

THE IRISH
THEOSOPHIST

A MONTHLY MAGAZINE

DEVOTED TO UNIVERSAL BROTHERHOOD, THE STUDY OF
EASTERN LITERATURE AND OCCULT SCIENCE.

VOLUME I.

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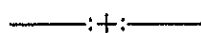
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THE IRISH THEOSOPHIST

No. 1 VOL. 1

DUBLIN, OCT. 15 1892

PRICE ONE PENNY

This being the first issue of a new journal, we think it right to offer a few words which will, in some degree, indicate our objects. The march of events in connection with the spread of Theosophy in Ireland necessitates, in our opinion, some publication which will, in a measure, represent the teaching of Theosophy, and bind more closely the already existing bonds of brotherhood, so clearly defined in the first object of the Society. It is evident that at present there is more than a usual stirring in the hearts and minds of people, that there is a breaking up of old beliefs and customs. "Religion is herself in transformation;" the broken images that have been set up for the world's worship, lie scattered about like the wreck of some plaster model. Thus, the letter of religion perishes, and all that remains is a religious sentiment. As religions commence to perish, they adapt themselves as far as possible or profitable, to the custom of the age; the priestly teachers commencing to interpret their standards of dogma, figuratively and fancifully, as they do their scriptures, until men begin to feel it is time to put away childish things and have realities.

How to grapple with the problem, is the question we must face. It is a generally understood modern idea that the pursuit of pure science is a safe retreat from the many perplexing problems both spiritual and religious. But when we consider the actual state, in which the life of man and his surroundings is; that science bases all its conclusions from the facts of life so presented, it is not to be wondered at that history bears a dismal witness to the continual dissatisfaction of the human mind with all previous attempts of science to harmonize the philosophy of things.

What is wanted in our opinion, is a clear conception—a true knowledge of man's spiritual condition, aim, and destiny, and this we believe is offered to a reasonable certainty in Theosophical teaching and literature. This brotherhood we speak of is, in our thinking, no mere Utopia, it is a fact of existence. In its unity all are embraced. As the law of growth throbs through every atom of the realm of matter, so in every expression of the moral nature, every model and form of religious life, but the workings of that inward spirit, that from the raw material of human passion and experience, shall draw forth little by little, the perfect results of ideal goodness.

We will endeavour to point out the truth underlying every religion, favouring no form in particular. At the foundation we believe science and religion are together, germinally at one, and only as this is recognized can science take her true

place in the service of man. The best of men have made the greatest failures; one philosopher after another has dipped his sponge to wipe his slate and make a new *tabula rasa* for himself. Science in limiting herself to sensuous observation, pure and simple, and the mere mathematical and logical deductions therefrom, but postulates a negation.

We seek for something which will enlist all our sympathies and satisfy every aspiration of the soul. We seek truth, and she will not unveil herself to be gazed at by a purient intellectual eye; we must live for her, and her alone. Above all we lay emphasis on *Universal Brotherhood*, because we believe, in this alone lies the true key to all knowledge. In another column we give a few particulars of publication. Born as the result of private work and endeavour, we ask our readers to overlook any shortcomings, and invite their assistance, in making our work a success.

We wish to draw attention to the article on "The Theosophical Life" by Mrs. Besant, written specially for our first number. It expresses in her usual clear and forcible manner the importance of mental action, in relation to Universal Brotherhood.

It is worth while mentioning, that Mrs. Besant's lecture on "Reincarnation", delivered in the Antient Concert Rooms early in August, was reported by all the Dublin morning and evening papers without any unfriendly comment whatever; indicating pretty clearly, the change that has come over the minds of people, with regard to Theosophy.

It was a wise move on the part of the *Ethical Echo*, to give it a verbatim report in its September issue.

W. Q. Judge, president elect T. S. in his short address at the conversazione held at Dublin Lodge, made a remark that rather startled some of his audience.

He said, "To-night I have met some strange shapes in this room, and I asked them if any one here was trying to elevate their fellow men by a materialistic philosophy, and they answered 'yes.'"

"Now" said Mr. Judge, continuing, "I tell you, that is impossible."

About a month ago the Dublin Lodge issued its winter syllabus, presenting a most interesting series of discussions.

It is as follows:—Sept. 7 Why we are Theosophists, F. J. Dick; Sept. 21, The Seven Principles of Man, H. M. Magee; Oct. 5, Theosophy, its aims and methods, Wm. Kingsland; Oct. 19, The Higher Mind, G. W. Russell; Nov. 2, Mysticism and Modern Thought, W. B. Yeats; Nov. 16 Karma, friend or foe?, P. E. Jordan; Nov. 30 Inherited Karma, G. A. H. Johnston. The meetings commence at eight p. m. are open to all, and visitors are allowed to take part in the discussions. A new feature is added in the shape of a question book.

F. J. Dick the energetic and untiring secretary of the Dublin Lodge, is, and has been for some time, the principal mainstay of Theosophy in Dublin. We believe he was the one to make a permanent headquarters possible, and ever since its establishment he has been on the spot,—devoting all his spare moments to the cause.

In April last the North Dublin Centre was established, and all through the summer fortnightly meetings were held,

and some good work done. But it does not stop here. A new syllabus for the coming session has been prepared, particulars will be found further on. Up to the present its meetings have not been open to the public, but such a step may be necessary ere long.

...
 "Honour to whom honour is due." To the North Dublin Centre is due any credit that may be attached to the issue of the first printed Theosophical magazine in Ireland. All the work in connection with, it is done by its members after their necessary daily avocations are over, and is purely a "labour of love".

...
 The Ethical Society is now in full swing and with its Sunday evening discussions and monthly magazine, is doing useful work. The life and soul of the movement is Clement Richardson the secretary. Last session he read a paper on "A Useless God" which created rather a sensation among christian devotees. He is of powerful physique, and would impress one as if he had been combating the "Useless God" through different hemispheres and that some doubt still existed as to who would have the victory. He is a fine fellow without, is Clement Richardson, and his genial smile reveals a kindly sympathetic nature, which is too often lacking these matter-of-fact days. He will be sure to make the best of the Society and of the Magazine.

...
 W. B. Yeats and E. J. Ellis, we believe have now completed their work on Blake with memoir and interpretation, which will be of much interest to all mystical and occult students. Blake was the first to substitute the more universal language of literature for that of theology in connection with mysticism.

The first edition consisting of two vols of five hundred pages will be expensive, owing to the reproduction of pictures and illustrations, but we understand a cheap edition is in contemplation.

...
 E. J. Ellis, so far as he is known to the public at all, is known as the author of a singular volume of poems entitled "Fate in Arcadia." It deals mainly with mystical and occult subjects, and is illustrated by himself with strange and weird designs. He is a wit of no mean order, and a visionary of whom the world will some day probably hear a good deal.

...
 W. B. Yeats contemplates following Blake with a book on the elemental world giving the result of his own investigations into realms invisible. He also intends publishing shortly a book dealing with ghosts, goblins and fairies, to be entitled "Celtic Twilight" and illustrated by his brother Jack Yeats.

...
 Charles Weeks, whose article on Yeats' "Countess Kathleen" appeared in the October *Bookman*, will we are told, shortly issue a poem called "Paul Verget," founded on a story told by Eliphas Levi of a young priest who took to the study of black magic and was incited by demons to the murder of his archbishop. C. W. was, until recently, one of the most prominent Dublin Theosophists.

...
 Next issue we will be in a position to give particulars of some interesting features, which at present we are trying to arrange for, and with your help we intend to go right on. It is our desire, that this little paper should be welcomed every month by our brothers and sisters as the inspirer of peace, love and abundant good-will.

THE THEOSOPHICAL LIFE.

People very fairly and rightly judge a tree by its fruits, and a practical philosophy by its effects on the lives of its professors. If a system puts forth ethical claims, it cannot complain if its claims and its results are set side by side, for an inoperative moral system is little better than no moral system at all.

Now the key-note of Theosophy is brotherhood, and it is on this that its great Teachers have laid so much stress. And the Brotherhood it enforces is not a dreamy Utopia, far away either in time or space, but a Brotherhood to be carried out, right here and now, in our family and social life. An unbrotherly brother is no brother, and so a teacher wrote:—"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.

It may be said that this same key-note has been struck by every great Teacher of our race, by Gautama, the Buddha, as by Jesus, the Christ. That is a weighty truth, and it reminds us that every great Teacher has come forth from One Central Brotherhood, is a Branch of One Central Stem. The value of the teaching is not lessened, but increased, when we find that the Great Souls, honoured by millions upon millions of human beings, have all had one lip and one language on this vital truth. And if it be asked, why then should Theosophy re-proclaim it? the answer is, because the social and international condition of the world proves that the principle is not yet widely operative. Some of us think that if it be proved, as it is proved in Theosophy, that Brotherhood is a fact in nature, that it does not rest on a command, "Be ye Brothers" but on a plain statement, "Ye are Brothers," men, recognising the fact, will begin to put themselves into accord with it, as they do with other facts of nature once definitely recognised and understood. Now Theosophy does prove this fact; it proves it on the physical, astral, psychic, mental and spiritual planes of being, and so gives to the immemorial teaching a basis ascertained by a scientific method.

From this investigation into Brotherhood as a fact in nature, the Theosophist, learns that he is affecting his surroundings far more than he before imagined.

He learns on the physical plane that his body consists of myriads of minute lives, which come and go incessantly; that the lives that come to him dwell with him awhile, and are impressed and modified by the treatment they receive while they are his guests; they leave him to fall on other bodies, mineral, vegetable, animal, and human, and to carry to those the modifications received from him, their previous host. Hence the importance of physical purity, of pure diet, of temperance in all things. If these tiny lives are fed grossly, are impregnated with alcohol, are in any way tainted during their stay with us, they go out as our messengers of mischief to our surroundings, setting up fresh evils, or intensifying any existing evils of their own type that they may meet. To take a salient instance; the lives which take up alcohol in the body of a "moderate drinker", falling on the body of a drunkard intensify his craving for drink.

The Theosophist further learns that he is ever peopling the astral plane with the

offspring of his thoughts, desires, and emotions. These affect all around him, giving them impulses towards good or evil, for we all think each other's thoughts as we breathe each others breaths. Pure, lofty and unselfish thoughts tend to reflect themselves in the brains of others, helping them to noble living. So also do thoughts of anger, lust and cruelty, reflect themselves in the brains around us, and epidemics of crime are due to this "astral light" action, playing on natures already morbidly susceptible to criminal impulses. All men are working thus unconsciously on the mental and astral planes, but the Theosophist should be a conscious worker, and should constantly be helping the world forward by his thoughts.

Thus mindful of the action on the outer world that he cannot avoid—being forced to act, but able to choose his line of acting—the Theosophist will further study his surroundings, to see where he can most usefully employ his energies.

Holding himself as a servant of humanity, and his powers as held in trust for the common good, he will seek opportunities of active personal service. He will take part in such social and political movements as his best judgment approves, testing each by love and justice, those being the two great aspects of Brotherhood in practice. He will be careful that his life is not a burden on others, but will faithfully render back in work all that he takes for support. He will, as far as is possible in our complex system, avoid making himself partner in oppression or injustice, and will try and understand his relations with those of his Brothers who provide by their labor any of the means of his subsistence. In choosing his line of service he will have regard to his capacity, his knowledge, and his opportunities, and work in public movements, in private benevolence, with pen, or tongue, or hand, according to his powers. One good rule he may follow: never to give up any kind of social service, unless it be to take up some heavier task; the ordinary work of political or social reform, or of philanthropy, should only be renounced in favor of some more toilsome and imperative duty, not in favor of ease and selfish pursuits.

Thus should the Theosophist live.

Annie Besant, F. T. S.

While the yellow constellations shine with pale and tender glory.
In the lilac-scented stillness, let us listen to Earth's story.
All the flow'rs like moths a-flutter glimmer rich with dusky hues,
Everywhere around us seem to fall from nowhere the sweet dew.
Through the drowsy lull, the murmur, stir of leaf and sleepy hum
We can feel a gay heart beating, hear a magic singing come.
Ah, I think that as we linger lighting at earth's olden fire
Fitful gleams in clay that perish, little sparks that soon expire,
So the mother brims her gladness from a life beyond her own,
From whose darkness as a fountain up the fiery days are thrown
Starry worlds which wheel in splendour, sunny systems, histories,
Vast and nebulous traditions told in the eternities:
And our list'ning mother whispers through her children all the story:
Come, the yellow constellations shine with pale and tender glory!

G. W. R.

INVOKING THE IRISH FAIRIES.

The Occultist and student of Alchemy whom I shall call D. D. and myself sat at opposite sides of the fire one morning, wearied with symbolism and magic. D. D. had put down a kettle to boil. We were accustomed to meet every now and then, that we might summon the invisible powers and gaze into the astral light; for we had learned to see with the internal eyes. But this morning we knew not what to summon, for we had already on other mornings invoked that personal vision of impersonal good which men name Heaven, and that personal vision of impersonal evil, which men name Hell. We had called up likewise, the trees of knowledge and of life, and we had studied the hidden meaning of the Zodiac, and enquired under what groups of stars, the various events of the bible story were classified by those dead Occultists who held all things, from the firmament above to the waters under the Earth, to be but symbol and again symbol. We had gone to ancient Egypt, seen the burial of her dead and heard mysterious talk of Isis and Osiris. We had made the invisible powers interpret for us the mystic tablet of Cardinal Bembo, and we had asked of the future and heard words of dread and hope. We had called up the Klippoth and in terror seen them rush by like great black rams, and now we were a little weary of shining colours and sweeping forms. "We have seen the great and they have tired us," I said; "let us call the little for a change. The Irish fairies may be worth the seeing; there is time for them to come and go before the water is boiled."

I used a lunar invocation and left the seeing mainly to D. D. She saw first a thin cloud as though with the ordinary eyes and then with the interior sight, a barren mountain crest with one ragged tree. The leaves and branches of the tree were all upon one side, as though it had been blighted by the sea winds. The Moon shone through the branches and a white woman stood beneath them. We commanded this woman to show us the fairies of Ireland marshalled in order. Immediately a great multitude of little creatures appeared, with green hair like sea-weed and after them another multitude dragging a car containing an enormous bubble. The white woman, who appeared to be their queen, said the first were the water fairies and the second the fairies of the air. The first were called the Gelki and the second the Gieri (I have mislaid my notes and am not quite certain if I give their names correctly). They passed on and a troop who were like living flames followed and after them a singular multitude whose bodies were like the stems of flowers and their dresses like the petals. These latter fairies after a while, stood still under a green bush from which dropped honey like dew and thrust out their tongues, which were so long, that they were able to lick the honey-covered ground without stooping. These two troops were the fairies of the fire and the fairies of the earth.

The white woman told us that these were the good fairies and that she would now bring D. D. to the fairies of evil. Soon a great abyss appeared and in the midst was a fat serpent, with forms, half animal, half human, polishing his heavy scales.

The name of this serpent was Grew-grew and he was the chief of the wicked goblins. About him moved quantities of things like pigs, only with shorter legs, and above him in the air flew vast flocks of cherubs and bats. The bats, however flew with their heads down and the cherubs with their foreheads lower than their winged chins. — I was at the time studying a mystic system that makes this inversion of the form a mark of certain types of evil spirits, giving it much the

same significance as is usually given to the inverted pentagram. This system was unknown to D. D. whose mind was possibly, however, overshadowed for the moment by mine; the invoking mind being always more positive than the mind of the seer. — Had she been invoking the conditions would have been reversed.

Presently the bats and cherubs and the forms that a moment before had been polishing the scales of Grew-grew, rushed high up into the air and from an opposite direction appeared the troops of the good fairies, and the two kingdoms began a most terrible warfare. The evil fairies hurled burning darts but were unable to approach very near to the good fairies, for they seemed unable to bear the neighbourhood of pure spirits. The contest seemed to fill the whole heavens, for as far as the sight could go the clouds of embattled goblins went also. It is that contest of the minor forces of good and evil which knows no hour of peace but goes on everywhere and always. The fairies are the lesser spiritual moods of that universal mind, wherein every mood is a soul and every thought a body.

