelukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalāi-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans “a rude and ignorant race,” whose “Deb Rajah is dependent upon the Dalāi-Lama,” omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalāi-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.⁶

In Mr. C. R. Markham’s highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. “It was, indeed,” it reads, “at about the period of Hiuen-Thsang’s journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists

⁶ Says Mr. Markham in *Tibet Ap. XVII Preface*: “Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474” (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani and on his death he relinquished the attainment of Buddha-hood that he might be born again and again for the benefit of mankind. . . . When he died, his successor was found as an infant by the possession of certain divine marks.

of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddhahood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form;⁷ but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first.” At the same time, as Max Müller says: “The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet.” (p. XIV, *Introduction.*)

The “blessing” has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.⁸ But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high

⁷ Its “present” is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the “Lamaism” of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism*, for many years been taunting the Sinhalese with the “puerility and absurdity of their religion” when, in point of fact, what they speak of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.—ED.

⁸ The reader has but to compare in Mr. Markham’s *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the *Appendix*, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three “men of God” pick no better terms for the Dalai-Lamas and the Tibetans than “their devilish *God the Father*” . . . “vindictive devils” . . . “fiends who know how to dissemble,” who are “cowardly, arrogant, and proud” . . . “dirty and immoral,” &c., &c., &c., all in the same strain for the sake of truth and Christian charity!—ED.

mountain peak.⁹ A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the “incarnations” only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam—that province which had always been the stronghold and the hot-bed of the “Shammar” or Bhön rites¹⁰—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka’s Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the “Accomplished” and the “Perfect”—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the “great teachers of the snowy mountains.”

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,¹¹ who was converted by her from the Bhön re-

⁹ As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, “though many may know how to read their mysterious books, not one can explain them”—an observation by-the-bye, which might be applied with as much justice to the Christian as to the Tibetan clergy. (See App. *Tibet* p. 306).—ED.

¹⁰ The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhön religion—itsself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha’s name in it means nothing.—ED.

¹¹ A widely spread tradition tells us that after ten years of married life, with her husband’s consent she renounced it, and in the garb of a nun—a *Ghelung-ma*, or “Ani,” she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka’s daughter, had preached it in India and Ceylon.—ED.

ligion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned “with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Deva-nagri of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha—into the language of the country.” (See Markham’s *Tibet*.)¹²

Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son’s first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om*, the other his *Han*, the third—his *Hoong*. Or, (Sanskrit): *Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his “body,” the other, his “heart” and the third, his “word” or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Duk-pa Shab-tung, who had been defeated by the Gyelukpas of Gay-don Toob-pa,¹³ invaded Bhootan at the

¹² But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim-ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama’s half-sister—and the superior of the nunnery on the Lake Yam-dog-cho or Piate-Lake, was one of such reincarnations. —Ed.

¹³ The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the “Perfect Lama,” or Panchhen—the precious jewel from the words—*Pan-chhen* great teacher, and “Rim-bochay” priceless jewel. While the Dalaï-Lama is only Gyalba Rim-

head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rimbo-chay—thus starting a third “Gem” in opposition to the two Gyeluk-pa “Gems.” But this “Gem” never rose to the eminence of a Majesty, least of all was he ever considered a “Gem of Learning” or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good forever. No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammars should be instructed in the “Good Doctrine” of the Gyelukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated Dharma Rajahs are sent and installed at Bhootan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlows*, who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no “Dharma Raja” was ever considered as an incarnation of Buddha. The expression that the latter “never dies” applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyān. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are

bochay, or “gem of kingly majesty,” the Tda-shi Lama of Tzi-gadze is Panchhen Rim-bochay or the *Gem of Wisdom and Learning*.—ED.

one as Amita-pho¹⁴ (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated “Phag-pa” or “saintly men” (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the “Holy Law” which we hope to publish in our next.

Theosophist, March, 1882

¹⁴ In Tibetan *pho* and *pha*—pronounced with a soft labial breath-like sound—means at the same time “man, father.” So *pha-yul* is native land: *pho-nya*, angel, messenger of good news: *pha-me*, ancestors, &c., &c.

DO THE RISHIS EXIST?

FOLLOWING the example of the Parsi Gentleman whose letter you published in the *Theosophist* of January, 1882, I am induced to enquire if there are Hindu Mahatmas among the Himalayan BROTHERS. By the term Hindu, I mean a believer in Vedas and the Gods they describe. If there are none, will any Brother of the 1st Section¹ be so kind as to enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood? The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Ashwathama, Bali, Vyasa, Hanuman, Vibhisana, Kripa, Parasurama.

A HINDU THEOSOPHIST

Editor's Note:—In reply to the first question we are happy to inform our correspondent that there are Mahatmas among the Himalayan Brothers who are Hindus—*i.e.*, born of Hindu and Brahmin parents and who recognize the *esoteric* meaning of the Vedas and the Upanishads. They agree with Krishna, Buddha, Vyasa, Suka, Goudapatha and Sankaracharya in considering that the *Karma kanda* of the Vedas is of no importance whatsoever so far as man's spiritual progress is concerned. Our questioner will do well to remember in this connection Krishna's celebrated advice to Arjuna. "The subject matter of the Vedas is related to the three Gunas; oh Arjuna, divest thyself of these gunas." Sankaracharya's uncompromising attitude towards Purwamimansa is too well known to require any special mention here.

Although the Himalayan Brothers admit the esoteric meaning of the Vedas and the Upanishads, they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the Vedas. The language used in the Vedas is allegorical and this fact

¹ No chela need answer this, except the editor. A.H.T.

has been fully recognized by some of the greatest Indian Philosophers. Our correspondent will have to prove that the Vedas really “describe *Gods*” as they exist, before he can fairly ask us to declare whether our Masters believe in such gods. We very much doubt if our correspondent is really prepared to contend seriously, that *Agni* has four horns, three legs, two heads, five hands and seven tongues as he is stated to possess in the Vedas; or that Indra committed adultery with Goutama’s wife. We beg to refer our learned correspondent to Kulluka Bhatta’s explanation of the latter myth (and it is a mere myth in his opinion) and Patanjali’s remarks on the profound esoteric significance of the four horns of *Agni*, in support of our assertion that the Vedas do not in reality describe any gods as our questioner has supposed.

In reply to the second question we are not prepared to say that “any Hindu Rishis of old still exist in flesh and blood” although we have our own reasons to believe that some of the great Hindu Adepts of ancient times have been and are reincarnating themselves occasionally in Tibet and Tartary; nor is it at all easy for us to understand how it can ever reasonably be expected that our Himalayan Brothers should discover Hindu Rishis “in flesh and blood” in their explorations in the “Unseen Universe,” since “astral” bodies are not usually made up of those earthly materials.

The tradition alluded to by our correspondent is not literally true; then, what connection is there between the seven personages named and the Hindu Rishis? Though we are not called upon to give an explanation of the tradition in question from our own standpoint, we shall give a few hints which may enable our readers to ascertain its real significance from what is contained in *Ramayana* and *Maha Charata*.

Asvathama has gained an *immortality of infamy*.

Parasurama’s cruelty made him immortal but he is not supposed to live in flesh and blood now; he is generally stated to have some sort of existence in fire though not necessarily in what a Christian would call “hell.”

Bali is not an individual properly speaking. The principle denoted by the name will be known when the esoteric meaning of *Thrivikrama Avatar* is better comprehended.

Vyasa is *immortal in his incarnations*. Let our respected Brother

count how many Vyasas there have been from first to last.

Hanuman was neither a human being nor a monkey: it is one of the powers of the 7th principle of man (Rama).

Vibhisana. Not a Rakshasa really but the personification of *Satwaguna* which is immortal.

Kripa's association with Aswathama will explain the nature of his immortality.

Theosophist, March, 1883

WHAT'S IN A NAME?

WHY THE MAGAZINE IS CALLED "LUCIFER"

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

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

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

Thus, for an attempt of such nature, no better title could ever be found than the one chosen. "Lucifer," is the pale morning-star, the precursor of the full blaze of the noon-day sun—the "Eosphoros" of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother "Hesperos"—

the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes *respectable* people, so called, turn away shiveringly, refusing to even look at it from any other aspect than the one sanctioned by public opinion. Such an endeavour then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

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

They date from the Mediæval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind, so as to have become nearly ineradicable in some cases, one of which is the present prejudice now under discussion.

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer—meaning no worse than “light-bringer” (from *lux*, *lucis*, “light,” and *ferre* “to bring”)¹—even among the educated classes, that by adopting it for the title of their

¹ “It was Gregory the Great who was the first to apply this passage of Isaiah, ‘How art thou fallen from Heaven, Lucifer, son of the morning,’ etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil.”

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

This cannot be helped. The two editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. “The crown of the reformer and the innovator is a crown of thorns” indeed. If one would rescue Truth in all her chaste nudity from the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into the dark, gaping pit of that well. No matter how badly the blind bats—the dwellers in darkness, and the haters of light—may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles.

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

I

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

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

Novelist. I am very glad of that. For once I shall be one of

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

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

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

Editor. Lucifer.

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

II

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

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

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

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

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

Editor. Most decidedly.

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

III

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

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

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

Editor. Lucifer.

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

Editor. Why not?

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

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

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

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

Lady (interrupting). I thought you were going to do something more interesting and more important than to whitewash mythological characters. We shall all have to go to school again, or read up Dr. Smith's Classical Dictionary. And what is the use of it when it is done? I thought you were going to tell us things about our own lives and how to make them better. I

suppose Milton wrote about Lucifer, didn't he?—but nobody reads Milton now. Do let us have a modern title with some human meaning in it.

IV

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

Editor. Lucifer.