Their world is very different from ours, and they can but appear in forms borrowed from our limited consciousness, but nevertheless, every form they take and every action they go through, has its significance and can be read by the mind trained in the correspondence of sensuous form and supersensuous meaning.

D. E. D. I.

REVIEWS AND NOTES

"Old Diary Leaves" by H. S. Olcott, now running through the *Theosophist*, is perhaps one of the most remarkable additions to recent theosophical literature, as well as the most interesting and artistic matter which the *Theosophist* has printed for two or three years. In leaves two and three, are incidents which attracted us.—The bare statement of H. P. B.'s changing a cabin ticket from Havre to New York, in order to have the power of purchasing passage for a woman and children; (she also going steerage) this after having exhausted her powers of persuasion (and objurgation) on the booking clerk, who was quite unoffending. And the dozen of towels hemmed by a poor Elemental; the Colonel being somewhat puzzled as to whether H. P. B. or the Spirit was the worst seamstress,—are worth much, as indicating the complete honesty of H. S. O. A careful study of the "Diary Leaves" enforces the conviction that the writer firmly believed every sentence which came from his pen. He is absolutely sincere and never omits any fact lest it endanger his cause, or present H. P. B. in less respectable colours, or at anyrate in less conventional garments,—"Short straw-coloured hair, crinkled to the roots, like the fleece of a cotswoold ewe, and a red shirt;" a steerage passage chosen in order to help a duped and miserable stranger; psychic phenomena of a most remarkable character; progressive philosophy;—yes! the "Old Diary Leaves" are worth reading.

The *Path* for September is even better than usual, to our mind. "The Place Of Peace" by Annie Besant, contains some of her most beautiful writing—"What does it matter if in some small strife we failed or we succeeded." "What our Society needs most," is an unsigned article, which will strike most people as too practical,—"Intellectual study only, of our philosophy, will not speedily better the world. It must, of course, have effect through immortal ideas, once set in motion, but while we are waiting for those ideas to bear fruit among men, a revolution

may break out and sweep us away." All the other articles are well worth reading

The September *Lucifer* is the first number of a new volume, and is, as a whole, too learned, too full of technicalities for general reading. 'The Watch Tower' notes and the quotations from Prof. Huxley and John Ruskin, are to be read and remembered. Want of space prevents us noticing the other articles.

The current number of the *Ethical Echo* is up to its usual standard. It opens with a short account of Dr. Stanton Coit, with portrait. He visits Dublin this month, and it is hoped that as a result, a neighborhood guild may be formed, and "it is hardly necessary to insist on the crying need there is for such a departure." The second article is a criticism from an agnostic point of view of Mrs. Besant's lecture in the Ancient Concert Rooms on "Reincarnation." The writer while admitting the idea of Reincarnation as a reasonable hypothesis, regards Heredity as a sufficient cause in itself to account for the facts adduced by Mrs. Besant in support of the Theosophical Doctrine. Perhaps J. C. B., sometime might explain why "mankind have the capacity for clothing themselves," and where they obtained "the least spark of spiritual flame." In reading "The Rev. Gyles Wrestler," a poem by Charles Weekes, one almost loses sight of the beauty of its diction, and perfection of style, in the pain of the picture so vividly presented; "Ah! but the world is a very sad old place." Mr. Richardson's paper at the opening meeting of the Ethical Society, on Morality and Religion comes last. He spends a good deal of time hammering at old faiths that already lie in ruins, and seems to have no veneration for "the shrines that hold their mystery." He finishes by trying to shew that it is phosphorus, carbon and nitrogen that thinks and knows, that recollects the past, and anticipates the future and reaches out in aspiration for perfection—in fact that the coat is the man.

Father Clarke S. J. has been preaching on Theosophy to crowded congregations at Manchester. We must reserve 'till next month any detailed notice of the two sermons reported in the *Catholic Times*. At present we merely note with satisfaction the fairness and moderation of tone shown in Father Clarke's exposition of Theosophy, and we must add, the extreme feebleness from a non-catholic point of view, of his concluding denunciation.

In this connection we take the opportunity of recording our appreciation of the courage of the *Dublin Figaro* in opening its columns in defence of Theosophy. We hope its circulation will not suffer in consequence,—or is it that Theosophy is now "taking on"?

OUR WORK

On Tuesday Sept. 29., an interesting paper was read by Miss Lawrence on "Psychic Phenomena" at the North Dublin Centre T. S. The meeting was fairly attended, and much interest shown in Miss Lawrence's "personal experiences." This finished the summer syllabus, and a new syllabus has been issued for the next 3 months as follows:—Oct. 11 The Secret Doctrine, W. Kingsland; Oct. 25 Marriage Relations, John Varian; Nov. 8 The Three Keys, G. A. H. Johnston; Nov. 22 Theosophy and Christianity, Miss Lawrence; Dec. 6 The Tatwas, M. F. Wright; Dec. 20 Psychic Science, D. N. Dunlop.

W. Kingsland, president of the Chiswick Lodge T. S., arrived in Dublin on 4th inst. to carry on a week's propaganda in Ireland. He delivered an address at 3 Upr. Ely Place on the 5th inst. on "Theosophy its Aims and Methods," to a large and appreciative audience, and lectured at Belfast also on the same subject on 6th inst. Next issue we hope to give a full report.

THE IRISH THEOSOPHIST

No. 2 VOL. 1

DUBLIN, NOV. 15, 1892

PRICE ONE PENNY

A WORD UPON THE OBJECTS OF THE THEOSOPHICAL SOCIETY

1st:-- To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2nd:-- To promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences, and demonstrate the importance of that study.

3rd:-- To investigate unexplained laws of nature and the psychic powers latent in man.

Started a little under a quarter of a century ago, in an age grown cold with unbelief and deadened by inexplicable dogmas, the Theosophical Society has found adherents numerous enough to make it widely known, and enthusiastic enough to give it momentum and make it a living force. The proclamation of its triple objects--brotherhood, wisdom and power, acted like a trumpet call, and many came forth to join it, emerging from other conflicts; and out of silence and retirement came many who had grown hopeless but who had still the old feeling at heart.

For the first object no explanation is necessary; but a word or two of comment upon the second and third may help to show how they do not weaken, by turning into other channels, the intellectual energies and will, which might serve to carry out the first. In these old philosophies of the East we find the stimulus to brotherly action which might not be needed in an ideal state, but which is a help to the many, who, born into the world with a coldness of heart as their heritage, still wish to do their duty. Now our duty alters according to our conception of nature, and in the East there has been put forward, by men whom we believe to be the wise and great of the earth, a noble philosophy, a science of life itself, and this, not as a hypothesis, but as truth which is certain, truth which has been verified by eyes which see deeper than ours, and proclaimed by the voices of those who have become the truth they speak of; for as Krishna teaches Arjuna in the Dnyanishvari; "on this Path to whatever place one would go that place one's self becomes!" The last word of this wisdom is unity. Underneath all phenomena and surviving all changes, a great principle endures for ever. At the great white dawn of existence, from this principle stream spirit and primordial matter; as they flow away further from their divine source, they become broken up, the one life into countless lives, matter into countless forms, which enshrine these lives; spirit involves itself into matter and matter evolves, acted upon by this informing fire.

These lives wander on through many a cycle's ebb and flow, in separation and sorrow, with sometimes the joy of a momentary meeting. Only by the recognition of that unity, which spiritually is theirs, can they obtain freedom.

It is true in the experience of the race that devotion of any life to universal ends brings to that life a strange subtle richness and strength; by our mood we fasten ourselves into the Eternal; hence these historic utterances, declarations of

permanence and a spiritual state of consciousness, which have been the foundation of all great religious movements. Christ says, "I and my Father are one." "Before Abraham was I am." Paul says, "In him we live and move and have our being."

In the sacred books of India it is the claim of many sages that they have recognised "the ancient constant and eternal which perishes not though the body be slain," and there are not wanting to-day men who speak of a similar expansion of their consciousness, out of the gross and material, into more tender, wise and beautiful states of thought and being. Tennyson, in a famous letter published some time ago, mentioned that he had at different times experienced such a mood; the idea of death was laughable; it was not thought, but a state; "the clearest of the clearest, the surest of the surest." It would be easy to go on multiplying instances.

Now in a nature where unity underlies all differences, where soul is bound to soul more than star to star; where if one falters or falls the order of all the rest is changed; the duty of any man who perceives this unity is clear, the call for brotherly action is imperative, selfishness cannot any longer wear the mask of wisdom, for isolation is folly and shuts us out from the eternal verities.

The third object of the Society defined as "the study of the psychic powers latent in man" is pursued only by a portion of the members; those who wish to understand more clearly the working of certain laws of nature and who wish to give themselves up more completely to that life in which they live and move and have their being; and the outward expression of the occult life is also brotherhood.

G. W. Russell, F. T. S.

OCCULTISM AND MODERN SCIENCE

The *Dublin Figaro* of Oct. 22nd notices a recent defence of Theosophy by Mrs. Besant and somewhat inconsistently remarks—"the letter bears undoubtedly the stamp of an able and deep-thinking woman, but the deductions which she makes on behalf of Theosophy are asinine in their absurdity." The 'defence' spoken of is a remarkable letter to the *London Daily Chronicle* of Oct. 14th the paper which about this time last year opened its columns so freely to a discussion of Theosophy, its pros and cons.

Mrs. Besant very lucidly, as is her wont, sets forth some of the claims of occult science; identifies its commonplaces of centuries ago with some of the latest scientific conceptions of matter, and shows that several of the most advanced chemists and physicists are travelling along the lines laid down through the ages by those who are variously termed mahatmas, adepts, masters, by the reverent, and knaves, fools, and imposters by the profane. Taking two great branches of modern science—Chemistry and Physics—she hails into court, as witnesses to the truth of occult theories concerning them, professors Crookes and Oliver Lodge. Professor Crookes F. R. S. is one of the greatest chemists of the day; of world-wide reputation; whether we regard him from the standpoint of speculative or applied chemistry. But more than this he seems to be one of those scientists who, recognising that Truth and Science should be synonymous terms, and that, as at present understood, they are not, would rather be loyal to the former than sacrifice it to sustaining against evidence the preconceived theories of the latter.

In the oldest systems of cosmology that we know of—those of the ancient east

tern religions and philosophies—the elements which build up the whole manifested nature are shewn as arising from one primordial element, which we may speak of as occupying an intermediate position between absolute spirit on the one hand and grossest matter on the other. In this element lay latent, awaiting the breath of life, the germs of the objective universe. The Vedantins called this basic substance, *Mula-prakriti*; Pythagoras, *The One*; Paracelsus *The Yliaster* or *Mysterium Magnum*; Roger Bacon, *Hyle* and in the nineteenth century we find Professor Crookes rechristening it *Protyle*.

According to the Vedantins the Breath of Life, which stimulated the Potential into becoming the Actual was *Fohat*. Now *Fohat* is individualized electricity but yet does not correspond exactly to the modern idea of that force. They regarded it rather, as the conscious directing Soul, of which electricity is the lower principle. This endowment with intelligence, of what our modern scientists regard as unconscious force, seems to be the greatest difference separating the most advanced theories of to-day from the teaching of the ancients.

Mr. Crookes, in his address to the chemical section of the British Association at Birmingham in 1886 “alleged that it was scarcely possible for the elements to display such mutual relations, unless they constituted a definite whole, in which each has its proper part to play, and from which none can be extracted without leaving a recognisable deficiency. For these elements are in definite groups, each group marked by certain characteristics common to all its members; and further, its members differ from each other along certain well marked lines, the differences themselves suggesting the existence of a relation.”

For these and other reasons, Mr. Crookes thought that the elements were not, primordially distinct, but were formed from some basic substance, and this substance he named *Protyle*, following both in idea and name the persecuted occultist Roger Bacon, who said six hundred years ago—as Mr. Crookes points out—that “the elements were made out of *Hyle*, and every element is convertible into the nature of another element.” Thus the ‘atom’ was displaced from its proud position, and became a mere secondary product, built up from primeval matter, and if constructible then destructible; a compound, not a unity.

Now it has been a favourite theory of many of the wisest men in all ages that the elements were convertible, one into another; hence the enthusiastic pursuit of the Philosophers Stone and the Universal Solvent by the mediæval alchemists.

Briefly and broadly stated the process was this:—dissolve the material to be changed, down to the condition of undifferentiated root-substance and then re-evolve it into gold or diamonds or what you would. The first and most difficult step was the formation of the *Alcahest* or Universal Solvent, but once that was obtained the subsequent steps we may suppose, were comparatively easy. On this subject,—the formation of the many substances from the one—Mr. Crookes says: “we are sometimes asked why, if the elements have been evolved, we never see one of them transformed, or in process of transformation into another. The question is as futile as the cavil that in the organic world we never see a horse metamorphosed into a cow. Before copper—e.g.—can be transmuted into gold it would have to be carried back to a simpler and more primitive state of matter, and then, so to speak, shunted on to the track that leads to gold.” So after all, as Mrs. Besant says—“these dreamers were not such fools, and those who produced gold were not necessarily frauds and charlatans, but may have been chemists who

knew more of the hidden forces in nature than even our best chemists of to-day, and who could perform where our chemists only see the possibility of performance."

Now to turn to physics. The "Secret Doctrine" teaches us that macrocosm and microcosm evolve step by step together; that as each force or principle develops in the great, the corresponding force or principle develops in the small. It also divides or classifies the forces into seven in the macrocosm and into seven principles in man. Man has developed on earth through a number of root races—the total number of which will be seven—and each of these root races throws off seven sub-races. The characteristics of each of these is determined by the nature of the cosmical force to which it corresponds. The present leading race of the world, is the fifth sub-race of the fifth root race; the fifth principle of the cosmos corresponds to the ether of science; and the ether is the force that we are just beginning to grapple with and understand. Now Professor Lodge thinks that electricity "is a mode of manifestation of the ether;" it is in fact a step nearer "Fohat," which, as I said was regarded by the eastern philosophers as the conscious soul, of which electricity was a lower principle. Waves varying from almost infinite smallness to infinite length, can be generated in this ether, and what is more wonderful, a receiver can be constructed, which can be attuned to vibrations of any extent, and which will answer to those vibrations.

We see in this discovery the vindication of the occult teaching on the possibilities of thought transference and communications from a distance. Given to one person a means of producing vibrations of any magnitude from ten millionths of a millimetre up to thousands of feet, and to another a means of receiving those vibrations—then having fixed on the rate of vibration to be used and a code of signals to interpret them these two people could keep up communication through thousands of miles of intervening space or matter,—for everything is permeable by the ether—and with absolute secrecy, for, where the limits are so enormous it will be seen that the chances of any other instrument being attuned to the same rate of vibration, and thus able to catch and disclose what is flying through space, are too slight to be thought of. Now this wonder is to be worked by clumsy physical apparatus and why not then by the far subtler means of will. We Theosophists assert that it can be. Professor Lodge also says:—"if there is a gap in our knowledge between the conscious idea of motion and the liberation of muscular energy needed to accomplish it, how do we know that a body may not be moved without ordinary material contact by a mere act of will?" and Mrs. Besant explains that it can, and the reason why:—"every molecule is wrapped in an ethereal envelope, and each of the parts that make up a molecule is wrapped in a subtler ethereal envelope," and that "it is in these etheric and inter-etheric spaces that the strongest forces of the universe lie hidden. The subtler ether set vibrating by the will puts the grosser ether, or astral matter, into vibration, and so communicates the impulse to the yet dense molecules of the solid body."

This is enough, and we only say to those who are not quite able to accept these theories without actual experimental evidence of their own senses—do not deny; only suspend your judgement; wait and see!

Righ

WORK

I dont care much what you do,
 So you work, not play at it;
 One thing the world needs to-day,
 Is mind-ful dexterity,
 Power, will and intelligence.
 There is work eno,' full room to grow,
 For each man and woman.
 Full room for the play-grounds of children.
 Room for the ignorant, for the fools and sick.
 Less room for the tailors block, little room for the hypocrite ;
 For the men who snivel and cringe and cant.
 For the indolent, he who dreams all day
 And sleeps the long night away, there is room !
 Yes! there is room as you say, for those who let life slip away
 And drone on without thought. In the cabbage beds
 They will find it best, there they can sleep or rest,
 Nor with labour be oppressed till death meet them.
 And then, what comes after? next something will eat them.
 The world, our world as we see it
 Is, and we in it, Life, Substance, Intelligence.
 Would man forward press he must work more, not less,
 Gain more of power, live deeper; for to progress,
 Is to make world-stuff, self-conscious, of life the dress.
 Is to be, think, live, in the point that is present,
 Sweep the streets, plough, sow, reap, paint
 Pictured ideals, clothe truth in words,
 Make of music love harmony,
 In some great machine be the tiniest rivet,
 Be but the sheath of a too keen blade,
 The springs which ward off hard jolting,
 The cushions to rest a weary head,
 The hand on the reins, which with light firm hold
 Restrains spirited horses from bolting;
 Whatever your work is, we need it all.
 If man and the world can grow better,
 It shall be through the work of the whole.
 Heart, head or hand work, for his own each is fitter,
 Fill the wide world with thought and love and life.
 Fill the high world with Truth and right endurance,
 A patience which thinks no effort lost,
 The force in every thing, a live intelligence,
 True wisdom knows that the great whole,
 When perfected, is veiled in perfect atoms.
 The all, life, thought, our laboured reason, thirst of life,
 Faint sketch, and vigorous effort, if filled with Truth.
 Will reach again, by conduct, dream, human emotion,
 Calm reason, conscious thought, deep life, into the All
 Which is. The clue, one-pointed concentration.

G. A. H. Johnston F.T.S.

FATHER CLARKE AND THEOSOPHY.

When the Roman Catholic Church, in the person of a prominent ecclesiastic, with voice and pen declares war against Theosophy, we recognise an important sign of the times, which other christian sects, and the many unclassified wise men of our generation, should lay to heart. Writing in the *Revue des Deux Mondes* some years ago, the distinguished orientalist, Emile Burnouf, gave it as his opinion that the three dominant religious influences of the day were Buddhism, Roman Catholicism and Theosophy. And in the case of the two latter influences at least, subsequent events have certainly gone to confirm this estimate. Fresh internal dissensions, fresh concessions and makeshifts with unbelief, have continued to weaken Protestantism, to the great advantage of her rival—pliant and insinuating but strong in unity and unbroken tradition from the past. Theosophy on the other hand, has advanced through ridicule and obloquy to a well recognised standing, both as a moral and intellectual system. Significant therefore, and prophetic of much that may befall, is the alarm sounded by the Jesuit father: Theosophy! A sheer and dark atheism! Opening the door to vice! A conspiracy of the Devil against the Church!

For any reasonable attempt to substantiate such charges, we search in vain either sermons or written discourse. Even in the imperfect sketch of theosophic teachings presented—fairly enough we must admit—it is easy for the sympathetic reader to divine, that the whole of our philosophy, ethics and science, centres round a recognition of the divinity that underlies all natural law, all life, all history. If, sensible of the infinities amid which we dwell—infinities that stretch from beneath, to far beyond our utmost ken: from atom to universe; from infusoria to angelic hosts—we shrink from attributing Personality to the Divine Principle by whose Breath all is sustained,—are we to be accused of atheism, or “banishing Almighty God from this world of his?”

And when we proclaim that the law: “as ye sow, so shall ye also reap,” is as certain and as innate a fact in Nature as gravity or electricity—is it fair to tax us with reducing ethics to a mechanical consideration, depriving virtue of her sanction, and “opening the door to vice?” In any case, the question to be decided is really: “Does the law exist?”—in which case Theosophy is surely not responsible. Again, if we hold that the fires of deity slumber in the soul of man, as the strength and stature of the oak-tree are instinct in the acorn—shall this be denounced as blasphemy, as conducive to spiritual pride, by the followers of him who said: “the kingdom of heaven is within you.” “Know ye not that ye are gods?”

Accusations like these, coming from a man of education, and pandering as they do to the prejudices of the ignorant, will only re-act upon their author's reputation as a philosopher and a christian. But what shall we say of the sincerity of the writer who has the baseness to tell his readers, that the “lofty morality” and the “spirit of asceticism” professed by Theosophists “have for their object to throw into the shade the Christian Morality and the asceticism of the Saints.” And will Christians, who daily repeat the prayer of their Master: “thy kingdom come; thy will be done on earth,” accept as their champion one who cynically reminds them that “this dream of a Universal Brotherhood is a commonplace of *unpractical theorists* of all ages.”

Antagonists like Father Clarke will do Theosophy—little as they intend it—more good than harm. Many will be attracted through his discourses to the study of a system which brings a profounder, a more universal meaning from the dead-letter of old and difficult creeds; and which certainly deepens, even if it broadens,

faith. And as for the cry of "devilry," it is not only a little "behind the times" for our free age; but those who examine for themselves the teaching thus charitably branded, will perhaps but recall to mind the similar outcry of another priesthood: "he hath a devil; and he casteth out devils through Beelzebub, the prince of the devils."

H. M. Magee F. T. S.

REVIEWS AND NOTES.

The space at our disposal necessarily limits our work of reviewing. All we can do is quote a sentence here and there, in the hope that any reader sufficiently interested may be induced to get the magazine.

Lucifer (Oct.)—In the 'Watch Tower' Notes we find that the Protestant Missionary Society has a poor return to show for the energy and money expended—39,124 natives converted in ten years! "Life and Death," a conversation between a great eastern Teacher, H. P. B., Colonel Olcott, and an Indian: The following sentence is italicised: "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." On the Sacredness of Principle and Unnatural food, "S" remarks: "Listen to all theories *but chiefly observe carefully yourself.*" Dr. Wilder concludes his article on "The Ganglionic Nervous System." "Medical learning" he writes, "in order to be really scientific, must recognise as a fundamental truth the influence of mental and moral states over the physical functions." "Schools of Occultism" is of interest. Let Theosophists "remain actuated by the highest spiritual good to humanity," and work in harmony with the Great Masters. Mrs. Besant's article on "Death and After" is continued.

Path (Oct.) "A conversation on Mahatmas," between an enquirer and an F. T. S., is typical of a great deal one usually hears on the subject, although F. T. S. probably deals more effectively with "Enquirer" than is always the case.

"Replanting diseases for future use," by W. Q. Judge, deals with Christian Scientists and "mind cure" treatment of disease. "To imagine we can escape from any cause connected with us, is to suppose that law and order desert the manifested universe. We must work everything out to the last item." We observe the November issue is to be "peculiar" in its make-up.

Theosophist (Oct.)—"Old Diary Leaves" VII. by H. S. Olcott, continues to be of much interest. He says truly of H. P. B. "She dwelt on spiritual heights whither only the Eagles of mankind soar. Most of her adversaries have only seen the mud on her shoes." "Does a Subject, a Soul, dwell in us" by Hellenbach and "Wisdom of the Upanishads—Rama Prasad, will be read with profit by many.

All three magazines contain official intimation of our president Colonel Olcott's return to active work, he having been completely restored to health by his rest. We send him greeting and hope he may long continue to fill his position as he has hitherto done.

Theosophy is well represented in France by *Le Lotus Bleu*. The contents of the current number are on a high intellectual level. In answer to a question about the origin of evil, we have six replies by Theosophists, which are as full and exhaustive as verbal answers can be. We venture to suggest that more prominence should

be given to the Ethical side of our movement. Emile Burnouf, the orientalist, contributes an excellent paper, in which he argues for the existence in man, of an *astral*, sentient principle, within the physical body.

"Theosophy and the Society of Jesus," is a small pamphlet by Mrs. Besant, which ought to be widely circulated. It exposes the tactics of the Jesuits, and gives an explanation of some of the startling "conversions" of people in high places in English Society. Copies may be had from Secretary 3 Upper Ely Place Dublin.

We acknowledge with grateful thanks, receipt of many letters of congratulation and good wishes. At same time, we hope to make the *Irish Theosophist* so attractive, that all English and Scotch branches and centres will be induced to send us a year's subscription.

The month has been a busy one amongst us. Bro. Kingsland's visit is reported elsewhere. The Ethical Society had Dr. Coit on a visit, and had two very successful meetings, which we hope will not be without good results. The Fabian Society has now been fairly started and, we believe, has every prospect of going on satisfactorily. There is a deal of work to be done in every direction, and we heartily welcome every effort to break down the slavish throll of *dead* tradition. "In the inert the dooms declare."

Mention cannot be made of the Dublin Fabian Society, without connecting with it the names of Mr. and Mrs. Duncan. To Mrs. Duncan especially, it owes its existence, and it must be a source of satisfaction to all concerned, to see such a practical issue, as the result of her efforts. We wish it every success "Sound to the blast the trumpet of reform."

OUR WORK.

We have the pleasure to announce, that Mrs. Besant will lecture in the Antient Concert Rooms, Dublin; on the 21st. inst:—her subject being "Problems of Death and the After Life." Admission 1/-; (Reserved seat) tickets, 2/- each, may be had at Theosophical Headquarters, 3 Upper Ely Place. We hope to give a verbatim report of this lecture in our next issue. On 22nd. inst:—Mrs. Besant lectures in Limerick on "Karma and Reincarnation" and on the 23rd., at Assembly Rooms, Cork; on "Meaning and Object of Reincarnation."

W. Kingsland, president Chiswick Lodge T.S., and author of "The Mystic Quest" &c., had a most successful weeks work in Ireland. Besides the meetings reported in our last issue, he lectured at the Dublin Ethical Society's Rooms on 9th. Oct. on "Theosophy and Ethics," and on the 11th. at the meeting of the North Dublin Centre T.S. on the "Secret Doctrine." On the following night a *conversazione* was held at the Headquarters, 3 Upper Ely Place, at which Mr. Kingsland explained, with the use of diagrams, the seven principles in nature and man. It was a successful meeting, and we hope these social reunions will be more frequent. On the 19th. Oct. a most interesting paper was read by G. W. Russell on "The Higher Mind," and on the 2nd. inst. a Branch paper on "Occultism and Modern Science." At both meetings an interesting discussion took place and there was abundant evidence that the interest in Theosophy is spreading.

Our energetic Secretary N. D. C. read a paper on Theosophy at the Sheridan Literary Society on the 10th. Inst. The paper was well received and the discussion which followed was noted as being one of the liveliest the society has ever had. Reading papers on Theosophy at meetings of other societies is a good move, and an example which ought to be followed more.

Notice:—All communications should be addressed to the Editor at 3 Upr. Ely Place, Dublin. Articles for insertion should reach us by 1st. of the month. Subscriptions 1s 6d per annum.

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NO. 3. V OL. 1

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PRICE ONE PENNY

THEOSOPHY IN PLAIN LANGUAGE.

NO I. INTRODUCTION

Under the above title we propose to publish a series of articles which will have for their object the exposition, in clear and simple language, of the more essential and radical teachings of Theosophy. In this venture we shall seek to satisfy a much felt want in Ireland—as elsewhere. For numerous and useful as have been the attempts in this direction, they are none too numerous, and their usefulness hardly meets the growing need. The impression is but too common, even among unprejudiced and well-disposed critics, that Theosophy is a purely speculative and unpractical system, a wondrous amalgam of Hindu subtleties, barren metaphysics and mystical phantasies combined with an infatuation for all things wonderful, miraculous and uncanny.

It should therefore be made more widely known, that our philosophy springs from, and is rooted in, certain broad and definite conceptions, which are quite within the comprehension of the ordinary mind and which if realised will and must produce important effects on the conduct, both in thought and action of men towards men. On the other hand, it is none the less true and in no way detracts from its ethical impulse, that in its deeper phases, Theosophy develops a never-ending fascination for the mystic, the philosopher and the occult student of nature. Our little magazine will not lose sight, we hope, of either aspect of *THEOFOBIA*, the Goddess whose bidding we follow. She has come to us friend, guide, helper, comforter; yet wrapped, prophetess-like, in many veils of mystery, and uttering often the dark sayings of One whose thoughts move among things Real and Eternal.

This latter aspect we must keep in mind; even amid the clear daylight which Theosophy sheds around the many riddles of existence. But the daylight itself—the broad teachings of Theosophy on man's divine origin and destiny; on his inner union with his fellow men; on the law of justice, which orders life and underlies its apparent favouritism; the meaning and promise which existence reveals, when the great truth of his many re-births upon earth is known, even as a possibility—this is what we have to bring before the many, on whom the weight of superstition—whether of belief or negation—has lain so long, that they hug their very fetters; denying some the possibility of light, others its existence beyond the range of their own narrow and purblind vision; but all benefiting, whether consciously or not, by contact with a body of men and women, in whom a sane and robust faith is conjoined with perfect intellectual freedom and tolerance, and a fair measure (let us hope) of ordinary human brotherhood.

In successive articles then, we shall endeavour to present, in connected form, some leading features of the system from which our Society takes its name, and which is so much identified with its progress. First taking up the primary and most obvious question “what am I?” we shall try to show what help Theosophy

may afford in the solution of that most ancient and enduring of problems. This will involve a consideration of the "seven principles" in nature and man, their relations and interactions one upon the other. The identity of this more subtle division with the popular one of "body, soul and spirit" will be shown, and the point of divergence pointed out between the Theosophic idea of what is immortal in man and that of exoteric creeds; for Theosophy teaches that the puny creature of a day whom we call "man", but faintly reveals the true Self within; the INNER PERSON who endures, and in whom the real life of "man", through many cycles of evolution is hid. What that evolution is, its methods and its objects, are questions that will engage us, when, in the light of Theosophy, we face the second great problem of existence:—"whence came I?" and the third "whither go I?" We shall see how man has part in the eternal cosmic process whereby, through cycles and æons immeasurable, life is raised from dim and lowly levels of sentient form, to height after height of ever more conscious union with the ONE LIFE that breathes through all; and how his highest aspirations tend towards the fulfilment of that Universal Brotherhood for which not mankind alone, but the whole creation "groaneth and travaileth in pain together". And it is towards this end that we hear of lofty Beings, divine intelligences, reaching from their high spheres to aid with spiritual guidance the half-conscious animal instincts of newly evolved man. This is the object and goal of the soul's long pilgrimage through body after body; this the AT-ONE-MENT carried on by the divine Ego, the redeeming Christos within, and aided by all those great souls who, made perfect themselves by willing suffering, lighten the load of sorrow that would otherwise weigh unbearably upon the world.

Keeping constantly in mind, therefore, the *ethical* purport of these teachings upon man's inner nature, his past history and his destiny, we shall briefly set forth, along with Reincarnation, the twin doctrine of Karma—the great law of justice and harmony, which treasures up the good, and confronts us also with the evil that we have wrought in present or past lives. The questions of "Heaven" and "Hell," with which Mrs Besant deals in the lecture which we report, will call perhaps for separate treatment, and a consideration of the relations of Theosophy to Christianity and to certain modern questions such as socialism, spiritualism and hypnotism, may fittingly bring our series to a close. The opinion of the present writer is that our members in Ireland should all contribute with suggestions if not original articles to make this effort a success.

VERSES FROM THE DHAMMAPADA. *

Earnestness is the path to Nirvana; thoughtlessness is the path of death. Those who are in earnest do not die; those who are thoughtless are as if dead already.

Like a beautiful flower full of colour but without scent, are the fine but fruitless words of him who does not act correspondently thereto.

If a man conquer in battle a thousand times a thousand men; and if a man conquer himself, he is the greater conqueror.

One's own self conquered is better than all other people. Not an angel or mara, or even a god, could change into defeat the victory of a man who has vanquished himself and always lives under restraint.

*The Dhammapada forms part of the Sutta Pitaka, and is a most beautiful collection of verses and passages from the three Pitakas. (See Max Muller "Sacred Books of the East" vol x.)