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

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

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

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

they are virtually putting into practice the supposed crime they

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

But their sacred writ is the first to contradict their interpretations and the association of Lucifer, the Morning Star, with Satan. Chapter XXII of *Revelation*, verse 16th, says: "I, Jesus. . . am the root. . . and the bright and *Morning Star*" (*ορθριμος* "early rising"): hence Eosphoros, or the Latin Lucifer. The opprobrium attached to this name is of such a very late date, that the Roman Church found itself forced to screen the theological slander behind a two-sided interpretation—as usual. Christ, we are told, is the "Morning Star," the *divine* Lucifer; and Satan the *usurpator* of the *Verbum*, the "infernal Lucifer."² "The great Archangel Michael, the conqueror of Satan, is identical in paganism³ with Mercury-Mithra, to whom, after defending the Sun (symbolical of God) from the attacks of Venus-Lucifer, was given the possession of this planet, *et datus est ei locus Luciferi*. And since the Archangel Michael is the 'Angel of the Face,' and 'the Vicar of the *Verbum*' he is now considered in the Roman Church as the regent of that planet Venus which 'the vanquished fiend had usurped'." *Angelus faciei Dei sedem superbi humilis obtinuit*, says Cornelius à Lapide (in Vol. VI, p. 229).

This gives the reason why one of the early Popes was called Lucifer, as Yonge and ecclesiastical records prove. It thus follows that the title chosen for our magazine is as much associated with divine and pious ideas as with the supposed rebellion of the hero of Milton's "Paradise Lost." By choosing it, *we throw the first ray of light and truth* on a ridiculous prejudice which ought to have no room made for it in this our "age of facts and discovery." We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty, as it is that of physical Science—professedly its mission—to throw light on facts in Nature hitherto surrounded by the darkness of ignorance. And since ignorance is justly regarded as the chief promoter of superstition, that work is, therefore, a noble and beneficent work. But natural Sciences are only one aspect of SCIENCE and TRUTH.

² Mirville's Memoirs to the Academy of France, Vol. IV, quoting Cardinal Ventura.

³ Which paganism has passed long millenniums, it would seem, in *copying beforehand* Christian dogmas to come.

Psychological and moral Sciences, or theosophy, the knowledge of divine truth, wheresoever found, are, still more important in human affairs, and real Science should not be limited simply to the physical aspect of life and nature. Science is an abstract of every fact, a comprehension of every truth within the scope of human research and intelligence. “Shakespeare’s deep and accurate science in mental philosophy” (Coleridge), has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution.

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

Lucifer, September, 1887

THE HISTORY OF A PLANET

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

“Stars teach as well as shine,”

although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are “a beauty and a mystery,” verily. But “where there is a mystery, it is generally supposed that there must also be evil,” says Byron. Evil, therefore, was detected by evilly-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether. Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on earth below, so in the heavens above, and Venus, the sister planet of our Earth,¹ was sacrificed to the ambition of our little globe to show the latter the “chosen” planet of the Lord. She became the scapegoat, the *Azazel* of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family—the clergy—who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies

¹ “Venus is a second Earth,” says Reynaud, in *Terre et Ciel* (p. 74), “so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world. . . . They seem on the sky, *like two sisters*. Similar in conformation, these two worlds are also similar in the character assigned to them in the Universe.”

black at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofty position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents—the ancient gods of poetical paganism—the sun, the moon, the elements, and the entire host of incalculable worlds—those at least which happened to be known to the Church Fathers—shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology—built on and constructed out of old pagan materials—the only right and holy one, and all those which preceded or followed it utterly wrong. Sun and stars, the very air itself, we are asked to believe, became pure and “redeemed” from original sin and the Satanic element of heathenism, only after the year 1, A.D. Scholastics and scholiasts, the spirit of whom “spurned laborious investigation and slow induction,” had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan—a poor compliment to God—before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Aryan gods into Semitic devils, and finally into “divine attributes of the *seven eyes* of the Lord,” is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

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

Venus, characterised by Pythagoras as the *sol alter*, a second Sun, on account of her magnificent radiance—equalled by none other—was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in *pre*-Hesiodic theogony as Eosphoros (or Phosphoros) and Hesperos, the children of the dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers—Eosphoros (the *Lucifer* of the Latins) the morning, and Hesperos, the evening star. They are the children of Astroëos and Eos, the starry heaven and the dawn, as also of Kephalos and Eos (*Theog*: 381,

Hyg. Poet. Astron. 11, 42). Preller, quoted by Decharme, shows Phaeton identical with Phosphoros or Lucifer (*Grech. Mythol.* I, 365). And on the authority of Hesiod he also makes Phaeton the son of the latter two divinities—Kephalos and Eos.

Now Phaeton or Phosphoros, the “luminous morning orb,” is carried away in his early youth by Aphrodite (Venus) who makes of him the night guardian of her sanctuary (*Theog.*: 987- 991). He is the “beautiful morning star” (*vide* St. John’s *Revelation* XXII. 16) loved for its radiant light by the Goddess of the Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros “issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light.” (*Iliad*, XXIII. 226; *Odyss.*: XIII. 93; *Virg. Æneid*, VIII. 589; *Mythol, de la Grèce Antique*: 247). He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, “the most splendid of the stars that shine on the celestial vault” (*Iliad*, XXII. 317). He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient *epithalami* (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads the nuptial *cortège* and delivers the bride into the arms of the bridegroom. (*Carmen Nuptiale*. See *Mythol, de la Grèce Antique*. Decharme.)

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

But of all the Greek *euhermerisations*, Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-*Anadyomene*, the foam-born Goddess, the “Divine Mother,” and one with the Phœnician Astarte, or the Jewish Astaroth. They were all called “The Morning Star,” and

the Virgins of the Sea, or *Mar* (whence *Mary*), the great Deep, titles now given by the Roman Church to their Virgin *Mary*. They were all connected with the moon and the crescent, with the Dragon and the planet *Venus*, as the mother of *Christ* has been made connected with all these attributes. If the Phœnician mariners carried, fixed on the prow of their ships, the image of the goddess *Astarte* (or *Aphrodite*, *Venus Erycina*) and looked upon the evening and the morning star as *their* guiding star, “the eye of their Goddess mother,” so do the Roman Catholic sailors the same to this day. They fix a *Madonna* on the prows of their vessels, and the blessed *Virgin Mary* is called the “*Virgin of the Sea*.” The accepted patroness of Christian sailors, their star, “*Stella Del Mar*,” etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the “*Queen of Heaven*,” and the “*Morning Star*” just as they were.

Whether this can explain anything, is left to the reader’s sagacity. Meanwhile, *Lucifer-Venus* has nought to do with darkness, and everything with light. When called *Lucifer*, it is the “light bringer,” the first radiant beam which destroys the lethal darkness of night. When named *Venus*, the planet-star becomes the symbol of dawn, the chaste *Aurora*. Professor *Max Müller* rightly conjectures that *Aphrodite*, born of the sea, is a personification of the Dawn of Day, and the most lovely of all the sights in Nature (“*Science of Language*”) for, before her naturalisation by the Greeks, *Aphrodite* was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to *Venus* by *Lucretius*, quoted by *Decharme*. She is *divine* Nature in her entirety, *Aditi-Prakriti* before she becomes *Lakshmi*. She is that Nature before whose majestic and fair face, “the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile,” (*Lucretius*). When referred to as the Syrian goddess *Astarte*, the *Astaroth* of *Hieropolis*, the radiant planet was personified as a majestic woman, holding in one outstretched hand a torch, in the other, a crooked staff in the form of a cross. (*Vide Lucian’s De Dea Syrië*, and *Cicero’s De Nat. Deorum*, 3 c. 23). Finally, the planet is represented astronomically, as a globe *poised above the cross*—a symbol no devil would like to associate with—while the planet *Earth* is a globe with a cross *over it*.

But then, these crosses are not the symbols of Christianity, but the Egyptian *crux ansata*, the attribute of *Isis* (who is *Venus*, and *Aphrodite*, Nature, also) ♀□ or ♀□ the planet; the fact that the

Earth has the *crux ansata* reversed, ♂ having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the “dreadful association”? The Church believes in the devil, of course, and could not afford to lose him. “*The Devil is the chief pillar of the Church*” confesses unblushingly an advocate² of the *Ecclesia Militans*. “All the Alexandrian Gnostics speak to us of the fall of the Æons and their Pleroma, and all attribute that fall to *the desire to know*,” writes another volunteer in the same army, slandering the Gnostics as usual and identifying *the desire to know* or occultism, magic, with Satanism.³ And then, forthwith, he quotes from Schlegel’s *Philosophie de l’Histoire* to show that the seven rector (planets) of Pymander, “commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,⁴ came to admire themselves with such intensity that owing to this proud self-adulation they finally fell.”

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

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan

² Thus saith Des Mousseaux. “Mœurs et Pratiques des Demons.” p. X—and he is corroborated in this by Cardinal de Ventura. The Devil, he says, “is one of the great personages whose life is closely allied to that of the Church; and without him . . . the fall of man could not have taken place. If it were not for him (the Devil), the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross an insult to good sense.” And if so, then we should feel thankful to the poor Devil.

³ De Mirville. “No Devil, no Christ,” he exclaims.

⁴ This is only another version of Narcissus, the Greek victim of his own fair looks.

before his apostacy. Called upon to reconcile this statement with that other fact, that the metaphor of “the morning star,” is applied to both Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the “stars” of the seven planetary spirits worshipped by the Roman Catholics⁵ under new names, the defenders of the Latin dogmas and beliefs answer as follows:—

“Lucifer, the jealous neighbour of the Sun (Christ) said to himself in his great pride: ‘I will rise as high as he!’ He was thwarted in his design by Mercury, though the brightness of the latter (who is St. Michael) was as much lost in the blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun.” (*Ibid.*)

Guards of “dishonour” now rather, if the teachings of *theological* Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian *legends*, between the fable about Mercury and Venus, and the *historical truths* told of St. Michael—the “angel of the face,”—the terrestrial double, or *ferouer* of Christ. He points them out saying: “like Mercury, the archangel Michael, is the *friend* of the Sun, his Mitra, perhaps, for Michael is a *psychopompic* genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the *well-known adversary of the demons.*” This is demonstrated by the book of the *Nahatheans* recently discovered (by Chwolson), in which the Zoroastrian Mitra is called the “*grand enemy of the planet Venus.*”⁶ (*Ibid* p. 160.)

⁵ The famous temple dedicated to the Seven Angels at Rome, and built by MichaelAngelo in 1561, is still there, now called the “Church of St. Mary of the Angels.” In the old Roman Missals printed in 1563—one or two of which may still be seen in Palazzo Barberini—one may find the religious service (*officio*) of the seven angels, and their *old* and occult names. That the “angels” are the pagan Rectors, under different names—the Jewish having replaced the Greek and Latin names—of the seven planets is proven by what Pope Pius V said in his Bull to the Spanish Clergy, permitting and encouraging the worship of the said seven spirits of the stars. “One cannot exalt too much these *seven rectors* of the world, *figured by the seven planets*, as it is consoling to our century to witness by the grace of God the cult of these *seven ardent lights*, and of these *seven stars* reassuming all its lustre in the Christian republic.” (*Les Sept Esprits et l’Histoire de leur Culte*; De Mirville’s 2nd memoir addressed to the academy. Vol. II. p. 358.)

⁶ Herodotus showing the identity of Mitra and Venus, the sentence in the *Nabathean Agriculture* is evidently misunderstood.

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

“Mitra,” says Dollinger, “possessed, in days of old, the star of Mercury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified with Venus.” (*Judaisme and Paganisme*,” Vol. II., p. 109. French transl.)

“In the Christian tradition,” adds the learned Marquis, “St. Michael is *apportioned in Heaven the throne and the palace of the foe he has vanquished*. Moreover, like Mercury, during the palmy days of paganism, which made sacred to this *demon-god* all the promontories of the earth, *the Archangel is the patron of the same in our religion*.” This means, if it does mean anything, that *now*, at any rate, Lucifer-Venus is a *sacred* planet, and no synonym of Satan, since St. Michael has become his legal heir?

The above remarks conclude with this cool reflection:

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

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

The fact is, that it is sufficient to examine certain Egyptian *cartouches*, pointed out by Rossellini (*Egypte*, Vol. I., p. 289), to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words “*sole*” and “*solis custode, sostegnon dei dominanti, e forte grande dei vigilantanti*,” watchman of the sun, sustainer of dominions, and the strongest of all the *vigilants*.” All these titles and attributes are now those of the Archangel Michael, who has inherited them from the *demons* of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known

Christian symbols. Mystics boast of it. They find “in his lion’s head, and the eagle’s wings, those of the courageous Seraph, the master of space (Michael); in his caduceus, the spear, in the two serpents coiled round the body, the struggle of the good and bad principles, and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, *astra cludit et recludit.*” (*Mem.* p. 162.)

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

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

fer is now the “Angel of the Face of the Lord,”⁷ because “that face is mirrored in it.” We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus: the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbolical aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which gives to the crescent of this planet the appearance of a cut-off horn is rank nonsense. But to connect this with the horns of “The Mystic Dragon” in *Revelation*—“one of which was broken”⁸—as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century—is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is a purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The “horns” were, in pagan symbolism, an emblem of divine power and creation, and of fertility in nature. Hence the ram’s horns of Ammon, of Bacchus, and of Moses on ancient medals, and the cow’s horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself. For Habakkuk gives the evidence that this symbolism was accepted by the “chosen people” as much as by the Gentiles. In Chapter III that prophet speaks of the “Holy One from Mount Paran,” of the Lord God who “comes from Teman, and *whose brightness was as the light,*” and who had “*horns coming out of his hand.*”

When one reads, moreover, the Hebrew text of Isaiah, and finds that no Lucifer is mentioned at all in Chapter XIV., v. 12, but simply חִלְלֵל, *Hillel*, “a *bright star,*” one can hardly refrain

⁷ “Both in Biblical and pagan theologies,” says de Mirville, “the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Ormuzd, its planet Mercury (Mitra), and its Lucifer, Venus (or Ahriman), taken away from its ancient master, and now given to its conqueror.” (P. 164.) Therefore, Lucifer-Venus is quite *holy* now.

⁸ In *Revelation* there is no “horn broken,” but it is simply said in Chapter XIX, 3, that John saw “one of his heads, as it were, wounded to death.” John knew naught in his generation of “a horned” devil.

from wondering that *educated* people should be still ignorant enough at the close of our century to associate a radiant planet— or anything else in nature for the matter of that— with the DEVIL!⁹

H. P. B.

Lucifer, September, 1887

⁹ The literal words used, and their translation, are: “*Aik Naphelta Mi-Shamayim Hillel Ben-Shachar Negdangta La-Aretz Cholesch El-Goïm*,” or, “How art thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations.” Here the word, translated “Lucifer,” is חִלְלֵל Hillel, and its meaning is “shining brightly or gloriously.” It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb *hillel* may be made to mean “to howl,” hence, by an easy derivation, hillel may be constructed into “howler,” or a devil, a creature, however, one hears rarely, if ever, “howling.” In his Lexicon, Art. חִלְלֵל, Parkhurst says: “The Syriac translation of this passage renders it חִלְלֵל ‘howl’; and even Jerome observes that it literally means ‘to howl.’ Michaelis translates it, ‘Howl, Son of the Morning’.” But at this rate, Hillel, the great Jewish sage and reformer, might also be called a “howler,” and connected with the devil!

STAR-ANGEL-WORSHIP IN THE ROMAN CATHOLIC CHURCH

[The subject matter of the present article has not been chosen from any desire of “finding fault” with the Christian *religion*, as LUCIFER is often accused of doing. No special animosity is felt towards popery any more than against any other existing dogmatic and ritualistic faith. We merely hold that “there is no higher religion than truth.” Hence, being incessantly attacked by the Christians—among whom none are so bitter and *contemptuous* as the Romanists—who call us “idolaters” and “heathens,” and otherwise denounce us, it is necessary that at times something should be said in our defence, and truth reestablished.

The Theosophists are accused of believing in Astrology, and the *Devas* (Dhyan Chohans) of the Hindus and Northern Buddhists. A too impulsive missionary in the Central Provinces of India has actually called us “Astrolaters,” “Sabians” and “*devil-worshippers*.” This, as usual, is an unfounded calumny and a misrepresentation. No theosophist, no *Occultist* in the true sense of the word has ever *worshipped* Devas, Nats, Angels or even *planetary* spirits. Recognition of the *actual existence* of such Beings—which, however exalted, are still gradually evolved *creatures* and finite—and even reverence for some of them is not *worship*. The latter is an elastic word, one that has been made threadbare by the poverty of the English tongue. We address a magistrate as his “worship,” but it can hardly be said that we pay to him *divine* honours. A mother often worships her children, a husband his wife, and *vice versa*, but none of these prays to the object of his worship. But in neither case does it apply to the Occultists. An Occultist’s reverence for certain high Spirits may be very great in some cases; aye, perhaps even as great as the reverence felt by some Christians for their Archangels Michael and Gabriel and their (St.) George of Cappadocia—the learned purveyor of Constantine’s armies. But it stops there. For the Theosophists these planetary “angels” occupy no higher place than that which Virgil assigns them:

They boast ethereal vigour and are form’d
From seeds of heavenly birth,

as does also every mortal. Each and all are occult potencies having sway over certain attributes of nature. And, if once attracted to a mortal, they do help him in certain things. Yet, on the whole, the less one has to do with them the better.

Not so with the Roman Catholics, our pious detractors. The Papists worship them and have rendered to them *divine homage* from the beginning of Christianity to this day, and in the full acceptance of the italicised words, as this article will prove. Even for the Protestants, the Angels in general, if not the Seven Angels of the Stars particularly—are “Harbingers of the Most High” and “Ministering Spirits” to whose protection they appeal, and who have their distinct place in the Book of Common Prayer.

The fact that the Star and Planetary Angels are worshipped by the Papists is not generally known. The cult had many vicissitudes. It was several times abolished, then again permitted. It is the short history of its growth, its last re-establishment and the recurrent efforts to proclaim this worship openly, of which a brief sketch is here attempted. This worship may be regarded for the last few years as *obsolete*, yet to this day it was never abolished. Therefore it will now be my pleasure to prove that if anyone deserves the name of “idolatrous,” it is not the Theosophists, Occultists, Kabalists and Astrologers, but, indeed, most of the Christians; those Roman Catholics, who, besides the Star-angels, worship a Kyriel of more or less problematical saints and the Virgin Mary, of whom their Church has made a regular *goddess*.

The short bits of history that follow are extracted from various trustworthy sources, such as the Roman Catholics will find it rather difficult to gainsay or repudiate. For our authorities are (a), various documents *in the archives of the Vatican*; (b), sundry works by pious and well-known Roman Catholic writers, Ultramontanes to the backbone—lay and ecclesiastical authors; and finally (c), a Papal Bull, than which no better evidence could be found.]

IN the middle of the VIIIth century of the Christian era the very notorious Archbishop Adalbert of Magdeburg, famous as few in the annals of magic, appeared before his judges. He was charged with, and ultimately convicted—by the second Council of Rome presided over by Pope Zacharia—of using during his performances of ceremonial magic the names of the “seven Spirits”—then at the height of their power in the Church—among others, that of URIEL, with the help of whom he had succeeded in producing his greatest phenomena. As can be easily shown, *the church is not against magic proper*, but only against those magicians who fail to conform to her methods and rules of evocation. However, as the wonders wrought by the Right Reverend Sorcerer were not of a character that would permit of their classification among “miracles by the grace, and to the glory

of God,” they were declared *unholy*. Moreover, the Archangel URIEL (*lux et ignis*) having been compromised by such exhibitions, his name had to be discredited. But, as such a disgrace upon one of the “Thrones” and “Messengers of the Most High” would have reduced the number of these Jewish *Saptarishis* to only six, and thus have thrown into confusion the whole celestial hierarchy, a very clever and crafty subterfuge was resorted to. It was, however, neither new, nor has it proved very convincing or efficacious.

It was declared that Bishop Adalbert’s Uriel, the “fire of God,” was not the Archangel mentioned in the second Book of Esdras; nor was he the glorious personage so often named in the magical books of Moses—especially in the 6th and 7th. The sphere or planet of this original Uriel was said, by Michael Glycas the Byzantine, to be the Sun. How then could this exalted being—the friend and companion of Adam in Eden before his fall, and, later, the chum of Seth and Enoch, as all pious Christians know—how could he ever have given a helping hand to sorcery? Never, never! the idea alone was absurd.