PROBLEMS OF DEATH AND THE AFTER LIFE.*

The subject that I have to deal with to-night is one of eternal interest to men and women, if only for the reason that everyone has a personal concern therein; and not only so, but in the belief of a great majority of people, the belief in fact of every one save materialists, who do not believe in existence after death at all—with all others, existence after death is a very much more prolonged matter than existence before death. From the Christian standpoint the difference in opinion is enormous, some ten, twenty, forty, or eighty years of life as it is called; and then comes death with the strange eternity on the other side. From the Theosophical point of view, a life between cradle and grave; then a prolonged interlude, and then the recall to earth life again. There is a great difference of course between the Theosophical and your own, or at least the popular Christian belief; for in the former you have the renewal of life and this prolonged interlude; but whichever view you may take, the period that intervenes, or the after-death portion, is a period far more lasting and important than the physical and objective; so that it should prove a matter very interesting to us to see how that period or eternity is spent, and it may not be amiss, this evening, to try to see if any light can be thrown upon this beyond, by the Theosophical doctrines which are becoming fairly familiar and almost universally known to the educated western world.

As regards the Christian belief of life after death, there is a very marked difference of what one might call feeling or sentiment existing between the great body of Christians in the Catholic Church on the one side, and the various Protestant communities on the other. It is a strange and a somewhat interesting question, how this great difference has arisen. You will find amongst Protestant communities an enormous gulf between the living and the dead—to use the expressions in ordinary use. When the soul leaves the body, it is thought to leave earth and all earthly ties and relations behind. Such is their idea; and they differ in this from the Roman Catholic body, who have the communion of saints, and believe in the power of relieving and communicating with their people, who have passed into the unknown beyond the grave. Catholics are kept, as one great body, very much more in communion by their belief that the dead can be helped by the prayers of the living. The fact that there are celebrations not only of All Saint's day but of All Sou.'s day; the fact that you have prayers to the saints, so making them, if I may say so, although departed, part of the ordinary home-life—these various ideas and teachings make a great difference of sentiment, as regards death, between the Roman Catholic and the Protestant bodies; Death, it seems to me, is a less thing to the Roman Catholic than it is to the Protestant, just because of those many lingering links of communication that have been preserved in the one instance, and have not been preserved in the other. There is a small section of Protestant people to-day, who believe in the efficacy of the prayers of the living to benefit the dead; but this is regarded by their Protestant brethren with suspicion as a step in the Roman Catholic direction. The ordinary Protestant does not regard the living as capable of this communication with the dead; either as regards the prayers of one helping the other, or the prayers to the saints bringing communications from them to this world; so we see that amongst Protestant communities death is a question where there is much difference in ideas and sentiment from the Roman Catholic opinion.

Now with regard to the Theosophist, death, from his standpoint, is a slighter matter still, being only regarded as a recurrent period in the long stretch of life, and looking on that life as stretching from eternity to eternity. After a short stay of life in the shell of the body, then comes that other period, when, bursting through those frail earthly impediments, the life out of the body commences and then life in the body again. Death cannot be considered as making a great difference in the condition of the man; because to him, while still living in the body, spiritual intelligence is essential. In fact life is nothing without it, for the body is a mere covering or shell.

It is through the body that man, when he comes for an experience of earth life, receives such experience; this body is merely used for this purpose, and is put off when he passes into the higher condition. And there is one great difference in the view of death taken by Theosophists from others, it is, that this separation of the spiritual intelligence from the physical shell or body may occur without death supervening, that is, the spiritual intelligence may leave the body, and so may pass in the disembodied state, without the conditions of life in the body, into the realms of the great unknown and then may return to the body, bringing with it the knowledge that in that condition, it has gained. So that death is not to us the unknown; the regions beyond death are not to us the untrodden; and this perhaps is the greatest and most striking difference between ordinary religious views and the Theosophical view; that to the one, death is a veil which once passed admits of no more return to the life of the body; whereas, from

*A lecture delivered by Mrs Annie Besant in the Antient Concert Rooms, Dublin, on Monday, November 21, 1892.

the Theosophist's standpoint, it is a veil that may be lifted and passed, and then the student may return to earth, just as a man may travel from his own country, and come back to it after his travel with the knowledge he has gained. And it is from this Theosophical standpoint that I am going to speak this evening.

But, before going into details of the possible knowledge of the subject, I wish to say that there are two kinds of knowledge which we are inclined to believe. There is knowledge we take on authority; that we have not verified; that we have not the capacity of verifying; knowledge which we take from those who seem to us to be worthy of trust; knowledge which we accept second-hand from those who have studied a subject we are ignorant of, and whose allegations we are willing to take and believe in. The greater part of our knowledge is of that nature. If you take into account the knowledge by which you guide yourselves in life, you will find it can be classified into that which is based on the authority of others, and that which you have personally acquired. If you are able to think for yourselves, you can form an opinion which may be compared with that based upon the authority of works you have studied, and thus you will gain an insight into human life. Our life is so complex, so dependent on knowledge so full of opinions, that we are simply bound to take the greater part of our facts and ideas at second-hand; and sometimes this is thrust upon us in a startling way when we are challenged to account for some belief we hold. Let me take an illustration:—"The earth revolves round the sun." How many of you, if you were put to the proof of that belief, would be able to give an intelligible answer, which would satisfy anyone who was ignorant of either side of the question, and wished to be informed and convinced by proof of the right side. I imagine that many of you are in the position that I am in myself, and would find much difficulty in giving any clear idea of the mathematical calculations which afford the proof of that proposition. Thus it is with us in many cases, we never stop to enquire or examine facts which are supposed to be well known, but just take them for granted as the ideas of the time.

Now all the knowledge possessed by ordinary persons as regards life after death, is based upon some authority: whatever that authority may happen to be, it is still authority, not personal knowledge; whether it be the revelation of some person whom they regard as infallible, or the declaration of some church which they regard as infallible, it is still authority, and from this arises their different opinions with regard to the after-life. With these sentiments and ideas influencing them, they stand before the curtain that you call Death. We claim, some of us, to have gone further. We allege that the student may learn so to separate the Spiritual Intelligence from the body, that it may acquire knowledge at first-hand as regards the post-mortem life; which means, that it is possible to verify the statements that are met with in the course of theosophical study. So the difference is simply between taking a thing on authority once for all, and the acceptance of a statement for the time being, on the authority of others, which later on you yourself can prove. In the one case you can never go beyond your authority; while in the other case you are told that, if you choose to follow the study of the particular subject in which you are interested, the opportunity of verification will be given you. Now it is from this standpoint that I make these statements as regards the post-mortem conditions.

I do not by any means wish to force my ideas upon you. I do not wish them to be taken and swallowed as a matter of course. I wish to afford you food for serious thought; and everyone is free to draw his own conclusions from the facts within his knowledge, as I have before mentioned, and to make his own personal statement therefrom. You may for the moment take these statements as regards post-mortem existence for what they are worth, or you may, if you choose, learn how to verify these statements, and so gain personal knowledge.

Now there is one very striking difference between the opinions ordinarily held by people, and the view taken from the theosophical standpoint. Take for instance the ordinary Protestant notion. A man dies; his soul passes from the body; it passes definitely into the state of damnation or a state of beatitude, and there is practically nothing more to be said about it.

The man is either blessed or damned; and the whole thing is simplified in this way, whether it recommends itself to the reason or not. If you deal with the popular Roman Catholic belief you have much the same teaching, and the same criticism applies. But here you have the state of purgatory in addition to the final states; and though you have this additional complication from the Roman Catholic point of view, still, it is very easy to accept it without any careful thought, and there is no difficulty in understanding it; so the statement is accepted in all points as satisfactory and worthy of belief. The Theosophical teaching on the after life is far more difficult to follow and to understand; and it should be so, if it is to be at all in harmony with nature, which is full of complexity, and is not at all simple, and cannot be classified under one or two divisions. For whatever subject you take up, if you want to understand it, you have to study that particular subject very minutely, and with extreme care. And so, in like manner, it is not possible to arrive at the right conclusion or fall in with the Theosophical views, unless you are willing to give the time and patience necessary to careful analysis and

careful study. You will be rewarded, very probably, for your labor, by getting an insight into the post-mortem state, which is of much more importance than the goal or hopes of our transitory bodies. Now this simplicity in the ordinary opinions about the after-life, does not recommend itself to the Theosophist. Suppose a being from some other planet visited ours, to gain experience outside his own sphere, and to see what sort of beings inhabited a planet which he had never visited before. Would you consider it a satisfactory explanation, if, after he returned to his own country, upon being asked, what wonder he had seen or what experience he had gained from his travels, he replied, that he found our earth covered with strange moving things, but did not say anything more than that they all moved! That would have to include men and brutes, ships, trains and so forth. I fancy your criticism of him would be, that he was a person of very little observation. Now there is this simplicity in the generality of opinion, but it is not so from the Theosophical point of view. These realms on the other side have been crossed and visited, and the knowledge thus gained by the spiritual senses, has been brought back and communicated to the body. There is not much difficulty in tracing the information to the various sources. Some of it is on authority and capable of verification; the rest you must take for what it is worth. I say this, because some of the knowledge is laid down as the result of research, and some as the result of experience brought back from the other states. It is the result partly of personal investigations and experience; for as the student progresses in his study, he is enabled to verify the different opinions and ideas. These verified statements are then necessarily accepted, and taking what they cannot verify as granted, for the time being, they are thus enabled to grasp the whole.

Now this change which we call death, as far as the body is concerned, is not death at all; it is really the outbreathing of the different lives of which the body is composed, owing to the withdrawal or removal of the different links or powers which keeps these lives together. For our bodies are built up of lives, minute lives, infinitesimal lives we may call them; and the whole of these, built together, make up what is known as the human body. The life and power of that body is the life and power of the many organisms of which it is composed; these constitute or make up the bodily life; so that we see what we call death, death so mysterious and so complicated, is from the theosophical standpoint, as I said before, the breaking up of those different lives which constitute the human or earthly part of our life. With the withdrawal of the power which held together these different forms of life which build and make up our bodies; each pursues its own individual way, each living in itself; while to the spiritual intelligence, death, which is considered so awful and the termination of all human life, is really not death at all, but the transition, so to speak, from one life, one existence to another; the change from life with the body, to life without the body. The body falls to pieces by the action of the lives of which it is composed, and thus ceases to exist; and then begins that form of life known to the Theosophist as life in the Astral Double. This Astral Double is the vehicle by which we are conveyed from one existence to the other. When that separation takes place, death is the immediate result. But in certain cases the astral body can withdraw from the physical while the person is still living; that is, it can be rendered visible, so that you can see, standing before you, an exact duplicate of the physical body, connected to the latter by a slender thread.

Some time ago the particulars of an experiment by Dr. Luys were published in many papers and periodicals in England. In these it was stated, that it had been found possible to remove the sensibility from the human body, and to transfer that sensibility so effectually, that any injury inflicted on the chosen spot where the sensibility had been transferred was reproduced on the physical body; and the person, who was lying in a condition of insensibility, showed signs of pain when the injury was made, not in the insensible flesh, but on the spot removed from the body which had been chosen for the experiment. At one of these experiments, which was reported by the Dalziel agency, the sensibility of a subject was transferred to a glass of water. The glass was then removed from the sight of the hypnotized person; and on the water being touched the subject started as if in pain. On one occasion when the water was swallowed, the patient fell into a deadly swoon. Dr. Luys was also able to confirm the discovery made by Col. Roche, who found it possible to transfer the sensibility of a hypnotized person to the negative of a photograph of the subject, and that the subject not only felt, but showed signs of any mark made on the negative. Supposing, for instance, a scratch was drawn with a pin across the hand in the negative after it had been charged with sensibility, the subject would shriek with pain, and a few instants later a similar mark would be visible on the hand of the subject. These are experiments which are not ours, I know that the testimony of the Theosophist might be regarded as prejudiced; but the testimony of these men is peculiarly valuable when it corroborates the statements that we make about the astral body; for a Theosophist would say, that in these cases, the astral double had been transferred to the place or object selected for the experiment, and if a clairvoyant were present, this double could be seen there.

There is one point in these experiments which I wish to refer to, when you have found it possible to throw a subject into a deadly swoon from which she is revived with extreme difficulty, by simply drinking a glass of water into which the sensibility of that subject had been transferred; at last, people may begin to understand, that you can injure bodily life by forces that are invisible and intangible; but whose existence it becomes daily more and more difficult to deny. It is possible, we say, for the student to perform upon himself the experiment of which the French doctors perform upon another. The Paris doctor's method of working is to throw his patient into a trance; and the patient, when recovered from the trance, remembers nothing whatever of what has occurred. Whereas, the theosophical student, who follows the teaching that may be given to him, may learn to separate the astral by the act of his own volition; and never losing consciousness during the effort, may know what he does, may become conscious in the astral body, may see the physical body lying senseless before him, and know with a certainty, which no second-hand testimony can give him, that he can live without the physical casing; and that his spiritual intelligence can be alive and conscious as if it were working in the physical frame. Many theosophical students can speak on this point not from hearsay or theory but with the certainty of actual experience. I myself have had such experience, but you can only take this for what it is worth. Every one of you, of course, is at liberty to form his own opinions about these statements; but still, you have no right to deny them. I do not wish to force my opinions upon any one who feels that further evidence is necessary; and you are quite right to demand fuller evidence before you believe. I never claim more from any one, than that they should take the facts that are laid before them, and exercise their judgment in forming their own opinions; and I only ask suspension of judgment in any particular direction, until you have considered, and carefully weighed, every particle of evidence that has been laid before you—until you can speak with knowledge of your own, and not simply with the positiveness of ignorance. Practically, my own experience of people is; the less they know, the more certain they are; and the less instructed, the more positive in their denials. If these denials came from the mouth of a highly instructed person, they would have some force, however slight; but coming from a person who has no experience save of bodily things, they are of no importance whatever; so while perfectly admitting your right to deny, I pass on to consider the state of the astral body after death, when having left the physical form finally and never to return, it proceeds itself to pass through different stages of decomposition. Death means for the astral just what it means for the physical body; the breaking up of its constituent parts and the dissipation of its molecules. It disintegrates *pari passu* with its physical counterpart, and remaining in its neighbourhood, is generally seen in cemeteries and churchyards over graves. I here introduce the testimony of a very intimate friend of mine, a materialist, and one who was a disbeliever in the reality of such visions. I mention it with her full permission to tell all as she told me; and, if I chose, to give her name.

A very dear woman friend of hers had died suddenly; a woman to whom she was passionately attached; and for weeks and weeks after the death of the physical body, she saw the astral form in the air around her. She saw in fact the process of disintegration and gradual decay; saw it in fact breaking up, as it were, bit by bit; a most painful and horrible experience for my friend, and one which it is well that few people have to pass through. I was not a Theosophist myself at that time, and the circumstance puzzled me very much, until I became acquainted with theosophical literature, and found there the theoretical exposition, which explained these appearances. So here I had independent corroboration of that which had already been laid down with regard to these matters in theosophical works.

When the vesture of the physical body has been shaken off; when the vesture of the astral body has been shaken off; the soul remains for a time in the vesture of a yet remaining form, called the *Kama Rupa*, or *body of desire*; the name is of no importance; the meaning, body of desire, expresses exactly what it is—the model or form created by the passions and emotions of the man during his life in the physical body.

In considering what now befalls the disembodied entity, we will have to distinguish between different types of human character, for these persist and have an influence during the stages of post-mortem life. The transition stage; the passage from the physical life of the body to that other state of life without the body; the passage from the earthly existence and experience which all must necessarily undergo, to that higher and more spiritual existence after death which is only attained by some, is effected in a region called *Kama-Loka* by Theosophists. It is here that the separation or severing of the links which bind the astral to the physical body takes place. In this stage, man is still able to communicate with those who are left behind; but communication of this kind is both dangerous and mischievous. By these communications you disturb the astral entity in its ascent to the other life; its face is turned to the spiritual state; you drag it back to earth and the interests of earthly life; you check it in its onward

movement, interrupting the course of evolution which should pass on unbroken; dragging the soul back within the magnetic sphere of earthly attraction. It is during this intermediate stage that the practises that are called mediumistic are possible, and take place in the seance rooms. They have all the bad effects I have mentioned upon the departing entity; and they have also on those who take part in them, influences of a distinctly mischievous character; and, whether they are really enacted with those who have passed from earth life, they are disturbing and harmful to those by whom this communication is attained. And this is why we set our faces so distinctly against practises of what is called spiritualism. Suppose that during life all the interests had been the interests of the body; suppose that during the physical life, physical interests and ambitions had been those by which the man or woman had been most actuated; suppose the hopes had been physical hopes, that little thought had been given to, or concern taken in the nobler and higher interests of the life beyond; and that the things of intellect and spirit had been matters attended to from a sense of duty and compulsion, instead of with a feeling of enjoyment and real devotion—what will be the effect of this intercourse after death, with a being that has been, while on earth, actuated by these hopes and interests?

The teaching of Theosophy is, that such communication between the living and those departed souls, whose hopes and interests have been earth-bound during life, is indeed very harmful. For in its passage to the higher life, before the consciousness has attained, and become settled in the spiritual intelligence, the departed entity must undergo an interlude, or period of slow transformation and purification; and, if the lower nature has asserted itself during life at the cost of the spiritual, then, in the transitional stage the lower nature is the stronger; and as this has to wear out before the spiritual nature is set free, it means a long continuance in the state of Kama-Loka, during which the physical desires and physical longings are still acutely felt by the disembodied entity, although unable to gratify them; so that the awakening or stirring up of old attractions and distasteful memories must certainly be a source of pain and distress to the persons with whom this communication is attained. But if a man on the contrary has looked more to the higher life, and if this had been the life upon which his interests had been centered; if he has controlled and commanded his body, and used it, not as his master but as his servant for the work he had to do on earth, if he has subdued and restrained it during this life of trial, then the transition stage is easy and quick. For on entering into it, these two types, the souls self-restrained and masters of the servant body, and the souls overwhelmed by the physical passions, are found so in this intermediate world. For as a man's life was, so it finds him in the disembodied state. As he has been animated and interested in the higher or lower natures here on this earth, so, the one or the other is master there, and the soul remains there the shorter or longer time, as each power or principle has been stronger or weaker.

Such are the states, and conditions on the withdrawal from earthly life. When the spiritual intelligence has shaken off the vesture of earth life to pass into the disembodied state, when disentangling itself from all earthly ties and attachments, as the butterfly from the chrysalis, it finds the last vesture of earth has fallen from it, and life with the body or physical existence is at an end; at this period, when halting between the different states, before passing into the purely intellectual or spiritual state, it is perfectly conscious of, and perfectly susceptible to, the many feelings and earthly interests which swayed it during life in the body, the recurrence of which must be both painful and annoying. But still passing on it withdraws its interest and hopes from earth life, and places and centres them in its own eternal being, in that state which we speak of as Devachan. This is the state in which the spiritual intelligence remains, until the time comes for it to return again to the earth life, from which it has long departed. Here it knows its past; it realises its highest hopes; it assimilates the experience it has gained in physical life. Here it rests, as it were, after the struggle of earthly existence, and here gains strength, and learns new lessons which may help to strengthen the man when he renews his life in earth once more. Now the Kama-Rupa, the body of desires, is left behind when the spiritual intelligence enters Devachan, and retains for a time some vestiges of its former life, some remembrance of its former union with the thinking entity which had ensouled it, but has now passed beyond its sphere. And therefore spiritualistic seances, with their painful practices, (of course I am speaking now of genuine seances, not of those that are fraudulent,) which so disturb the progress of the departed soul, and prolong the time of its passage to the higher life, by bringing it back to earthly remembrances and earthly thoughts while deceiving the living friends with false appearances and delusive hopes—these are the things which delay the soul's progress and obstruct its course, and prevent its rising to the higher and freer life. For remember, there is but one way of gaining spiritual knowledge, there is only one way of communicating with the other states; it is only by the expansion of the spiritual consciousness that you can enter into, and have experience in the regions where spirit lives and has its being—not by dragging it down to your level and forcing it to sud

serve your wishes. You can succeed in reaching the higher condition by awakening in yourself the higher consciousness; then, and then only, can you acquire true knowledge of the other state. Only in this way can you touch, or communicate with the true spirit of man when it has left the body, and rests in its own sphere. You have in yourself the same spirit, and you can, if you will, by living in the spiritual, rise to these realms; and this is a very different thing from attracting and drawing it down to the commonplace things of earth.

Thus I have endeavoured to trace for you some of the different post-mortem states. First, life in the astral double, which we have seen is merely a transitional state; then in the body of desires with the attachments of the earth life clinging around it; then the state of the disembodied spiritual intelligence, the higher life in which it dwells for a time in full and perfect consciousness, resting from the labours of the past, gathering into itself the experiences and reaping the harvest of life, in preparation for its next descent to earth. Insight into, and knowledge of this can only be gained by the spiritual intelligence; and that strange journey from state to state, that journey which each of us without exception has to tread, is a journey which can be trodden by the yet living man, and he may, if he will, regain memory of it, and learn the truths concerning that final devachanic state, which is familiar to the Theosophist and to the student who interests himself in it and tries to gain the knowledge.

Into these truths some among you may be led to enquire and explore for yourselves, and so gain the knowledge and experience of those states which I have endeavoured to describe to you to-night. The description and explanation of this subject may arouse an interest in you:

This subject, to many of you so strange, so outside your ordinary every-day life, I have laid before you in its different phases; not for your acceptance, but for your consideration; not to be swallowed wholesale, but to be thought upon, to be carefully weighed and considered.

Study it as you would study any strange phenomenon; and, if you work practically in your investigations, if you work earnestly, you will succeed in unveiling these mysteries, and gain the knowledge I have spoken to you about. And, is it nothing to overcome the fear of death by learning what death really is? Is it nothing to become acquainted with life outside the body, and so to know by personal experience of these different phases of the post-mortem states, of life in the astral body and in the spiritual intelligence? It is worth while for each and every one of us to consider these problems, to go outside this physical life and follow the spirit in its new state:—for, as I said before, as a man lives here so is he found in this other state; and so it is well for you and for me, and for everyone of us to stop sometimes in the rush of life, with all its fleeting pleasures and delusive joys, to go out of the whirl of worldly interests and hopes, and quietly and calmly to think and deliberate on these questions, which are of such paramount importance to every one of us. And, let us ask ourselves, is it worth while to make so much of, and become so engrossed in this temporary state; is it worth troubling ourselves about this transient bodily life? The consideration of these problems will make us value far more our future, will make this life less engrossing, will bring us to see matters in their true light. No matter how pleasant this life may be to some of us; let us have wealth, power and happiness; these are merely temporary—merely for a time. How far more important then, is it to look forward to, and interest ourselves in the spiritual life! And when, by thought, consideration, and the exercise of the intelligence which is given to everyone, we can view these states and understand these problems; when we have reached a point from which every one of them appear clear to us, and have borne all examination, we can then extend a hand to our less fortunate brethren, and by elucidating these mysteries which we have successfully grappled with, we can raise them to the same state. Thus we see how a few having arrived at this stage, may become centres of hope and interest; a few in a town will become centres of new life and work, pillars of spiritual strength.

When we learn to think less of this false and fickle world; when we shall learn to think of our bodies, not as ourselves, but as instruments to be used, as a means towards an end, we shall take a greater interest in these important questions, which should possess so much interest for us all; and, it is to try and present these in their proper form for your consideration and investigation, that I appear before you to-night.

[We regret that the lecture is not given quite verbatim, as the report sent in by the stenographer was incomplete.]

O M

Faint grew the yellow buds of light The word which BRAHMA at his dawn
 Far flickering beyond the snows, Out-breathes and endeth at his night;
 As leaning o'er the shadowy white, Whose tide of sound so rolling on
 Morn glimmered like a pale primrose. Gives birth to orbs of golden light;

Within an Indian vale below And wisdom, beauty, love and youth,
 A child said "Om", with tender heart By its enchantment gathered grow
 Watching with loving eyes the glow Thro' age-long wandering to his truth
 In day-shine fade, the night depart: Thro' many a cycle's ebb and flow

And here all lower life was stilled,
 The child was lifted to the Wise,
 A strange delight his spirit filled,
 And BRAHMA look'd from his shining
 [eyes.

G. W. R.

PAGES FROM THE UPANISHADS

[Translated from the Sanskrit, for the *Irish Theosophist*]

— 8 —

THE FOUR STEPS OF THE SELF.

[From the Māndūkya Upanishad]

The syllable Om is all; its expansion is what has been, what is, what shall be; all is Om. And whatever is beyond the three times, is also Om. (1)

All that, is the Eternal, and this Self is the Eternal; and this, the Self, has four steps. (2)

Waking life, which perceives outwardly, which has seven limbs, which, being one, has nineteen mouths, an eater of gross things, like fire, is the first step. (3)

Dreaming life, which perceives inwardly, which has seven limbs, which, being one, has nineteen mouths, an eater of subtle things, astral, is the second step. (4)

Where, asleep, he desires no desire, beholds no dream, that is dreamless life. Dreamless life, become one, collectively perceiving, blissful, an eater of bliss, dominantly conscious, intuitional, is the third step. (5)

This is the all-lord; this is the all-knower; this is the inner guide; this is the womb of all; the coming and going of all beings. (6)

Nor perceiving inwardly, nor perceiving outwardly, nor both, nor collectively perceiving, nor perceiving nor not perceiving, unseen, intractable, ungraspable, unmarked, unthinkable, unindicable, the residual essence of the one Self, in which the expanses have ceased, who is at rest, benign, and secondless, this they think is the fourth, this is the Self, the knowable. (7)

(to be continued)

C. J.

REVIEWS AND NOTES.

The Theosophist [Nov.] "Old Diary Leaves" VIII begins the story of the formation of the T. S., and gives some interesting details of the people who first took part in it. J. W. Brodie-Innes contributes an article on "The Hermetic Philosophy, the Esoteric Key of East and West." Colonel Olcott's short biographical notice of "M. A. (Oxon.*)" reveals some pleasant incidents about his connection with T. S.

... ..

The Path. (Nov.) "17 Years Ago and Now" gives some idea of what has been accomplished by T. S., under difficulties of an exceptional character. In this short space of time the whole movement has spread itself over the globe, and to-day the sun never sets on those devoted to the movement. A number of letters appear from prominent Theosophists in America, declaring that the charge of dogmatism in T. S. is without foundation.

... ..

Lucifer. (Nov.) The 'Watch Tower' Notes are as usual well worth reading.

G. R. S. Mead continues his learned articles on "Simon Magus." "Death and After" by Mrs. Besant is also continued.

"Libra" writes some common sense about the "Co-operation of Man and Woman in Human Life." In "Gleanings from the Dawn Land" it is intended to "chronicle the secrets uncovered as cyclic time rolls up the curtain of the past."

The Irish Theosophist gets a kindly pat on the back, for which it is not ungrateful.

... ..

We have received a copy of *The Critic*, a Ms. monthly produced by the Sheridan Literary Club. Although every effort has been made to make it clear and legible, it shows some deficiencies which

with practice will disappear. J. Coates has an article on the Ethical Society and D. N. Dunlop has a word on Socialism.

We heartily wish the venture success and admire the pluck of the S. L. C.

... ..

The Ethical Echo. Dublin. 64 Dame St. The important item in Dec. issue is the report of Dr. Coit's lecture, on "The Principles of the Ethical Movement." "We speak" he says "to the 'God in you'.. We exchange the outside authority for the inner authority." This was the strong point in early Quakerism.

But we hardly agree that public opinion always bound men to the right. He points out that the ethical movement says that the reason will never give any truth save the laws of logic. This has always been our contention. With good effect he also points out that we may never reach a theory of life which shall be so deep as life itself, "for with the deepening of life the problem and the wonder deepen." J. C. B. has a plea for the "purging" of the Bible. This of course casts a reflection on the good taste of the "holy ghost" which those in authority would resent.

... ..

We have on our Review Table:—
Magic Squares of 34, 136, 15, 36, with keys to all; London, Nicholls & Co. 23 Oxford St. "The Supernatural," Its Origin, Nature and Evolution; 2 vols. London, Williams and Norgate. T. S. Indian Section Branch Work Paper XXII. on "Methods of Philosophical Research." "The Prasnotara" No. 22 Vol. 11. American Section Branch Work Paper No. 28 "A Theosophical Chat." "In defence of Theosophy" Lecture by Mrs. Besant in St. James' Hall; London, T. S. Publishing Co. 7 Duke St. Adelphi W. C.

Mrs. Besant's lecture on the 21st. Novr. was quite a success. The Antient Concert Rooms were well filled with an attentive audience. As we print a full report, our readers can judge of its interest for themselves.

... ..

The usual practise of question and answer after the lecture, was supplemented by a ten minutes oration by a protestant clergyman from the front gallery. He was sceptical as to Mrs. Besant's conclusions, but not so as to Christianity being a comforting belief. That there are certain aspects of Christian belief decidedly discomfoting need hardly be pointed out. The cases of religious melancholy and insanity are unfortunately too numerous. But, as Mrs. Besant pointed out, we cannot regard comfort at the expense of truth.

... ..

Mrs. Besant and Mr. Sinnett contribute one or two interesting parts to the Xmas No. of the *Idler*. Referring to "Esoteric Buddhism", Mr. Sinnett says, he contemplates recasting it, together with some further teaching, in a new book.

... ..

A conversazione was held at Dublin Lodge on the 24th. Novr. at which Herbert Burrowes made an excellent little speech, in an informal way, on one or two practical points of Theosophy. — but as we hope to publish it in our next issue, in the form of an article, we will not presume further.

... ..

The *Daily Chronicle* of 18th Nov. devotes two and a half columns to an interview with Mrs. Besant before her departure for America. She gives an instance of how she cured a case of blindness by mesmeric power, adding that she uses this power for curative purposes only. "Let Theosophy stand or fall by its philosophy and its ethics," that is the advice of my teacher, and I mean to abide by it" she says.

The *Ethical Echo* quotes what it pleases to term a "sensible and trenchant criticism on Mrs. Besant's Theosophy" from the *Freethinker* of Nov. 27th.

The *Freethinker* declares there is something "irresistibly comic in the solemnity" with which Mrs. Besant touches on Universal Brotherhood as if it were a "theosophic discovery." Now Mrs. Besant touches on the brotherhood of man as no new discovery. She has pointed out over and over again, that although every church may hold it as a doctrine, Theosophy offers a scientific basis for the statement, and demonstrates that *thought* is the mightiest power that one man can hold, either for good or evil on his fellow man. We must add wisdom to our love.

... ..

With the increase in advance-thought Societies comes an increase in meetings and it is well nigh impossible that they can all be attended by those interested.

It is right and necessary that each should have a separate working executive; but, as their interests are identical in more senses than one, it would be well if there was some common meeting ground.

... ..

We would suggest therefore, that something in the nature of a Saturday evening club be started, where those interested in the Ethical, Theosophical, Fabian and kindred societies could meet in open council. Whatever our methods of working may be, there is surely something we can learn from each other.

Above all, general good feeling would be sure to result, and oppression and intolerance would less easily withstand such united effort.

... ..

We invite enquiries from every one interested in Theosophy or its literature.

The letters will be answered personally by the members of the League of Workers, and not through our columns. All letters should be marked "Enquiry" and addressed to Editor 3 Upr Ely Place

We are glad to welcome an important addition to theosophic literature. *Le Secret de l'Absolu* by our well known French brother E. J. Coulomb, (Amaravella) has just been published as No. 1 of a series which bears the promising title "Bibliothèque de la Renaissance (Orientale)." Prefaced with an introduction by Emile Burnouf, and written in the vigorous and epigrammatic style of the author, the work is sure to arrest the interest of many whom books of a more technical and doctrinal character might fail to attract. It is a powerful appeal from the materialism (in philosophy and religion) of the West, to the profound spirituality of eastern teachings on God and Nature. The essential unity of these teachings is shewn in a masterly chapter, and is finally traced through Plato and the Gnostics, to the New Testament writings themselves. Most forcible and eloquent is the appeal to Christians to forsake the dead-letter of "orthodox" creeds for the deep and broad Catholicity of Theosophy.