Therefore, the Uriel so revered by the Fathers of the Church, remained as unassailable and as immaculate as ever. It was a *devil* of the same name—an obscure devil, one must think, since he is nowhere mentioned—who had to pay the penalty of Bishop Adalbert’s little transactions in black magic. This “*bad*” Uriel is, as a certain tonsured advocate has tried hard to insinuate, connected with a certain significant word of occult nature, used by and known only to Masons of a very high degree. Ignorant of the “word” itself, however, the defender has most gloriously failed to prove his version.

Such whitewashing of the archangel’s character was of course necessary in view of the special worship paid to him. St. Ambrosius had chosen Uriel as a patron and paid him almost divine reverence.¹ Again the famous Father Gastaldi, the Dominican monk, writer and Inquisitor, had proven in his curious work “On the Angels” (*De Angelis*) that the worship of the “Seven Spirits” by the Church had been and was *legal* in all the ages; and that it was necessary for the moral support and faith of the children of the (Roman) Church. In short that he who should neglect these gods was as bad as any “heathen” who did not.

Though sentenced and suspended, Bishop Adalbert had a formidable party in Germany, one that not only defended and

¹ *De Fide ad gratiam*. Book III.

supported the sorcerer himself, but also the disgraced Archangel. Hence, the name of Uriel was left in the missals after the trial, the “Throne” merely remaining “under suspicion.” In accordance with her admirable policy the Church having declared that the “blessed Uriel,” had nought to do with the “accursed Uriel” of the Kabalists, the matter rested there.

To show the great latitude offered to such subterfuges, the occult tenets about the celestial Hosts have only to be remembered. The world of Being begins with the Spiritual Fire (or Sun) and its seven “Flames” or Rays. These “Sons of Light,” called the “multiple” because, allegorically speaking they belong to, and lead a simultaneous existence in heaven and on earth, easily furnished a handle to the Church to hang her *dual* Uriel upon. Moreover, Devas, Dhyan-Chohans, Gods and Archangels are all identical and are made to change their Protean forms, names and positions, *ad libitum*. As the sidereal gods of the Sabians became the kabalistic and talmudistic angels of the Jews with their esoteric names unaltered, so they passed bag and baggage into the Christian Church as the archangels, exalted only in their office.

These names are their “mystery” titles. So mysterious are they, indeed, that the Roman Catholics themselves are not sure of them, now that the Church, in her anxiety to hide their humble origin, has changed and altered them about a dozen times. This is what the pious de Mirville confesses:

“To speak with precision and certainty, as we might like to, about everything in connection with their (the angels’) names and attributes is not an easy task. . . . For when one has said that these Spirits are the *seven assistants* that surround the throne of the Lamb and form its seven *horns*; that the famous seven-branched candlestick of the Temple was their type and symbol . . . when we have shown them figured in *Revelation* by the *seven stars* in the Saviour’s hand, or by the angels letting loose the *seven plagues*—we shall but have stated once more one of those incomplete truths which we have to handle with such caution.” (*Of the Spirits before their Fall.*)

Here the author utters a great truth. He would have uttered one still greater, though, had he added that *no truth*, upon *any subject* whatever, has been ever made complete by the Church. Otherwise, where would be the mystery so absolutely necessary to the authority of the ever incomprehensible dogmas of the Holy “Bride”?

These “Spirits” are called *primarii principes*. But what these first Principles are in reality is not explained. In the first centuries of Christianity the Church would not do so; and in this one she knows of them no more than her faithful lay sons do. She has lost the secret.

The question concerning the definite adoption of names for these angels, de Mirville tells us—“has given rise to controversies that have lasted for centuries. To this day *these seven names are a mystery*.”

Yet they are found in certain missals and in the secret documents at the Vatican, along with the astrological names known to many. But as the Kabalists, and among others Bishop Adalbert, have used some of them, the Church will not accept these titles, though she worships the creatures. The usual names accepted are *Mikael*, the “*quis ut Deus*,” the “like unto God”; *GABRIEL*, the “strength (or power) of God”; *RAPHAEL*, or “divine virtue”; *URIEL*, “God’s light and fire”; *SCALTIEL*, the “speech of God”; *JEHUDIEL*, the “praise of God” and *BARACHIEL*, the “blessing of God.” These “seven” are *absolutely canonical*, but they are not the true mystery names—the magical POTENCIES. And even among the “substitutes,” as just shown, Uriel has been greatly compromised and the three last enumerated are pronounced “suspicious.” Nevertheless, though nameless, they are still worshipped. Nor is it true to say that no trace of these three names—so “suspicious”—is anywhere found in the Bible, for they are mentioned in certain of the old Hebrew scrolls. One of them is named in Chapter XVI of *Genesis*—the angel who appears to Hagar; and all the three appear as “the Lord” (the Elohim) to Abraham in the plains of Mamre, as the “three men” who announced to Sarai the birth of Isaac (*Genesis*, XVIII). “Jehudiel,” moreover, is distinctly named in Chapter XXIII of *Exodus*, as the angel in whom was “the name” (*praise* in the original) of God (*Vide* verse 21). It is through their “divine attributes,” which have led to the formation of the names, that these archangels may be identified by an easy esoteric method of transmutation with the Chaldean great gods and even with the Seven Manus and the Seven Rishis of India.² They are the *Seven Sabian Gods*, and the *Seven Seats* (Thrones) and

² He who knows anything of the Purânas and their allegories, knows that the Rishis therein as well as the Manus are Sons of God, of Brahmâ, and themselves gods; that they become men and then, as Saptarishi, they turn into stars and constellations. Finally that they are first 7, then 10, then 14, and finally 21. The occult meaning is evident.

Virtues of the Kabalists; and now they have become with the Catholics, their “Seven Eyes of the Lord,” and the “Seven *Thrones*,” instead of “Seats.”

Both Kabalists and “Heathen” must feel quite flattered to thus see their Devas and Rishis become the “Ministers Plenipotentiary” of the Christian God. And now the narrative may be continued unbroken.

Until about the XVth century after the misadventure of Bishop Adalbert, the names of only the first three Archangels out of the seven stood in the Church in their full odour of sanctity. The other four remained ostracised—as *names*.

Whoever has been in Rome must have visited the privileged temple of the Seven Spirits, especially built for them by Michael Angelo: the famous church known as “St. Mary of the Angels.” Its history is curious but very little known to the public that frequents it. It is worthy, however, of being recorded.

In 1460, there appeared in Rome a great “Saint,” named Amadœus. He was a nobleman from Lusitania, who already in Portugal had become famous for his prophecies and beatific visions.³ During one of such he had a revelation. The seven Archangels appeared to the holy man, so beloved by the Pope that Sixtus IV had actually permitted him to build on the site of St. Peter *in Montorio* a Franciscan monastery. And having appeared they revealed to him their genuine *bona fide* mystery names. The names used by the Church were substitutes, they said. So they were, and the “angels” spoke truthfully. Their business with Amadœus was a modest request. They demanded to be legally recognized under their legitimate patronymics, to receive public worship and have a temple of their own. Now the Church in her great wisdom had declined these names from the first, as being those of Chaldean gods, and had substituted for them astrological *aliases*. This then, could not be done, as “they were *names of demons*” explains Baronius. But so were the “substitutes” in Chaldea before they were altered for a purpose in the Hebrew Angelology. And if they are *names of demons*, asks pertinently de Mirville, “why are they yet given to Christians and Roman Catholics at baptism?” The truth is that if the last four enumerated are demon-names, so must be those of Michael, Gabriel and Raphael.

But the “holy” visitors were a match for the Church in ob-

³ He died at Rome in 1482.

stinacy. At the same hour that Amadœus had his vision at Rome, in Sicily, at Palermo, another wonder was taking place. A miraculously-painted picture of the Seven Spirits, was as miraculously exhumed from under the ruins of an old chapel. On the painting *the same seven mystery names* that were being revealed at that hour to Amadœus were also found *inscribed* “under the portrait of each angel,”⁴ says the chronicler.

Whatever might be in this our age of unbelief the feelings of the great and learned leaders of various psychic and telepathic societies on this subject, Pope Sixtus IV was greatly impressed by the *coincidence*. He believed in Amadœus as implicitly as Mr. Brudenel believed in the Abyssinian prophet, “Herr Paulus.”⁵ But this was by no means the only “coincidence” of the day. The Holy Roman and Apostolic Church was built on such miracles, and continues to stand on them now as on the rock of Truth; for God has ever sent to her *timely miracles*.⁶ Therefore, when also,

⁴ *Des Esprits*. &c., par de Mirville.

⁵ “Herr Paulus”—the no less miraculous production of Mr. Walter Besant’s rather muddled and very one-sided fancy.

⁶ *En passant*—a remark may be made and a query propounded:

The “miracles” performed in the bosom of Mother Church—from the apostolic down to the ecclesiastical *miracles* at Lourdes—if not more remarkable than those attributed to “Herr Paulus,” are at any rate far more wide-reaching, hence, more pernicious in their result upon the human mind. Either both kinds are possible, or both are due to fraud and *dangerous hypnotic and magnetic powers possessed* by some men. Now Mr. W. Besant evidently tries to impress upon his readers that his novel was written in the interests of that portion of society which is so easily befooled by the other. And if so, why then not have traced all such phenomena to *their original and primeval source*, i.e., belief in the possibility of supernatural occurrences because of the inculcated belief in the MIRACLES in the Bible, and their continuation by the Church? No Abyssinian prophet, as no “occult philosopher,” has ever made such large claims to “miracle” and *divine help*—and no Peter’s pence expected, either—as the “Bride of Christ”—she, of Rome. Why has not then our author, since he was so extremely anxious to save the millions of England from delusion, and so very eager to expose the pernicious means used—why has he not tried to first explode the greater humbug, before he ever touched the *minor* tricks—if any? Let him first explain to the British public the turning of water into wine and the resurrection of Lazarus on the half *hypnotic* and half *jugglery* and *fraud* hypothesis. For, if one set of *wonders* may be explained by blind belief and mesmerism, why not the other? Or is it because the Bible miracles believed in by every Protestant and Catholic (with the *divine* miracles at Lourdes thrown into the bargain by the latter) cannot be as easily handled by an author who desires to remain *popular*, as those of the “occult philosopher” and the spiritual medium? Indeed, no courage, no fearless defiance of the consequences are required to denounce the helpless and now very much scared *professional* medium. But all these qualifications and an ardent *love of truth into the bargain*, are absolutely necessary if one would beard Mrs. Grundy in her den. For this the traducers of the “Esoteric Buddhists” are too prudent and wily. They only seek cheap popularity with the scoffer and the materialist. Well, sure they are, that no *professional* medium will ever dare call them wholesale slanderers to their faces, or seek redress from them so long as the law against palmistry is staring him in the face. As to the “Esoteric Buddhist” or “Occult Philosopher,” there is still less danger from this quarter. The con-

on that very same day, an old prophecy written in very archaic Latin, and referring to both the find and the revelation was *discovered* at Pisa—it produced quite a commotion among the faithful. The prophecy foretold, you see, *the revival of the* “Planetary-Angel” worship for that period. Also that during the reign of Pope Clement VII, the convent of St. Francois de Paul would be raised on the emplacement of the little ruined chapel. “The event occurred as predicted,” boasts de Mirville, forgetting that the Church had made the prediction true herself, by following the command implied in it. Yet this is called a “prophecy” to this day.