OUR WORK.

The Dublin Lodge has issued the following syllabus of discussions for the next three months. Dec. 14th, "Is Theosophy unpractical," D. N. Dunlop; Dec. 28th, "First Steps in Occultism," G. W. Russell; Jan. 11th, "Maya, or Illusion," E. Harrison; Jan. 25th, "Theosophy as it appears to a beginner," Mrs. Varian; Feb. 8th, Wm. Blake on the Symbolism of the Bible," W. B. Yeats; Feb. 22nd, "Theosophy and present-day problems," Miss K. Lawrence.

The meetings are held at 3 Upper Ely Place on alternate Wednesday evenings commencing at 8.15 p. m. A group of members for the systematic study of "The Secret Doctrine," by H. P. Blavatsky, meets on Monday evenings from 8.30 to 9.30. Groups of members and associates for the study of Theosophical books of an elementary character, meet every Friday evening, from 8.30 to 9.30. The Library and Reading Room is open daily to 11 p. m. The annual subscription of members *including* dues to Headquarters of European Section, is Ten Shillings. The Subscription of Associates is Five Shillings per annum.

Visitors are invited to hand in questions on subjects connected with Theosophy and these will be dealt with at the following meeting if possible.

The North Dublin Centre has had to suspend its meetings for the present, on account of pressure of work in the printing office. In a few weeks they will issue a new syllabus and extend their field of operations generally. Our banner must be carried right on!

The new correspondence scheme inaugurated in Oct, *Vahan* has been heartily responded to; and ere long its results will be felt. Members and Associates wishing to join will get all information from the Secretary, F. J. Dick.

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Notice:— All communications should be addressed to the Editor at 3 Upper Ely Place, Dublin. Articles for insertion should not exceed 750 words, and should reach us not later than the 1st. of each month.

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THE IRISH THEOSOPHIST

NO. 4 VOL. I

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PRICE ONE PENNY

THEOSOPHY IN PLAIN LANGUAGE.

NO. II WHAT IS THEOSOPHY? — FIRST PRINCIPLES.

The word Theosophy may be taken to include any system which teaches that man, by virtue of the divine nature hidden within him, can attain to union with, and knowledge of God. Such is the dominant thought that we find recurring everywhere in the literature that has come down to us from the world's great Theosophists. Whatever the religious phraseology or symbolism employed; however colored by the genius, temperament or tradition of races and individuals, we have always an unanimity of assurance regarding this central truth — that "the kingdom of heaven is within you;" that the unmanifest cause of all manifested things, is not an external, separate abstraction; not a detached spectator; but rather a vital presence instinct in nature, and linked in living union — union that may be quickened, deepened and made conscious — with the soul of man.

From Lao-Tze in the far East to Plotinus, Boehme and other *illuminati* of the West; from ancient veda and Egyptian hymn to the Gnostic writings of the New Testament and the mystic rhapsodies of the Persian sufis — the same great truth is nobly and glowingly presented. Echoes and gleams of it haunt even the sombre pages of our modern poets and thinkers. Schools of occultism and initiation, again, so universal among ancient peoples, have their descendants down to the present day in various countries. So that in one form or another, Theosophy (taking the word in its better and less restricted meaning) has always been before the world to inspire the thoughts of any who had sufficient natural bent, leisure and ethical culture, to appreciate its message.

Of later years, however, the number of such persons has become smaller and smaller. Those who have the leisure have not often the inclination; and very many who are by nature mystically inclined, and who would give all to gain that assurance of spiritual realities, which mysticism promises — find themselves so fettered by cast-iron social laws, or so bound to the wheel of daily toil, that for them the path of occult science is far beyond reach, or its promises seem a mockery — at best a beautiful illusion. Where then is the opportunity, the scope, for the revival of mysticism which is being effected to-day by the Theosophical Society?

We are in what the Hindus call the *Kali Yuga* or Dark Age. "The tide of Faith was once, too, at the full." But now, as a great modern poet has sadly sung, we hear

" its melancholy, lone, withdrawing roar
Down the vast edges drear
And naked shingles of the world."

The strong appeals, the high ideals of antiquity find us callous, unresponsive. "Ears have we, but we hear not." Humanity is passing through a cycle of

evolution during which the brain-intellect is developing at the expense (temporarily) of the direct spiritual intuition of early man. The tasting of the tree of knowledge has brought "evil" into the world (evil, be it remembered "is but undeveloped good"); and it is now, and will be for long, man's painful task to regain with the growing powers of his mind, the divine knowledge and wisdom that are his forgotten heritage. To aid him in this, the old truths must be restated in plainer language addressed to his reason as well as to his inner sense. The language of science must aid the language of philosophy and emotion. This in brief is one great purpose of the present Theosophic revival—the work of messengers of the great occult Brotherhood which, as said before, has always retained unbroken the spiritual birthright of the race. It should therefore be borne in mind, in connection with the descriptions of "planes," "principles," "cycles," and other complex teachings of the Secret Doctrine, that these teachings are rather intended as an attempt to justify "the ways of God to man," than as an adequate statement of the truths of *Theosophy*, the Divine Wisdom residing deep in the soul of every human being, and which has grandly inspired so many ancient scriptures. When the word Theosophy is used in these papers it must be understood in its more limited and popular sense which unfortunately is *not* the right one. But what philosophical term is used in its true original meaning nowadays? The fundamental axiom, the starting point of "Theosophy" may then, perhaps, be stated as follows:—there is only One Life, One Substance, One Reality in the Universe.

Death exists nowhere—only transformation of life. Forms decay and change but there is *that* in all which endures. In man we call it Atma, the Breath or Spirit. As a *living* Presence, it is also called by that readily-profaned word God.

In trying to grasp this supreme, and hardly realisable truth, we get some assistance from an unexpected quarter—from modern scientific research. The observation of the method by which different forces can be changed from one to another form has led to the grand conception (stated ages ago by Indian sages) of the conservation of energy, and of "One Infinite and Eternal Energy from which all things proceed."

Again see how science has altered the old notion of motionless, inert "brute matter." In speaking of "matter," science is to-day indeed almost more mystical than the mystics. Take an object so apparently lifeless as a lump of clay or stone; what do modern physicists tell us of its real condition? This:—that it is composed of myriads of *atoms*, that these atoms are moving with intense rapidity, and are in all probability but passing manifestations of an almost inconceivably subtle medium called *ether*, out of which all matter has originated. Ether itself, again, must be the outcome of some still finer and more potent energy—so that the "too too solid flesh" with which we identify ourselves so much in thought and practice, is nothing after all, we are told, but a shadow—a mere froth borne upon the eddy of a rushing river of endless Force.

(to be continued.)

THE PERFECT WAY.

There is only one way.

Does your heart throb in sympathy with humanity's pain? Is your voice choked when you strive to speak words of comfort to those on whom the burden of being presses heavily? Does your very soul sicken as you behold the misery, the degradation, the hopelessness of the lives of the tolling masses around you?

Across the seething sea of human passion and misery do you strain tired eyes, hopelessly striving to catch on the far horizon some glimpse of a promised land? Are you convinced that whatever promise the future holds for mankind, that those who weep and suffer and despair now will not see the dawning of freedom's day at least in this life—that existence will continue to be to them in this incarnation one long mystery and misery until death comes to them a welcomed mercy, and they find in the grave the rest life denied them?

Would you help them? Would you lift the heavy burden even from one life, bring sunshine into one dark home? Then I say to you there is only one way by which you can do so.

Eighteen centuries of Christianity have failed; our western civilization of which we boast so much, has failed; the many philanthropic efforts, nobly undertaken have done little. We have seen charity given to the suffering poor through other hands than the donor's; Utopian schemes for the regeneration of the masses that were only beautiful dreams. Men have given wealth, time, thought and in many cases sincere sympathy; yet misery still prevails. The tired work-girl toiling in the fireless attic; the child-beggar shivering in the streets; the hungry unemployed; the spectres of misery and crime darkening the sky and making the earth unfriendly; *these* are in our midst still. Why is it? Because men have failed to recognise that each human unit was their brother, their sister. Money, time, thought have been given to no avail because they have not given themselves.

There is but one way to help humanity; a royal road; a path of suffering. Over its sharp stones, up its weary steep, the great ones of the earth toiled with painful effort; sages, saints, prophets.

The road of self-sacrifice; nay more the road of self-annihilation.

This way Buddha passed; this way the Prophet of Nazareth journeyed with aching heart. The road is still there. Those who seek it can find it. It is narrow and hard; it leads through the bitter waters of renunciation, up the slopes of pain.

No light shines upon the valleys through which it winds; the mists of Maya envelope them; yet beyond, above them there is light, and within you there is light.

Do not fear that the waters will overwhelm you, that the burden of world's misery you bear will cause you to stumble and sink. Every burden is comparatively light compared to the burden of self which you have left behind. There is safe footing; there is a fording-place; and others, who went before you, have trodden down the sharpest thorns on the path that leads to the water's edge.

This is no Lethe stream, but in very truth the waters of Marah; yet by enduring the bitterness you may fill the life-cup of others with the waters of joy.

The mountain slopes are shelving and steep; they rise like a black unending wall before you. What matter! By the light within you, you will see crevices and jutting rocks where your feet may hold; there are niches too, ladder-like, cut in the solid rock. Others have been before you upon that mountain waste.

Do not despair. Through the darkness words of cheer reach you, and your

soul bursts forth into song. Below you too there is a babel of confused sound—those you suffer for are following hard after you. If you would help humanity seek the Path; do not give only so-called charity; give yourself utterly and entirely.

Seek out your toiling brothers and sisters. Clasp their toil-stained hands in Brotherhood; let your arms entwine around your sister and your heart beat close to hers; let your tears mingle with those that flow from her grief-dimmed eyes; let the sufferers feel that they are not alone in their misery, that they are not too lost, too sinful for you to love; tell them and prove it by your life that you are one with them, that your life is bound up with theirs.

Have faith in the future of humanity. Have faith in yourself. Above all have faith in the Masters and you cannot, shall not fail.

What matter if no apparent results crown your efforts! What matter if sometimes weary you stumble and fall! What matter if, when the great brotherhood is an accomplished fact, no one gives a passing thought to you!

Have courage, faith, patience. The future is certain.

Find the path; point it out to others. There is no other way to help humanity.

K. B. Lawrence

—:O:—

A FRAGMENT.

Oh! Night and Day
Ye are too wond'rous fair—too black and grim
When we are out of sway
With the eternal laws that sing your hymn.

Oh! Night and Day
Ye are a mystery to chase away
The curious hand that would unveil your might,
The curious eye that fain would pierce your light,
Or read the magic of your starry night.

Oh! mind thou art the spiritual part
Of Night and Day and Earth and Air and Space,
And in and with and through them all thou art;
They are the features of thine awful face,
And love through them is but the counterpart—
She smiles or frowns as we the changes trace
Upon thy mirror'd visage in our heart.

R. H. Fitzpatrick

PAGES FROM THE UPANISHADS

[Translated from the Sanskrit, for the *Irish Theosophist*]

—:O:—

THE MEANING OF OM.

[From the Māndūkya Upanishad.]

The Self depends on the Unchanging; *Om* depends on its measures. The measures of *Om* are as the steps of the Self, and the steps of the Self are as the measures, which are *a*, *u*, and *m*. (8)

Waking life, as earthly fire, *agui*, corresponds to *a* the first measure, from its acquisitiveness, and from arriving first. He indeed acquires all desires, and arrives first, who understands thus. (9)

Dream life, the astral, corresponds to *u*, the second measure, from being upward, and a uniter. He reaches upward, and is united, nor is born among those that know not the Eternal, who understands thus. (10)

Dreamless life, the intuitional, corresponds to *m*, the third measure, from its being a measurer and a mediator. He indeed measures all this world, and mediates, who understands thus. (11)

Corresponding to no measure indeed, and ungraspable, is the fourth step, in which the expanses have ceased, which is benign and secondless, and is as the *Om*.

The self, self-led, enters the Self, when it understands thus, when it understands thus. (12)

(The end of the Māndūkya Upanishad.)

C. J.

—:O:—

JAGRATA, SVAPNA AND SUSHUPTI.

While the philosophical concepts of ancient India, concerning religion and cosmogony, are to some extent familiar and appreciated in these countries, its psychology, intimately related with its religion and metaphysics, is comparatively unknown. In Europe the greatest intellects have been occupied by speculations upon the laws and aspects of physical nature, while the more spiritual Hindus were absorbed in investigations as to the nature of life itself; by continual aspiration, devotion, introspection and self-analysis, they had acquired vast knowledge of the states of consciousness possible for man to enter upon; they had laid bare the anatomy of the mind, and described the many states that lay between the normal waking condition of man, and that final state of spiritual freedom and unity with BRAHMA, which it was the aim alike of religion and science to bring about. Most interesting among their ideas, was their analysis of the states of consciousness upon which we enter during sleep. Roughly speaking, they may be divided into two, which together with the waking state, make a trinity of states through which every person passes, whether he be aware of it or not. These states are known as:—Jagrata, waking; Svapna, dreaming; and Sushupti, deep sleep. The English equivalents of these words give no idea of the states. Passing out of Jagrata, the Indians held that, beyond the chaotic borderland, we entered, in Svapna and Sushupti, upon real states of being. Sushupti, the high-

est, was accounted a spiritual state; here the soul touches vaster centres in the great life and has communion with celestial intelligences. The unification of these three states into one is one of the results of Raj-Yoga; in this state the chela keeps memory of what occurred while his consciousness was in the planes of Svapna and Sushupti. Entrance upon these states should not I think be understood as meaning that the mind has deserted its fleshly tabernacle in search of such experience. Departure from the physical form is no more necessary for this than for clairvoyance, but a transfer of the consciousness in us from one plane to another is necessary.

Now as we generate Karma in the dreaming and deep sleep states which may either help or hinder the soul in its evolution, it is a matter of importance that we should take steps to promote the unification of these states, so that the knowledge and wisdom of any one state may be used to perfect the others. Our thoughts and actions in the waking state react upon the dreaming and deep sleep, and our experiences in the latter influence us in the waking state by suggestion and other means. The reason we do not remember what occurs in Svapna and Sushupti is because the astral matter which normally surrounds the thinking principle is not subtle enough to register in its fullness the experience of any one upon the more spiritual planes of consciousness. To increase the responsiveness of this subtle matter we have to practise concentration, and so heighten the vibrations, or in other words to evolve or perfect the astral principle. Modern science is rapidly coming to the conclusion that the differences perceived in objects around us, are not differences in substance, but differences of vibration in one substance. Take a copper wire; pass electrical currents through it, gradually increasing their intensity, and phenomena of sound, heat and light will be manifest, the prismatic colours appearing one after the other. Similarly by an increased intensity in the performance of every action, the consciousness is gradually transferred from the lower to the higher planes. In order to give a point, or to direct the evolving faculties into their proper channel, continual aspiration is necessary. Take some idea—the spiritual unity of all things, for example—something which can only be realized by our complete absorption in spiritual nature; let every action be performed in the light of this idea, let it be the subject of reverent thought. If this is persisted in, we will gradually begin to become conscious upon the higher planes, the force of concentration carrying the mind beyond the waking into Svapna and Sushupti. The period between retiring to rest and awakening, formerly a blank, will begin to be spotted with bright lights of consciousness, or, as we walk about during the day such knowledge will visit us. “He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself” says Krishna. Patanjali recommends dwelling on the knowledge that presents itself in dreams; if we think over any such experience, many things connected with it will be revealed, and so gradually the whole shadowy region will become familiar and attractive, and we will gain a knowledge of our own nature which will be invaluable and which cannot otherwise be acquired.

F.

REVIEWS AND NOTES.

In "Watch Tower" Notes, (Decr. *Lucifer*;) two extracts are given from Bulls, issued respectively by Pope Clement XIV and Pope Pius VII, suppressing and reviving the Society of Jesus. They are interesting as shewing the different views taken of the order by two different heads of the church.

Signs are not wanting of anxiety on the part of certain priests in Dublin, about some of their "flock" who have become interested in the teachings of Theosophy. But we hasten to reassure them. It is but an instance of a forward movement which asserts the right of private judgment in matters of faith, and which ere long must be faced by the Roman Catholic Church.

There was a hearty response made to the invitation of our staff to an "At Home" at the publishing and printing offices, on Friday the 30th. Decr. It was successful in every way. In one corner Bro. Russell discoursed to an attentive group in tones "strange and mystical," while in another department, dancing was indulged in with much enthusiasm.

It is intended to utilize alternate Wednesday evenings at the Dublin Lodge, 3 Up. Ely Place, by having meetings for public debate. We venture to hope that the speakers who at the meetings of other Societies invariably begin telling Theosophists their duty by confessing their ignorance of Theosophy will take the advantage thus afforded of learning something of its teaching, and putting its practicability to the test. The first meeting will be on the 18th. inst. the subject for debate being, "Are the methods of Modern Science unreliable?" to be opened by Mr. P. E. Jordan.

The Golden Stairs. By Arthur E. Waite. London. (Theosophical Publi-

cation Society.)

Like all other things, the legends of childhood undergo transformation; the monstrous elements, once thought indispensable, disappear, and the graceful mingles, more and more, with the grotesque. Mr. Waite, in his book of stories, *The Golden Stairs* now offers something purely spiritual and beautiful, while still moving in the wonderland dear to children.

These stories contain truths deeper than which few men can go, though they are put in the fairy-tale fashion, which makes them easy and delightful reading. Here and there, there are passages no child could understand, but perhaps the book is none the worse for that. The haunting beauty of many of the tales might well serve as a stimulus to further study, might give a life-long direction to thought.

"N. B." writes—Christmas Day at Headquarters was spent quietly and cheerily, in spite of the reduced number of the staff, but then what will not a vegetarian plum pudding accomplish!

Mrs. Cooper-Oakley's departure for Australia was unavoidably postponed for a month, but she really left for her long visit to the Antipodes, on the 30th.

News from Mrs. Besant is good, the lecturing tour is "progressing favourably," as doctors say; she had a very rough passage out, and writes that they were actually battened down for two days, the seas ran so high. Chicago has already been reached, and poor Mrs. Besant been subjected to severe cross-examinations from rapacious interviewers. But the interest aroused by her presence and lecture, is thereby all the more heightened and intensified. Schemes of work abound, the soup kitchen has been started, and the Crèche flourishes vigorously.

There is much interesting matter in *Le Lotus Bleu* for Dec. which will repay perusal. Besides several continued articles there is a strong and vigorous plea from the pen of "Philadelphie," for a more rational and liberal system of education than at present obtains amongst us. He points out that people as a general rule leave the education of their children too much to paid instructors, whose main object is not so much the development of the child's special gifts and aptitudes, but the turning out of so many specimens of cramming, which will serve to increase their fame as teachers, or reflect credit on the institutions to which they belong. "The Gods of the Religions" is the title of a closely-reasoned article in which the author endeavours to show that all the gods from time immemorial, have had a real existence, and have been powerful to affect human destiny solely through the aid of human ideation. Starting with the analogy that on the mental as on the physical plane, some things go to form the food of others, and that unless a body is maintained, suited to the plane on which the entity exists, it is powerless to operate on that plane; he goes on to show that, as thoughts are things on the mental plane, all the prayers, sacrifice and worship which have been offered up to the gods, whether to Moloch, Odin, Allah, Jehovah or any of the others, have been the nutriment, so to speak, from which they drew the power to influence human destiny, and that accord-

ing as disbelief in their efficacy has spread, so has their power waned.


...
In Dec. *Path* there appears a short but pithy article entitled "Problems in Psychology" by Dr. Buck. He says—"What consciousness may be *per se*, we know as little as we know the ultimate nature of matter and force. Nearly all of the leading scientists of the day admit that in the last analysis we know really nothing of matter and force. It may therefore be logically claimed, that our knowledge of mind, life and spirit is of precisely the same character, derived in the same way as is our knowledge of matter and force viz, through conscious experience in the process of evolution. Mr. Judge in an article on "Imagination and Occult Phenomena," relates, as an illustration of what he says on the imagination, how H. P. Blavatsky showed him a precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters, which at last made a long sentence. "It formed before my eyes" he says, "and I could see the matter condense and pack itself on the surface. All the letters were like such as she could make with her hand, just because she was making the image in her brain, and of course followed her own peculiarities."

...
Mr. Burrowes' article promised in our last issue has been unavoidably delayed. We hope to have it in time for next issue.

OUR WORK.

The annual business meeting of the Dublin Lodge will be held on the 23rd. inst., at 3 Upper Ely Place, when the year's report will be submitted by the Secretary.

On Wednesday the 14th. Decr. D. N. Dunlop answered the question "Is Theosophy unpractical" in the negative, and proceeded to shew his reasons for the answer. He was ably supported by Bros. Russell and Jordan. On the 28th. Decr. Bro. Russell read a paper on "First Steps in Occultism," which led to an instructive discussion. Our article on "Jagrata, Svapna and Sushupti" embodies some of its main points.

 NOTICE:— All the back nos. may still be had; subscription for the year 1/6 free. Articles for insertion should reach us by 1st of the month. All communications should be addressed to the Editor, 71 Lower Drumcondra Road, Dublin.

THE IRISH THEOSOPHIST

No. 5 Vol. 1

DUBLIN, FEB. 15, 1893.

PRICE ONE PENNY

Universal warfare is the condition of the world. The advance of thought has brought about new conditions, and generated new antagonisms. The question now is not "what does Scripture teach?" but "what does Nature teach?" The whole current of thought seems in the direction of agnosticism. In imagination the Roman Catholic is relieved from the responsibility of his soul's salvation, for the Church cares and is responsible. Peter's barque awaits to rescue him. He trusts the boatman, and doubts not that all will be well. On the other hand, Protestantism but substitutes the authority of a less pretentious nodule, for that of a Universal See. Everywhere, conformity to sect opinion and custom. Everywhere bigotry, intolerance, arrogance and a persecuting spirit. The Ethical Movement, formed to assist in constructing a theory of right, has failed so far to do so. They have not yet found that *Central Principle*, the nearness or remoteness from which proves our ideas true or false. The socialist seeks redemption from tyrannous material conditions, ignoring the problem of individual regeneration. And so the destructive process goes rapidly on. No true priesthood, no organized religion. No true philosophership, no corresponding culture.

The ancients believed the sun was alive, that it breathed. To the materialistic scientist of to-day the sun is dead, a ball of dry fire. To them the earth also is dead, whirled into coherence and held to shape by soulless gravitation. We are educated in the science of seeming; not in the science of *being*. We are taught to regard our deeper consciousness as the breeding-place of illusion and confusion.

We are taught that we are separate entities, whose private welfare depends on the repression of the instinct to humane association. We look back and criticise our own shadows, and from the light so derived pursue a train of reasoning which ends in shadow, mere shadow. And the farther we advance in this direction, the more we lose sight of the Divine Genius the race involves.

The dead weight of ob-solete environments impedes the advance. A mighty effort must be made if this impediment is to be overthrown. The craving of men after righteousness—to get rid of the thralldom of their own existence, is the push of the divine faculty or principle, of which, as one of the race, each partakes

"World building is slow building." When aged and decaying systems appear ripe for ruin, and when chaos seems to impend, then ensues the crisis that evidences the initial stages of a new series in evolution.

THEOSOPHY IN PLAIN LANGUAGE.

NO. II WHAT IS THEOSOPHY?—FIRST PRINCIPLES. (*contd.*)

Now this one Omnipresent Energy of which, as science tells us, "matter" is a partial manifestation, is to the Theosophist, itself but an external phase or aspect of the *living* Breath which flows from the One Source of all life, consciousness and intelligence. When we look around us at the objects of the material universe—stars and planets, winds, waters, rocks, trees—we are looking upon mere appearances in which, to our imperfect physical perception, the One Spirit has clothed itself.

Remember, it is not maintained that these objects are *unreal*. That is a false mysticism from which no satisfying philosophy of life, no true system of ethics can be derived. What Theosophy teaches is, that the *appearances* of things, which give us the notion of motionless, inert, lifeless substance, are illusory.

Underneath these misleading appearances, thrills ceaselessly One Universal Life, the same in essence that vibrates in the consciousness of each of us, men and women. And so we reach a conception of that which is the corner-stone of Theosophy—the doctrine of the living unity of nature, of the inseparable kinship with all the myriad lives—human, sub-human and super-human, which throng the Universe. On this truth, for the Theosophist, hang "all the law and the prophets."

NO. III UNIVERSAL MIND.

Having reached the conception of a Universal Ocean of life welling forth in countless visible and invisible forms throughout all nature, we are met by the great difficulty which the infinite complexity of all this cosmic life presents, in any effort to comprehend and realize its presence everywhere around us. To the astronomer, the milky way, which the unaided eye discerns as a continuous cloud of luminous haze, reveals itself under the telescope as a wondrous congeries of innumerable distinct stars. In like manner, to the student of occult nature, the sea of life around him resolves itself into numberless elemental lives or entities, each pursuing an evolution of its own. At first sight then, a variety so endless a complexity so baffling, so inscrutable, might seem to argue against, rather than in favour of, the inner unity of life of which we have spoken.

But reflect one moment on the other side of the picture, or rather, leaving aside for the present the analytical view of Proteus-like Nature, consider this same Nature as a whole: let us contemplate rather than dissect. What do we find?

What does the very conception *Uni-verse* imply? What mean the *laws* of nature?

How came the affinities and groupings of elements, atoms, molecules, planets, suns, systems? Atheism talks of "chance." Agnosticism says with a shrug "we do not know." Exoteric Theism speaks confidently of an inconceivable Deity, self-contradictory in his attributes. Theosophy whispers "Universal Mind." It is by reason of the *mind* in Nature, mirrored more or less fully and consciously in each of Nature's living units, according to their degree of evolution, that man is able first to perceive, then to realize, lastly to enter consciously and actively into the eternal harmony of things. By observing and following the laws of his own inner being, he is able to discern the larger sweep of the same laws in the world about

This is one of the most important principles of Theosophy and of Occultism. It affords the *rationale* of the magical powers and spiritual knowledge and insight of the Initiates on whose teachings we claim that modern Theosophy is founded.

NO. IV THE SEVEN "PLANES" AND "PRINCIPLES."

Most of us, no doubt—whether Theosophists or not, have been struck by the curious and persistent influence of the number seven, not alone in the mythology and ritual of every ancient religion, but in phenomena of nature around us, as in the color-spectrum, the musical scale, the weights and properties of chemical elements, or the periodic phases of organic life familiar to the physiologist. Have we not felt instinctively that some mysterious unifying principle of number must relate together effects that are otherwise so diverse? And has not the importance so unanimously accorded to the "perfect number" by antiquity, sometimes caused us to be haunted, even in spite of ourselves, with an impression of some deep wisdom, some hidden meaning in these myths and observances, of which we in modern times have lost the key?

Such questionings and surmises must have arisen in the minds of many who are unacquainted with the Theosophic philosophy, which alone offers a really adequate explanation of these strange coincidences. Here it is taught that the inner senses, once recognized and used by seers and initiates all over the world, but now become latent or dormant except in a comparatively few highly-endowed and highly-trained men of our race—have access to the subtler and finer realms of nature which permeate and ensoul the gross physical vesture of things; that when these inner senses are awakened, the various organic laws, forms and life-processes of which one limited set of faculties gives us cognizance, are then perceived as but partial, prismatic aspects of realities whose one Essence manifests itself in seven distinct manners. Thus man himself, the microcosm, is said to be composed of seven "principles"—related respectively to the seven "planes" of nature, the macrocosm. And as in the case of colour, the seven rays of the spectrum are found to consist of three primary, and four derivative rays, so in the Esoteric Philosophy, cosmos and man are regarded each as an essential trinity, manifested in four transitory aspects. We shall return further on, to the consideration of the sevenfold constitution of man. Meanwhile there is an important conception involved, as to the relation of different orders of being to one another in the evolutionary scale, which it will be well to try to make clear at this point.

The primal entities or lives, the first offshoots of separated being that awaken to conscious existence in the Cosmos, may be likened to drops of quicksilver which reflect in miniature the vast plan and pattern of starry heavens around them. By this comparison it is meant, that in every *monad* or elemental life that starts into existence, all the seven planes or principles are contained, as it were, in germ. Now as this germ unfolds, as consciousness expands, the entity is successively attracted within the sphere of other entities more advanced, that is, more evolved or developed, and from these it derives the stimulus, or inner life-impulse, which impels it to further evolution. We have not far to look for an illustration of this law. Are not our bodies built up and cemented together by myriads of microscopic lives? On the inner planes of thought and feeling, again, we are equally surrounded and interpenetrated by other living entities known as "elementals." We ourselves, as we shall see later, are dependent for the stimulus to inner evolution, upon super-human beings, lofty intelligences that through ages and milleniums of the past have attained to the stature of the Divine, and whom men have worshipped as gods.

Thus we find, plane within plane, that the life in Nature "groweth up into a temple of the living God." Spiral beyond spiral, in sevenfold steps the path of evolution reaches in one grand continuity, from the lowest levels of dim half-consciousness, 'till it includes in its sweep the vast range of Cosmic Intelligence.

And behold!—saith Wisdom, that Path, and that Kingdom of Heaven are *within* you.

(to be continued.)

LIGHT FROM THE PAST:—One of the signs of the times is a book, *The Letter and The Spirit*, by Mr. Geo. Trobridge (London, James Spiers; 4s.). *The Literary World* comments on it as follows — "The drift of Mr. Trobridge's *The Letter and the Spirit* is to show that the Church, by treating Swedenborg as an enemy acted unwisely; and he thinks it possible that now she is encompassed on all sides by enemies, she may repent and turn to Swedenborg as a deliverer. . . .

The doctrines of Swedenborg, which bear on the interpretation of the Scriptures, are:— I. From the Lord proceed the celestial, the spiritual and the natural, one after the other. II. The distinction between these three degrees cannot be known unless correspondences are known; for the Word *being interiorly spiritual and celestial, was written by pure correspondence, i. e.* representations of spiritual and heavenly things in natural forms. . . . The essentials of Swedenborg's system are as follows:— I. Everything proceeds from God through a regular series of gradations, orders and degrees. II. On love to God and charity to our neighbour hang all the Law and the Prophets. III. The body exists for the sake of Soul, which is immortal. IV. The end of creation is a Society of Souls, or Heaven." If we understand by this last clause the final spiritual unity of humanity we have here the fundamental teachings of Theosophy.

K R I S H N A .

"I am Beauty itself among beautiful things."
Bagavad-Gita.

The East was crowned with snow-cold bloom
And hung with veils of pearly fleece;
They died away into the gloom,
Vistas of peace, and deeper peace.

And earth and air and wave and fire
In awe and breathless silence stood,
For One who passed into their choir
Linked them in mystic brotherhood.

Twilight of amethyst, amid
The few strange stars that lit the heights,
Where was the secret spirit hid,
Where was Thy place, O Light of Lights?

The flame of Beauty far in space—
When rose the fire, in Thee? in Me?
Which bowed the elemental race
To adoration silently.

G. W. R.

CONCENTRATION.

Beyond waking, dreaming and deep sleep is Turya. Here there is a complete change of condition; the knowledge formerly sought in the external world is now present *within* the consciousness; the ideations of universal mind are manifest in spiritual intuitions. The entrance to this state is through Jagrata, Svapna and Sushupti, and here that spiritual unity is realized, the longing for which draws the soul upwards through the shadowy worlds of dreaming and deep sleep. I have thought it necessary to supplement the brief statement made in the previous number by some further remarks upon concentration, for the term applied without reference to the Turya state is liable to be misunderstood and a false impression might arise that the spiritual is something to be sought for outside ourselves. The waking, dreaming and deep sleep states correspond to objective worlds, while Turya is subjective, including in itself all ideals. If this is so, we can never seek for the true beyond ourselves; the things we suppose we shall some time realize in spiritual consciousness must be present in it now, for to spirit all things are eternally present. Advance to this state is measured by the realization of moods; we are on the path when there surges up in the innermost recesses of our being the cry of the long imprisoned souls of men; we are then on our way to unity.