But it was only in the XVIth century that the Church consented at last to comply on every point with the request of her “high-born” celestial petitioners.

At that time though there was hardly a church or chapel in Italy without a copy of the *miraculous* picture in painting or mosaic, and that actually, in 1516, a splendid “temple to the seven spirits” had been raised and finished near the ruined chapel at Palermo—still the “angels” failed to be satisfied. In the words of their chronicler—“the blessed spirits were not contented with Sicily alone, and secret prayers. They wanted a world-wide worship and the whole Catholic world to recognize them publicly.”

Heavenly denizens themselves, as it seems, are not quite free from the ambition and the vanities of our material plane! This is what the ambitious “Rectors” devised to obtain that which they wanted.

Antonio Duca, another seer (in the annals of the Church of Rome) had been just appointed rector of the Palermo “temple of the seven spirits.” About that period, he began to have the same beatific visions as Amadæus had. The Archangels were now urging the Popes through him to recognize them, and to establish a regular and a universal worship in their *own names*, just as it was before Bishop Adalbert’s scandal. They insisted upon having a special temple built *for them alone*, and they wanted it upon the ancient site of the famous *Thermæ* of Diocletian. To the erection of these *Thermæ*, agreeably with tradition, 40,000 Christians

tempt of the latter for all the would-be traducers is absolute and it requires more than the clumsy denunciations of a novelist to disturb them. And why should they feel annoyed? As they are neither *professional* prophets, nor do they benefit by St. Peter’s pence, the most malicious calumny can only make them laugh. Mr. Walter Besant, however, has said a great truth in his novel, a true pearl of foresight, dropped on a heap of mire: the “occult philosopher” does not propose to “*hide his light under a bushel.*”

and 10,000 martyrs had been condemned, and helped in this task by such famous "Saints" as Marcellus and Thraso. Since then, however, as stated in Bull LV by the Pope Pius IV, "this den had remained set apart for the most profane usages and demon (magic?) rites."

But as it appears from sundry documents, all did not go quite as smooth as the "blessed spirits" would have liked, and the poor Duca had a hard time of it. Notwithstanding the strong protection of the Colonna families who used all their influence with Pope Paul III, and the personal request of Marguerite of Austria, the daughter of Charles Vth, "the seven spirits" could not be satisfied, for the same mysterious (and to us very clear) reasons, though propitiated and otherwise honoured in every way. The difficult mission of Duca, in fact, was crowned with success only thirty-four years later. Ten years before, namely in 1551, the preparatory purification of the *Thermæ* had been ordered by Pope Julius III, and a first church had been built under the name of "*St. Mary of the Angels*." But the "Blessed Thrones," feeling displeased with its name, brought on a war during which this temple was plundered and destroyed, as if instead of glorified Archangels they had been maleficent kabalistic *Spooks*.

After this, they went on appearing to seers and saints, with greater frequency than before, and clamoured even more loudly for a special place of worship. They *demand*ed the re-erection on the same spot (the *Thermæ*) of a temple which should be called the "Church of *the Seven Angels*."

But there was the same difficulty as before. The Popes had pronounced the original titles demon-names, *i.e.*, those of Pagan gods, and to introduce them into the church service would have been fatal. The "mystery names" of the seven angels could not be given. True enough, when the old "miraculous" picture with the seven names on it had been found, these names had been freely used in the church services. But, at the period of the *Renaissance*, Pope Clement XI had ordered a special report to be made on them as they stood on the picture. It was a famous astronomer of that day, a Jesuit, named Joseph Biancini, who was entrusted with this delicate mission. The result to which the inquest led, was as unexpected as it was fatal to the worshippers of the seven Sabian gods; the Pope, while commanding that the picture should be preserved, ordered the seven angelic names to be *carefully rubbed out*. And "though these names are traditional," and "although they have

naught to do with,” and are “very different from the names used by Adalbert” (the Bishop-magician of Magdeburg), as the chronicler cunningly adds, yet even their mention was forbidden in the holy churches of Rome.

Thus affairs went on from 1527 till 1561; the Rector trying to satisfy the orders of his *seven* “guides,”—the church fearing to adopt even the Chaldean substitutes for the “mystery-names” as they had been so “desecrated by magical practices.” We are not told, however, why the mystery-names, far less known than their substitutes have ever been, should not have been given out if the blessed “Thrones” enjoyed the smallest confidence. But, it must have been “small” indeed, since one finds the “Seven Archangels” demanding their restitution for 34 years, and refusing positively to be called by any other name, and the church still deaf to their desires. The Occultists do not conceal the reason why they have ceased to use them: *they are dangerously magical*. But why should the Church fear them? Have not the Apostles, and Peter pre-eminently, been told “whatsoever ye bind on earth shall be bound in Heaven,” and were they not given power over every demon known and unknown? Nevertheless, some of the mystery names may be still found along with their substitutes in old Roman missals printed in 1563. There is one in the Barberini library with the whole mass-service in it, and the forbidden truly Sabian names of the seven “great gods” flashing out ominously hither and thither.

The “gods” lost patience once more. Acting in a truly Jehovistic spirit with their “stiff-necked” worshippers, they sent a plague. A terrible epidemic of *obsession* and *possession* broke out in 1553, “when almost all Rome found itself possessed by the devil,” says de Mirville (without explaining whether the clergy were included). Then only Duca’s wish was realized. His seven Inspirers were invoked in their own names, and “the epidemic ceased as by enchantment, the blessed ones,” adds the chronicler, “proving by the divine powers they possessed, once more, that they had nothing in common *with the demons of the same name,*”—*i.e.*, the Chaldean gods.⁷

“Then Michael Angelo was summoned in all haste by Paul IV to the Vatican.” His magnificent plan was accepted and the building of the former church begun. Its construction lasted over three years. In the archives of this now celebrated edifice, one can

⁷ But they had proved their *power* earlier by sending the war, the destruction of the church, and finally the epidemic; and this does not look very *angelic*—to an Occultist.

read that: “the narrative of the miracles that occurred during that period could not be undertaken, as it was *one incessant miracle of three years’ duration.*” In the presence of all his cardinals, Pope Paul IV ordered that the seven names, as originally written on the picture, should be restored, and inscribed around the large copy from it that surmounts to this day the high altar.

The admirable temple was consecrated to the Seven Angels in 1561. The object of the Spirits was reached; three years later, nearly simultaneously, Michael Angelo and Antonio Duca both died. They were no longer wanted.

Duca was the first person buried in the church for the erection of which he had fought the best part of his life and finally procured for his heavenly patrons. On his tomb the summary of the revelations obtained by him, as also the catalogue of the prayers and invocations, of the penances and fasts used as means of getting the “blessed” revelations and more frequent visits from the “Seven”—are engraved. In the vestry a sight of the documents attesting to, and enumerating some of the phenomena of “the incessant miracle of three years’ duration” may be obtained for a small fee. The record of the “miracles” bears the *imprimatur* of a Pope and several Cardinals, but it still lacks that of the Society for Psychic Research. The “Seven Angels” must be needing the latter badly, as without it their triumph will never be complete. Let us hope that the learned Spookical Researchers will send their “smart boy” to Rome at an early day, and that the “blessed ones” may find at Cambridge—a Duca.

But what became of the “mystery names” so cautiously used and what of the new ones? First of all came the substitution of the name of Eudiel for one of the Kabalistic names. Just one hundred years later, all the seven names suddenly disappeared, by order of the Cardinal Albitius. In the old and venerable Church of *Santa Maria della Pieta* on the Piazza Colonna, the “miraculous” painting of the Seven Archangels may be still seen, but the names have been scratched out and the places repainted. *Sic transit gloria.* A little while after that the mass and vesper services of the “Seven” were once more eliminated from the missals used, notwithstanding that “they are quite distinct” from those of the “planetary Spirits” who used to help Bishop Adalbert. But as “the robe does not really make the monk,” so the change of names cannot prevent the individuals that had them from being the same as they were before. They are still worshipped and this

is all that my article aims to prove.

Will this be denied? In that case I have to remind the readers that so late as in 1825, a Spanish grandee supported by the Archbishop of Palermo made an attempt before Leo XII for the simultaneous re-establishment *of the service and names*. The Pope granted the Church service *but refused the permission to use the old names*.⁸

“This service, perfected and amplified by order of Paul IV, the minutes of which exist to this day at the *Vatican* and the *Minerva*, remained in force during the whole pontificate of Leo X.” The Jesuits were those who rejoiced the most at the resurrection of the old worship, in view of the prodigious help they received from it, as it ensured the success of their proselytising efforts in the Philippine Islands. Pope Pius V conceded the same “divine service” to Spain, saying in his Bull, that “one could never exalt too much *these seven Rectors* of the world, *figured by the SEVEN PLANETS*,” and that . . . “it looked consoling and augured well for this century, that by the grace of God, the cult *of these seven ardent lights*, and these *seven stars*, was regaining all its lustre in the Christian republic.”⁹

The same “holy Pope permitted moreover to the nuns of *Matritensis* to establish the *fête* of JEHUDIEL the patron of their convent.” Whether another less pagan name has now been substituted for it we are not informed—nor does it in the least matter.

In 1832 the same demand in a petition to spread the worship of the “Seven Spirits of God,” was reiterated, endorsed this time by *eighty-seven bishops* and thousands of officials with high-sounding names in the Church of Rome. Again, in 1858, Cardinal Patrizzi and King Ferdinand II in the name *of all the people of Italy* reiterated their petition; and again, finally, in 1862. Thus, the Church services in honour of the seven “Spirit-Stars” have never been abrogated since 1825. To this day they are in full vigour in Palermo, in Spain, and even in Rome at “St. Mary of the Angels” and the “*Gésu*”—though entirely suppressed everywhere else; all this “because of Adalbert’s *heresy*,” de Mirville and the other supporters of Star-Angel worship are pleased to say. In reality there is no reason but the one already disclosed for it.

⁸ This is quoted from the volumes of the Marquis de Mirville’s “*Pneumatologie des Esprits*,” Vol. II, p. 388. A more rabid papist and ultramontane having never existed, his testimony can hardly be suspected. He seems to glory in this idolatry and is loud in demanding its *public* and universal restoration.

⁹ p. 358 *ibid*. Vide *infra*.

Even the seven substitutes, especially the last four, have been too openly connected with black magic and astrology.

Writers of the de Mirville type are in despair. Not daring to blame the Church, they vent their wrath upon the old Alchemists and Rosicrucians. They clamour for the restitution of a public worship notwithstanding; and the imposing association formed since 1862 in Italy, Bavaria, Spain and elsewhere for the reestablishment of the cult of the Seven Spirits *in all its fullness* and in all Catholic Europe, gives hope that in a few years more the Seven Rishis of India now happily domiciled in the constellation of the Great Bear will become by the grace and will of some infallible Pontiff of Rome the legal and honoured divine patrons of Christendom.

And why not, since (St.) George is to this day, “the patron Saint of not only Holy Russia, Protestant Germany, fairy Venice, but also of merry England, whose soldiers,”—says W. M. Braithwaite,¹⁰—“would uphold his prestige with their heart’s blood.” And surely our “Seven gods” cannot be worse than was the rascally George of Cappadocia during his lifetime!

Hence, with the courage of true believers, the Christian defenders of the Seven Star-Angels deny nothing, at any rate they keep silent whenever accused of rendering divine honours to Chaldean and other gods. They ever, admit the identity and proudly confess to the charge of star-worshipping. The accusation has been thrown many a time by the French Academicians into the teeth of their late leader, the Marquis de Mirville, and this is what he writes in reply:

“We are accused of mistaking stars for angels. The charge is acquiring such a wide notoriety that we are forced to answer it very seriously. It is impossible that we should try to dissimulate it without failing in frankness and courage, since this *pretended mistake* is repeated incessantly in the Scriptures as in our theology. We shall examine . . . this opinion hitherto so accredited, today discredited, and which attributes rightly to our SEVEN PRINCIPAL SPIRITS the rulership, not of the seven known planets, with which we are reproached, but of the seven PRINCIPAL planets¹¹—which is quite a different thing.”¹²

¹⁰ “St. George for Merry England,” by W. M. Braithwaite. *Masonic Monthly*, No. 2.

¹¹ These “principal planets” are the *mystery planets* of the pagan Initiates, but travestied by dogma and priestcraft.

¹² *Pneumatologie des Esprits*, Vol. II. *Memoire adressé aux Academies*, p. 359, *et seq.*

And the author hastens to cite the authority of Babinet, the astronomer, who sought to prove in an able article of the *Revue des Deux Mondes* (May, 1885), that in reality besides the earth we had only SEVEN big planets.

The “seven *principal* planets” is another confession to the acceptance of a purely occult tenet. Every planet according to the esoteric doctrine is in its composition a *Septenary* like man, in its principles. That is to say, *the visible planet is the physical body* of the sidereal being the *Atma* or Spirit of which is the Angel, or Rishi, or Dhyan-Chohan, or Deva, or whatever we call it. This belief as the occultists will see (read in *Esoteric Buddhism* about the constitution of the planets) is thoroughly occult. It is a tenet of the Secret Doctrine—*minus* its idolatrous element—pure and simple. As taught in the Church and her rituals, however, and especially, as *practised*, it is ASTROLATRY as pure and as simple.

There is no need to show here the difference between teaching, or theory, and practice in the holy Roman Catholic Church. The words “Jesuit” and “Jesuitism” cover the whole ground. The Spirit of Truth has departed ages ago—if it has ever been near it—from the Church of Rome. At this, the Protestant Church, so full of brotherly spirit and love for her sister Church, will say, *Amen*. The Dissenter, whose heart is as full of the love of Jesus as of hatred towards Ritualism and its mother Popery, will chuckle.

In the editorial of the *Times* for November 7, 1866, stands “A Terrible Indictment” against the Protestants, which says:

Under the influence of the Episcopal Bench, all the studies connected with theology have withered, until English Biblical critics are the scorn of foreign scholars. Whenever we take up the work of a theologian who is likely to be a Dean or a Bishop, we find, *not* an earnest inquirer setting forth the results of *honest research*, hut merely an advocate, who, we can perceive, has begun his work with the fixed determination of *proving black white* in favour of his own traditional system.

If the Protestants do not recognize the “Seven Angels,” nor, while refusing them divine worship, do they feel ashamed and afraid of their names, as the Roman Catholics do, on the other hand they are guilty of “Jesuitism” of another kind, just as bad. For, while professing to believe the Scriptures a direct *Revelation* from God, not one sentence of which should be altered under the penalty of eternal damnation, they yet tremble and cower before the discoveries of science, and try to pander to their great enemy.

Geology, Anthropology, Ethnology and Astronomy, are to them what Uriel, Scaltiel, Jehudiel and Barachiel are to the Roman Catholic Church. It is six of one and half a dozen of the other. And since neither one nor the other of the two religions will abstain from anathematizing, slandering and persecuting Magic, Occultism, and even Theosophy, it is but just and proper that in their turn the Students of the Sacred Science of old should retort at last, and keep on telling the truth fearlessly to the faces of both.

MAGNA EST VERITAS ET PREVALEBIT

H. P. B.

Lucifer, July, 1888

STARS AND NUMBERS

ANCIENT civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it today. Judicial astrology, by which the fate and acts of men and nations might be foreknown, [hardly] appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy—by which the events of so-called brute and inanimate nature (changes of weather, &c.), might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the sun-spots and potatoes?—and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F.R.S., tells us—“is very seriously affected by what takes place in the sun”... a connection “is strongly suspected between epidemics and the appearance of the sun’s surface.”¹

And if, as that man of science tells us, “a connection of some mysterious kind between the sun and the earth *is more than suspected*” . . . and the problem is a most important one “to solve,” how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potato . . . And if a disease of the latter

¹ One of the best known vegetable epidemics is that of the potatoe disease. The years 1846, 1860, and 1872 were bad years for the potatoe disease, and those years are not very far from the years of maximum sun-spots . . . there is a curious connection between these diseases affecting plants and the state of the sun. . . . A disease that took place about three centuries since, of a periodical and very violent character, called the “sweating sickness” . . . took place about the end of the fifteenth and the beginning of the sixteenth century . . . and this is exactly the sun-spot period. . . (*The Sun and the Earth*. Lecture by Prof. Balfour Stewart).

may be *scientifically* foretold whenever that vegetable crops out during a “sun-spot period,” why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its days, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practised the science; and the Saracens in Spain held star-divination in the greatest reverence, astrology passing into Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his “Astrological Tables” (called Alphonsine); and his code of the *Siata Purtidas*; and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler’s laws) believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph’s mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of the “Principles of Astrology” in which he proves the power of certain harmonious configurations of suitable planets *to control human impulses*. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor, the great astronomer Tycho de Brahe, believed in, and expanded, the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

Closely related to astrology is the *Kabala* and its system of *numerals*. The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however

multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the archaic views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. “The numerals of Pythagoras,” says Porphyry, “were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things” (*De Vitâ Pythag.*). In the symbolical *kabala*—the most ancient system left to us by the Chaldeans—the modes of examining letters, words and sentences for hidden meaning were numerical. The *gemantria* (one of the three modes) is purely arithmetical and mathematical, and consists in applying to the letters of a word the sense they bear *as numbers*—letters being used also for figures in the Hebrew as in Greek. Figurative Gemantria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the Bible.

Thus, as shown by Cornelius Agrippa, in *Numbers* (X. 35), the letter *Beth* means the reversal of enemies. The sacred anagrams known as *Zeruph* yield their mysterious sense by the second mode named *Themura*, and consists in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and—no correct prediction of a heavenly phenomenon becomes possible. As Severinus Boethius puts it, it is by the proportion of certain numbers that all things were formed. “God geometrizes” saith Plato, meaning creative nature. If there are so many occult virtues in natural things, “what marvel if in numbers which are pure and commixed only with ideas, there should be found virtues greater and more occult?” asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But “the mystery is in the abstract power of number, in its rational and formal state, not in the expression

of it by the voice, as among people who buy and sell.” (*De Occulta Phil.* cap. iii. p. cii.) The Pythagoreans claimed to discern many things in the numbers of names. And if those who having understanding were invited to “compute the number and name of the beast” by the author of St. John’s *Revelation* it is because that author was a Kabbalist.

The wisecracks of our generations raise daily the cry that science and metaphysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is proclaimed on every housetop, and Plato who is said to have trusted to his imagination is sneered at, while Aristotle’s method built on pure reason is the one accepted by Science. Why? Because “the philosophical method of Plato was the inverse of that of Aristotle.” Its starting-point was universals, the very existence of which is, “a matter of faith” says Dr. Draper, and from these it descended to particulars, or details. Aristotle, on the contrary, “rose from particulars to universals, advancing to them by inductions” (*Conflict between Religion and Science*). We humbly answer to this, that mathematics, *the only exact and infallible science* in the world of sciences—proceeds from UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordinary events *above*, as *below*, in heaven as upon earth, to invite criticism upon its strange “coincidences.” Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these every one is bound to respect. There is a certain triangle seen this year on the horizon formed of the most brilliant stars which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets—Venus, Jupiter and Saturn—having aught to do with the destinies of either men or nations—why that is pure superstition. “The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance.”

We are not so sure of that; and, if permitted, will further on tell why—meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also—suddenly parted company with its two companions and

slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preternatural brilliancy.

The conjunction of *two* planets happens but rarely; that of three is still more rare; while the conjunction of four and five planets becomes an event. The latter phenomenon took place in historical times but once, 2449 years B. C., when it was observed by the Chinese astronomers and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars, and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the beginning of the Christian era. In that year, three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these “three in one” with the Trinity, and at the same [time] with the “star of the wise men of the East.” But they saw themselves thwarted in such pious desires by their hereditary enemies—the irreverent men of science, who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forbode good or evil is best answered by the subsequent history and development of Christianity, than which, no other religion cost so many human victims, shed such torrents of blood, nor brought the greater portion of humanity to suffer from what is now termed the “blessings of Christianity and civilization.”

A third conjunction took place in 1563 A. D. It appeared near the great nebula in the constellation of Cancer. There were three great planets and according to the astronomers of those days—the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighborhood a triune conjunction of evil stars, caused the astrologers to predict great and speedy disasters. These did come to pass. A terrible plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other “Wanderers.” What do they forebode? Nothing good; and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected deaths of great and the most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield, and Aga Khan;² in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamiceiola on the Island of Ischia, a village in California and the Island of Chio which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events [in the] future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general *exodus* of monks and nuns—headed by the children of Loyola, followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Attila destroy much and build but little. Shall we add to the list of signs of these *nefasti dies*, the birth of the *New Dispensation* at Calcutta? The latter though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i.e.*, the astrological meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles the *New Dispensation* can hence-

² H. H. Aga Khan was one of the most remarkable men of the century. Of all the Mussulmen, Shiah or Soonis, who rejoice in the green turban, the Aga’s claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical “Assassins” of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800—and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

forth boast of having had a forerunner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend “cloven tongues like as of fire,” and of whom we cannot even say as of the Jerusalem twelve, “that these men are full of new wine,” since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette*, March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9,930 years hence, when—there will be no more a “Christian” chronology we are afraid, but something else. We said: “Our year 1881, offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back, by holding the paper up to the light—or even *upside down*, you will always have before you the same mysterious and kabalistic numbers of 1881. It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the great Beast of the *Revelation*, the number 666 of St. John’s *Apocalypse*—that Kabalistic Book *par excellence*. See for yourselves: $1 + 8 + 8 + 1$ make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, “the number of man.”

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but, ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it in that spirit of Christian charity which so characterizes Calvinism to the Latin Popish Church, which they call the “Harlot,” the “great Beast” and the “scarlet woman,” and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation—the Greek letters of the word *Latinus* as numerals, amounting to exactly 666—is absurd.

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the *Moscow Gazette* happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. "From the first day of 1876," says that tradition, "a sad, heavy period will begin for the whole world *and will last for seven consecutive years*. The most unfortunate and fatal year for all will be 1881. He who will survive it, has an *iron head*."

An interesting new combination, meanwhile, of the year 1881, in reference to the life of the murdered Czar, may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part, the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17 ($1+7=8$) in 1818. He died in 1881—the figures of the year of his birth and death being identical, and coinciding, moreover, with the date of his birth $17 = 1+7=8$. The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum-total of each year's numerals is 18. The arrival at Petersburg of the late Empress—the Czar's bride—took place on September 8; their marriage April 16—($8+8 = 16$); their eldest daughter, the Grand Duchess Alexandra, was born August 18; the late Czarevitch Nicolas Alexandrovitch, on September the 8, 1843; ($1+8+4+3 = 16$, *i.e.*, twice 8). The present Czar, Alexander III, was born February 26, ($2+6=8$); the proclamation of the ascension to the throne of the late Emperor was signed February 18; the public proclamation about the Coronation day took place April 17 ($1+7=8$). His entrance into Moscow for the coronation was on August 17 ($1+7=8$); the Coronation itself being performed August 26 ($2+6=8$); the year of the liberation of the Serfs, 1861, whose numerals sum up 16—*i.e.*, twice 8!

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabbalist, evidently, from the use he makes of the *Gemantria* reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented

by the letters — “HETH” = 8, and “JOD” = 10, *i.e.*, 18. United together Heth and Jod form the word “khaï,” or “Haï,” which literally translated means the imperative—*live* and *alive*. Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten copeck bits, 18 rubles or 18 times 18 copecks or rubles—according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor’s birth—meant, if read in Hebrew—“khaï, khaï”—or *live, live*—pronounced emphatically twice; while the year 1881—that of his death read in the same way, yields the fatal words “Khaï-tze” rendered in English, “*thou living one depart*”; or in other words, “life is ended.”

Of course, those sceptically inclined will remark that it is all due to blind chance and “coincidence.” Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists, and materialists, who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while pooh-pooing speculative metaphysics, and even astrology—a system based upon strictly mathematical calculations, pertaining as much to exact science as biology or physiology, and open to experiment and verification—will, at the same time, firmly believe that potatoe disease, cholera, railway accidents, earthquakes and the like are all of *Divine origin* and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a *personal* God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least, as great and reasonably probable as that exercised by the sun-spots upon the destiny of vegetables and then—laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall—“Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all.”

Theosophist, June, 1881

A LAND OF MYSTERY

WHETHER one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizé; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impossible gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet under-ground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystallized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very

existence of such wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller: and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his *History of America*, Dr. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were “mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians;”¹ and, upon the testimony of some Spaniards he even risked the assertion that “in all the extent of that vast empire,” there was not “a single monument or vestige of any building more ancient than the Conquest!” It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archæology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But, after him came Stephens, Catherwood, and Squier; and, in Peru, D’Orbigny and Dr. Tschuddi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite and silicated sandstones. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few

¹ See Stephens’ *Central America*.

exceptions, everything is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Incal history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also, or conjecture, at five centuries after the Biblical “flood,” and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and “infallibility,” are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Sûryavansa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the “Highest” deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth, to teach them, his two children Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca —of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labor. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and house-keeping. It is from this celestial

pair that the Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land: in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence*; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some deities, not to mention our contemporary dandies of Siam, Burmah, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthán, and down to the but just abolished custom of Sutti. Taking all this into consideration, the archæologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendancy among men." No more is it an explanation to say

that “Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzalcoatl of Mexico, and Votan of Central America”; for all this is but too evident. What we want to learn is how came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archæologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas (U.S.A.), thinks that “long before Manco Capac, the Andes had been the dwelling-place of races, whose beginning must have been coëval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt.” Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who “occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of South Latitude.” To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his caciques, in Mexico, with the aboriginal monuments, is fatal to archaeology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas

and caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in “a mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact.” And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano* (*huano*), that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now well-known. It was Humboldt who first discovered and drew the world’s attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he states *that the accumulation of the preceding 300 years, since the Conquest, had formed only a few lines in thickness*. How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the Peruvian Antiquities.² “Buried 62 feet under the ground, on the Chinca islands, stone-idols and water-pots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds, and birds’ eggs, gold and silver ornaments were taken*. On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He—who can determine the centuries necessary to

² A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry*, Nov., 1878.

deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted—can give you an idea of the antiquity of these relics.”

If we confine ourselves to a strictly arithmetical calculation, then allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings,—equalled, and in some things certainly surpassed, our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, “we are not the friends of theory, but of truth,” and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth. “The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*,” says the same scientist; and further quotes the noble words of Faraday—“occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious.” (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species are ever to be unravelled, we have to trust to archæological research, rather than to the hypothetical deductions

of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole cyclopædia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing *is not* than to know what *it is*, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in the future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

II

Evidently we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two

hemispheres as it does now.

In his *Peruvian Antiquities* (see the *Theosophist* for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—“Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man’s life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude.”

“Who knows, then, but that Jules Verne’s fanciful idea³ regarding the lost continent Atlanta may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archæological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the llama and camel differ, although of the same species; thus the algaroba and espino trees; thus the Iroquois Indians of North America and the most ancient Arabs call the constellation of the ‘Great Bear’ by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.⁴ Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except ‘by way of Behring’s Strait’? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings

³ This “idea” is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Lord Bacon in his *New Atlantis*.

⁴ “The name *America*,” said I, in *Isis Unveiled*, (Vol. 2, p. 591) three years ago, “may one day be found closely related to *Meru*, the sacred mount in the centre of the *seven* continents.” When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerih*, signifying, like *Meru*, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. “The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail.”⁵ The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. “Formed by an embankment four feet in height, this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively,” say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their

⁵ Smithsonian contributions to *Knowledge*, Vol. 1.

origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archæologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, “probably beyond the power of human investigation to answer,” they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology “given but not explained in Lord Kingsborough’s published collection,” and set down as purely figurative and symbolical, “intended only for the use of the priests and diviners and possessed of an esoteric significance.” Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. The “priests and diviners” were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers “from beyond the mounts.” They worshipped the

moon as their progenitor and lived before the time of the “Sons and Virgins of the *Sun*.” Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sûrya Vansa and the Chandra Vansa—reappear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is “160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world.” As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanaco.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Incal period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the *Manu* of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or “Inca race” was there, as claimed by some, how is it that neither the Incas, nor the Aymarans, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells of “giants” having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymarans claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymarans the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some

are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone-idols, so elaborately carved, are “sculptured *in a style wholly different* from any other remains of art yet found in America.” D’Orbigny speaks of the ruins in the most enthusiastic manner. “These monuments,” he says, “consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock, completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses, of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco.” Like the rest of his fellow-explorers, M. D’Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: “3 feet in length by 18 feet in width, and 6 feet in thickness”; while on some of the islands of the Lake Titicaca there are monuments of great extent, “but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards.” The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. “Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design. . . .” Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mex

ican Indians have their *Nagal*, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which, from the watermarks around it, seem to have been formerly an island in Lake Titicaca, and “the level of the Lake now being 135 feet lower, and its shores, 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America.”⁶ Hence, all these relics are unanimously ascribed to the same “unknown and mysterious people who preceded the Peruvians, as the Tuluatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill” . . . And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the City of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area “surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*,” says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that “the horses of the Spaniards could not move over them without slipping,” writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it in the coast, the natives,

⁶ *New American Cyclopaedia*, Art, “Teotihuacan.”

though excessively brave, “were so awe-struck at the sight of horses and the roar of the artillery,” that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple correspond with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzilpochtli. It was here that the sacrifices were performed, and *the eternal fire maintained*. Clavigero tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezcacalli*, “the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun.” The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens, in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that “8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities”—says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000 but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. “What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?”—he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, “evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations.” Some of these are very curious inasmuch as they show a similarity to some

of the Gospel ethics. "He who looks too curiously on a woman, commits adultery with his eyes," says one of them. "Keep peace with all; bear injuries with humility; God, who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew.*" "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

III

The ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolic figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monu-

ments of the old world.” Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, “to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted,” says the *New American Cyclopaedia*. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairytale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. “Aqueducts opened within the sacred inclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests.” “The ground,” says La Vega, “for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet.” Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, “at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock.” Roman tells us “that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three and four circular embankments of earth, one within the other.” Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe,

on the very spot which Ulloa saw and described an ancient Peruvian temple “perfectly circular in form, and open at the top,” there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his *Archæological Notes*, the following information upon some curious mounds in the neighborhood of Bangalore:—⁷ “Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives ‘Pandavara Gudi’ or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them.” In the 35th degree of latitude, the Arizona Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F.G.S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,⁸ he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the “huacas.” The remains of countless generations of unknown races, who had slept there undisturbed—who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath’s conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:—

“In the Jeguatepegue valley in Peru in 70° 24′ S. Latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform one-fourth of

⁷ *On Ancient Sculpturing on Rocks in Kumaon, India*, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C. I. E., F. S. A., M. R. A. S. F. G. S., &c.

⁸ See *Kansas City Review of Science and Industry*, November, 1878.

a mile square and forty feet high, all of adobes or sun-burnt bricks. A wall of fifty feet in width connects it with another'; 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars' worth of gold and silver ornaments were found." Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c. "On the north side of the river, are the extensive ruins of a walled city, two miles wide by six long. . . . Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca" (burial places). At Tolon there is another ruined city. Five miles further, up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock, on which these are cut, is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect *B* and a perfect *D*. In a crevice below them, near the river, were found buried 25,000 dollars' worth of gold and silver; when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Incal city?"

The above was published in November, 1878, when in October, 1877, in my work "Isis Unveiled" (Vol. I, p. 595), I gave a legend, which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock,

which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan, on a ridge of a mountain 700 feet above the river, are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizzaro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizzaro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honor. Three miles from this town, "there is a wall of unknown make. Cemented, the cement is harder than stone itself. . . . At Chepen, there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacaomayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimoa kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel." Be they forts, castles, palaces or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not. . . . The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Garcia

Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with $1\frac{1}{2}$ per cent to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December, he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourthly.—On the 8th of March, he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the fifth of April, he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April, he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July, he came with forty-seven bars, 14 to 21 carats, weighing 777,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

“The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth—985,953.75 dollars—left 3,464,830.25 dollars as Toledo’s portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colours were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Miguel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south, and near Supe) is a place called ‘Paramonga’ or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like

regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles which probably served as outworks to defend the place. In this neighbourhood, much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it.”

Not far from Ancon, on a circuit of six to eight miles, “on every side you see skulls, legs, arms and whole skeletons lying about in the sand. . . . At Parmayo, fourteen miles further down north,” and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it. . . . It extends up the face of the hill from the sea-shore to the height of about 800 feet. . . . Whence come these hundreds and thousands of peoples, who are buried at Ancon? Time and time again the archæologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives—“Quien Sabe?”—who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the South Pacific “Times”:—“I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the seaside, you meet at every turn skulls and bones of all descriptions.”

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called “huacas,” although, remarks the writer, “they present more the form of fortresses, or castles than burying-ground.” A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando . . . and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La compana*, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound “Bell” is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the

two joining, form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material. . . . The “Fortress” is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south, we find another similar structure, more spacious and with a greater number of apartments. . . . It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The “huaca” of the “Bell” contains about 20,220,840 cubic feet of material, while that of “San Miguel” has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large number of rooms and squares—are now filled up with earth!

Near “Mira Flores,” is Ocheran—the largest mound in the Huatica valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, *another multiple of twelve*. It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. . . . In the Canete valley, opposite the Chincha Guano Islands, are extensive ruins, described by Squier. From the hill called “Hill of Gold,” copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

“The coast of Peru,” says Mr. Heath, “extends from Tumbey to the river Loa, a distance of 1,233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned, while nearly every hill and spire of the mountains have upon them or about them some relic of the past, and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant, a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sand-stone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformation, earthquakes, and the sacrilegious destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if in the *many, many millions* of stones you could find one that would fit in the place of another, it would be purely accidental. In ‘Triumph Street,’ in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as ‘the stone of the twelve corners,’ since it is joined with those that surround it, by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and 12 feet in its lesser. On one side are large niches cut out, in which a man can stand and, by swaying his body, cause the stone to rock. These niches apparently were made solely for this purpose. One

of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below, is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the Islands in Lake Titicaca, where Inca history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

At "Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alleyway, 6 feet wide and 9 feet high, roofed over with sandstone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sandstones, $1\frac{1}{2}$ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by $1\frac{1}{2}$ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics

engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. . . .

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows, 600 feet from the bottom. *No reason for this*, nor means of approach, can now be found. The skillful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-Incal date. . . . Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

“Who then,” very pertinently enquires Mr. Heath, “were these people, cutting through sixty miles of granite; transplanting blocks

of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with Mosaic precision; terracing thousands of miles of mountain side; building hills of adobe and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizzaro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipa was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

IV

To refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Incal history only dates back to the eleventh century, A.D., and the period, from that time to the Conquest, is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. "It is granted that the Temple of the Sun, at Cuzco, was of Incal make, but that is the

latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress.”

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quipus (or *knot* in Peruvian)—a cord, several feet long, composed of different colored threads, from which a multicolored fringe was suspended; each color denoting a sensible object, and knots serving as ciphers. “The mysterious science of the quipus,” says Prescott, “supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations. . . .” Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. “Many quipus have been taken from the graves, in excellent state of preservation in color and texture,” writes Dr. Heath; “but the lips, that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records, which could tell so much we want to know, will remain sealed till all is revealed at the last day.” . . . if anything at all is revealed then. But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archæology, geology, ethnology and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years—for all we know,—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary “great gulf between man and brute creation”—might thus be well accounted for. The digger Indian, then in company with many other savage, though to him superior, nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered

amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester, in June last, by Mr. H. A. Allbutt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following:— “Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years.” The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himalayas; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—incessant progress on the one side and an as irresistible decadence on the other of the cycle. “Even as regards knowledge and power, the advance, which some claim as a characteristic feature of humanity, is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and *even of decline*,”⁹ says a modern man of science. This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans. “How changed! How fallen from their greatness must have been the Incas, when a little band of one hundred and sixty men could penetrate, uninjured, to their mountain homes,

⁹ *Journal of Science* for February, Article—“The Alleged Distinction between Man and Brute.”

murder their worshipped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognize in the present Inichua and Aymara Indians their noble ancestry? . . . Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations, are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 70 S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers understood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all, who chance to visit them.

. . .

With such facts before us to puzzle exact science herself, and show our entire ignorance of the past verily, we recognise no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences—to tell his neighbour—“so far shalt thou go, and no further!”

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts and suggested such possibilities, we can do no better than quote his concluding reflections. “Thirteen thousand years ago,” he writes, “*Vega* or *a Lyrae*, was the north polar star; since then how many changes has she seen in our planet! How many na-

tions and races spring into life, rise to their zenith of splendour, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a 'Platonic or Great Year,' think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim, in terms almost psalmistic, 'Great God, Creator and Director of the Universe, what is man that Thou art mindful of him'!"

Amen! ought to be the response of such as yet believe in a God who is "the Creator and Director of the Universe."

NOTES ON "A LAND OF MYSTERY"

To the Editor of the THEOSOPHIST—I have read with much pleasure your excellent article on the "Land of Mystery." In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it, in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land-connection between them. But the recent researches in the *Novemyra* have once for all exploded that theory. They prove that, with the exception of the severance of Australia from Asia, there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean, that, ever since their formation, the seas have never changed their ancient basins on any very large scale. Professor Geike, in his physical geography holds that the continents have always occupied the positions they do now, except that, for a few miles, their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error, had you accepted M. Quatrefages' theory of migrations by sea. The plains of Central Asia are accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians and Mexicans—men

who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese, which opens a great route for Asiatic navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator, Cabral, in modern times, driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B.C. 2,000. With its aid and that of the current of Tassen, they had no very considerable difficulty to cross to America. They established, as Paz Soldan informs us in his *Geografia del Peru*, a little colony there; and Buddhist missionaries “towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of Buddha.” This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call “a semi-barbarous Asiatic nation.” Nevertheless, it is an unquestionable truth. Chapter XVIII or the *Human Species* by A. De Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America, but the space at his command being small, he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by adverting to this and giving us full particulars of all that is known about it. The shedding of light on a point, which has hitherto been involved in mysterious darkness, will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and, when found, to abide by it, be it at whatever cost it may be.

AMRITA LAL BISVAS.

Calcutta, 11th July.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantan hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon “recent researches” which “have once for all exploded that theory”—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply, we may limit our-

selves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest for ever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that “there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean,” for we never pretended to suggest new theories for the formation of oceans. The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left innumerable islands, as seems the case with the submerged Atlantis. What we meant was that, at some pre-historic time and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms) or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the *one* cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But, in any case, before we can accept the theory of monogenesis, its advocates must offer us some *unanswerable* hypothesis to account for the observed differences in human types better than that of “divarication caused by difference of climate, habits and *religious culture*.” M. Quatrefages may remain, as ever, indisputably a most distinguished naturalist—physician, chemist and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled—“Souvenirs d’un Naturaliste.” He seems to regard M. Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he was a member of the French Academy and a professor of ethnology. His theory, about the migrations by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never accept on faith any authority* upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry, un-

trammelled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged “fable” of the submerged Atlantis— though we explained ourselves at length upon the subject in *Isis Unveiled* (Vol. I, pp. 590, *et seq.*).

First.—We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremes of the Ocean and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Feejee, Tahitian, Samoan and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus,

and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

Theosophist, March, April,
June, August, 1880

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