The Bhagavad-Gita which is a treatise on Raj Yoga, gives prominence to three aspects of concentration. Liberation is attained by means of action, by devotion, by spiritual discernment: these aspects correspond respectively to three qualities in man and nature, known as Tamas, Rajas and Satva. The Tamas is the gross, material or dark quality; Rajas is active and passionate; the attributes of Satva are light, peace, happiness, wisdom. No one while in the body can escape from the action of the three qualities, for they are brought about by nature which is compounded of them. We have to recognize this, and to continue action, aspiration and thought, impersonally or with some universal motive, in the manner nature accomplishes these things. Not one of these methods can be laid aside or ignored, for the Spirit moveth within all, these are its works, and we have to learn to identify ourselves with the moving forces of nature.

Having always this idea of brotherhood or unity in mind, by action—which we may interpret as service in some humanitarian movement—we purify the Tamas.

By a pure motive, which is the Philosopher's Stone, a potent force in the alchemy of nature, we change the gross into the subtle, we initiate that evolution which shall finally make the vesture of the soul of the rare, long-sought-for, primordial substance. Devotion is the highest possibility for the Rajas: that quality which is ever attracted and seduced by the beautiful mayas of fame, wealth and power, should be directed to that which it really seeks for, the eternal universal life; the channels through which it must flow outwards are the souls of other men, it reaches the One Life through the many. Spiritual discernment should be the aim of the Satva, "there is not anything, whether animate or inanimate which is without me," says Krishna, and we should seek for the traces of THAT in all things, looking upon it as the cause of the alchemical changes in the Tamas, as that which widens the outflowing love of the Rajas. By a continued persistence of this subtle analytic faculty, we begin gradually to perceive that those things which we formerly thought were causes, are in reality not causes at all; that there is but one cause for everything, "The Atma by which this universe is pervaded."

By reason of its proximity alone the body, the organs, Manas and Buddhi apply themselves to their proper objects as if applied (by some one else)." (The Crest Jewel of Wisdom). By uniting these three moods, action, devotion and spiritual discernment, into one mood, and keeping it continuously alight, we are accompany-

ing the movements of spirit to some extent. This harmonious action of all the qualities of our nature, for universal purposes without personal motive, is in *synchronous vibration* with that higher state spoken of at the beginning of the paper; therefore we are at one with it. "When the wise man perceiveth that the only agents of action are these qualities, and comprehends that which is superior to the qualities, he attains to my state. And when the embodied self surpasseth these three qualities of goodness, action and indifference—which are co-existent with the body, it is released from rebirth and death, old age and pain, and drinketh of the water of immortality."

F.

—:O:—

REDEMPTION.

Is not primordial Cosmic Consciousness the consciousness of One—the Monad which is the Buddhic veil of the Unknowable Atma? It is called Adi-Buddha in its oneness and is "abstract consciousness"—the consciousness of a cosmos in its entirety, but still undifferentiated.

The moment the equipoise is disturbed, or vorticle motion (as laya centres) sets up in the Akasa with its active polarity, the One becomes—not two—but *Three*—(product and not division.)

One, or Consciousness, cannot be divided. It has evolved and become *active* as cosmic substance in the dual Mahat which always contains The One. Still this consciousness is cosmic, substantive and single, as well, having no knowledge of the dual, Mahat. It does not become *Self-consciousness* until It (the monad through differentiation by Mahat) reaches in man the point of contact with its own Self as Atma-Buddhi, manifesting in man through Manas which is an imprisoned Ray of Mahat. "The Monad which successively differentiates through all kingdoms from the divine monadic essence which primarily en-ends undifferentiated cosmic substance, is the same in the human as it is in the mineral, vegetable or animal forms of existence; and, finally, it emerges into a perfect union through *man* with its own essential Self that energizes through and in Manas as Atma-Buddhi." (W. R. Old, *Vahan* Sept.). That is to say—man is the seven-stringed harp that divides up this One Breath, or Monad, so that it *can* know itself. Each man since the third race who has become so finely organized, by mahatic action as to be capable of becoming a self-conscious unit appropriates to *himself*, by vibratory law acting through his aura, a ray of this cosmic Mahat, (in this connection called Manas) in order that, in time, his individual consciousness (Atma-Buddhi) may, through the refining Manas, become conscious of *Its Self* in him—and thus add the sum of its acquired sentiency (as Bliss) to the involutionary cosmic Self-Consciousness. From out this present absorbing Cosmic Self-Consciousness after Pralaya, will emerge a future Universe advanced above this present manifesting Universe to just that degree to which *man* has advanced the Cosmic Consciousness (or Monad) in its passage through the smelter of Manas in Humanity. H. P. B. says somewhere in the Secret Doctrine that there is nothing *in or on* this Earth that *man* has not made. This I can now understand to refer to the activity of *manas* in man, in advancing the *Cosmic Consciousness*, or Monad.

To account for the present correlation between the minds of men and the Universal Mind, I think we must take into consideration the multiplicity of gradations pervading our involving Monad, (gradations from man in his first thinking state to the highest Dhyani of our manvantaric system,) and call the Universal divine Mind not Mahat—but *that part of Mahat* which has been *redeemed* from *Cosmic*

consciousness into *self-consciousness* by becoming first humanized, and thereafter deified.

We are told that "*all beings*, without exception, either have been, are, or will be *Man*." The great heavenly hierarchies, and the Dhyani-Chohan hosts must *have been man*. What disturbs the equipoise or repose of the "Concealed Wisdom" from which disturbance, creation ensues?

I do not know if there be or be not in *Space* manifesting universes in pairs of positive and negative interaction. It seems to me that in *Time* we find the pairs of positive and negative following each other unendingly, as the positive impregnating manifested universe followed by the negative pralaya universe—or gestation of the Egg of Brahma—then this process complete, the positive becomes manifest again, and so on for ever and for ever.

Now the involutory cosmic consciousness *can* become *positive* (or reaches adolescence) only in and through Manas, and returns into negativity as impregnating cosmic *Self-Consciousness*; and the product or birth from this so impregnated "Egg of Brahma" will be a fresh cosmic Consciousness, or monad, which must be the refined experiences or memory of the *past Universe*.

And so all is spinning on, weaving memory for ever: and what is true of worlds and universes, is true also of our successive lives and of our begetting. (This may throw new light on reincarnation.)

The "*Virgin* of the worlds" is the dual but unseparated Mahat, the two-poled agent ever working (and in its working ever creating) and seeking the mate of its King and Lord, Adi-Buddha—until, after ages of sorrowing toil, it, as Manas, brings him face to face with his bride—and lo! it is *itself*—neither he nor she—they are One!

When and why did the Agniswatta become a part of our humanity? They are sons of a Manu—collectively men who have become *Self-Conscious* in a past and lower Manvantara—they are the glorified product of its Manasic activity.

The ceaseless Mahat of our present solar system—the dual-poled worker (through the Tatwas in their various vibrations which always work in positive and negative phases) evolved in the third Race of this Round the perfection of *polarity* in the male and female forms, separate one from the other, and when this differentiation was reached, the acme of our Solar Mahatic work was reached. Then the vibrations of those organisms were so fine and strong as to become synchronous with the lower vibrations of the Sun Lords—the Agniswatti, or Self-Conscious Beings of a past manvantara, they *could not choose* but be drawn into those perfected forms *by like vibrations*—but they, having become Lords in Self-consciousness (in this grade of involution) *can choose to create or no*.

Just here I find the explanation of the "Fall of Angels" and of "Free Will."

I have never before found *sufficient cause* for this "fall into generation," nor able to see why it was a "rebellion" against heavenly power. I could not see the advantage gained by the Angels who dwelled in harmony in heaven, by descending upon earth to dwell in pain. Now I see that the descent was not simply for the purpose of generating (this was a result) but to be able to exercise *will* (Buddhi, force or Consciousness) separate and distinct from Cosmic will (or Adi-Buddha Consciousness). Will is always free, *i.e.* there is *nothing* (at least within the reach of our conception) behind, within or above *will*: but only in manasified, dual-formed *man* is it exercised separately from Cosmic Consciousness. (I do not refer to the after-human or deific states.)

And here is the secret of "rebellion" against Heaven—for without possessing this Ray of Will, which is in its essence Deific there would have been no sufficient power to oppose against the heavenly will.

Mahat's working has evolved the dual-formed Man. Now why should a *dual*-formed being be *needed* to imprison a Ray of Mahat, or Manas?—with its inherent Atma-Buddhic force,—will or consciousness?

Because in order that The Knower shall be able to study Itself and its own Inner-Self (or inherent "I" as Buddhi or Consciousness) it must be made *objective to itself*—and to the "I." This is only possible in *our* manvantara in the two-formed One Being which the polarizing Mahat has evolved while still working as *subjective* power for Cosmic Consciousness.

And when this process is complete—the Gods descend—and the dual Manas (higher and lower or positive and negative or masculine and feminine, alternately manifesting its two aspects) leads Humanity through all its multiple phases of evolution and involution, till The Knower, finally, knows itself and its Lord, "I" !

All Man's pilgrimage of lives is *only for this*—to attain such exercise and power of Manas as shall open the Inner Court where dwells The King, Consciousness, by whom all worlds are made. And why? To "save one soul alive"? No! To *save all Souls!* to redeem *the whole of manifesting Mahat*, through Manas, into the next higher plane of manifestation in an ensuing Universe in which we shall be parts, either as Servitors or—*Lords*.*

Now, as this process goes on, this moving into finer matter of the worker, Mahat, the withdrawing upwards, by Manas, of this power of manifestation, (which is also *the manifested*—the vesture of itself) leaves *nothing* behind it but negativity—hence Pralayas are a *necessary sequence* of the redemption into Self-Consciousness of Mahat. Matter can exist in any one state only so long as its polarizing power is active in that state.

Thus Earth and all the planets will pass into finer and finer grades of manifesting matter with their sequential pralayas (chains of orbs etc.) until all of the Solar Mahat shall be redeemed, through Manas, into one unit of Solar Self-Consciousness. Then shall Solar Pralaya *Be*—a state of Being-hood too transcendently glorious for our present grasp—and yet—I may be **THAT**.

* Those who reach to Manasic Consciousness will be Servitors—those who reach Buddhi Lords.

LOVE.

'Thou art the light of day ; the dark of night ;
The depth of being ; and the calm of death ;
The roseate sleep ; and the first flush of dawn ;
The soul's high heaven with its veil undrawn ;
The life of atoms in the sun's bright beam ;
The voice of music in the mountain stream ;
The harmony by which bright stars unfold
Their veiled eyelids, and through space are rolled,
The deep drawn sigh ; and the divinest thrill,
That with the Deity our bodies fill ;
And more, and more, for thou art *all*, oh Love !
Beneath, deep down, on highest heights above ;
Oh ! thou art wondrous, thou art strange, Almighty Love.

H. F.

THE HOUR OF TWILIGHT.

For the future we intend that at this hour the Mystic shall be at home, less metaphysical and scientific than is his wont, but more really himself. It is customary at this hour, before the lamps are brought in, to give way a little and dream, letting all the tender fancies day suppresses rise up in our minds. Wherever it is spent, whether in the dusky room or walking home through the blue evening, all things grow strangely softened and united; the magic of the old world reappears. The commonplace streets take on something of the grandeur and solemnity of starlit avenues of Egyptian temples the public squares in the mingled glow and gloom grow beautiful as the Indian grove where Sakuntala wandered with her maidens; the children chase each other through the dusky shrubberies, as they flee past they look at us with long remembered glances: lulled by the silence, we forget a little while the hard edges of the material and remember that we are *spirits*.

Now is the hour for memory, the time to call in and make more securely our own all stray and beautiful ideas that visited us during the day, and which might otherwise be forgotten. We should draw them in from the region of things felt to the region of things understood; in a focus burning with beauty and pure with truth we should bind them, for from the thoughts thus gathered in something accrues to the consciousness; on the morrow a change impalpable but real has taken place in our being, we see beauty and truth through everything.

It is in like manner in Devachan, between the darkness of earth and the light of spiritual self-consciousness, that the Master in each of us draws in and absorbs the rarest and best of experiences, love, self-forgetfulness, aspiration, and out of these distils the subtle essence of wisdom, so that he who struggles in pain for his fellows, when he awakens again on earth is endowed with the tradition of that which we call self sacrifice, but which is in reality the proclamation of our own universal nature. There are yet vaster correspondences, for so also we are told, when the seven worlds are withdrawn, the great calm Shepherd of the Ages draws his misty hordes together in the glimmering twilights of eternity, and as they are penned within the awful Fold, the rays long separate are bound into one, and life, and joy, and beauty disappear, to emerge again after rest unspeakable on the morning of a New Day.

Now if the aim of the mystic be to fuse into one all moods made separate by time, would not the daily harvesting of wisdom render unnecessary the long Devachanic years? No second harvest could be reaped from fields where the sheaves are already garnered. Thus disregarding the fruits of action, we could work like those who have made the Great Sacrifice, for whom even Nirvana is no resting place. Worlds may awaken in nebulous glory, pass through their phases of self-conscious existence and sink again to sleep, but these tireless workers continue their age-long task of help. Their motive we do not know, but in some secret depth of our being we feel that there could be nothing nobler, and thinking this we have devoted the twilight hour to the understanding of their nature.

THE HOUSE OF TEARS.

On the East side of a great craggy mountain stood a square tower, windowless and forbidding; carven on each side was its name—"The House of Tears."

As the summer sun rose above the hills on the opposite side of the valley at the mountain's base, a beautiful woman appeared in the small eastern doorway of the tower, gazing forth over the vale and wastes, expectant, but perceiving none. Her white face, about which the wind blew her golden hair, was lit by radiance of wondrous violet eyes, and she was apparelled in a garment of fine white wool with threads of gold and silver running through the warp and woof. Her raiment was wrapped about her closely, so that she could not freely walk, but glided softly on her sandaled feet.

As she gazed she heard the footfalls of one who, approaching from the West, came down the mountain path with firm steps although his eyes were bounden with a scarf in such manner that he could see only the ground at his feet about one step in advance of him. She stood upon the threshold of her tower and called:—

"Whither wendest thou with covered eyes, O brother?"

Her voice stirred the air into music and he, startled, answered:—

"To the gathering of Seekers in the City of Light, beyond this mountain of Sorrow and the valleys and arid wastes of the Land of Science. The way is long and I may not tarry."

"Wilt thou not rest thee in the House of Tears, into which only the noon-day sun can shine, until thine eyes be strengthened for The Light?"

"Nay, gentle one, I have well learned to walk and have my compass and my sword; I fain would hasten on."

"But there are torrents on the way, and magnet caverns where the compass loseth poise."

"How knowest thou this? Hast thou been thither?"

"Nay, brother. For twice seven years my home hath been this tower whose great square walls shut out the world and let the zenith scan its heart. Here have I dwelled—here have I wept—here have I known the Sun Lord in his power. My feet have lost the cunning of earth paths—my light-wove robes know touch of naught but air. I fain would hie me to this day's concourse, but have no strength of limb nor chariot steeds."

"O, fellow Seeker," cried the stalwart youth, "I pray thee let me bear thee thither! My strength is dauntless and my heart would serve a patient dweller in the House of Tears."

But, if thou bearest me thou shouldst be guided by my voice. Wilt thou obey?"

"I promise thee, I will."

Then he placed her on his shoulder and resumed the pathway down the mountain.

The valley's rushing river barred the road; wide stretched the placid waters toward the shores and midway roared the mighty song of ceaseless rapids; treacherously deep. The golden-haired one raised her voice:—

"Three steps to the channel through the still water, then a leap of the length of thy shadow at the third hour of sunrise—a strong leap for the current is swift," and he passed over safely. Through fields, over rocky heights, into deep, dark chasms, along tracks stained with blood and beautiful flowery ways hesped under her guidance, with free and agile feet but bounden eyes. He marvelled that she, having been seclude! in the House of Tears, could tell him where to tread, and queried:—

"How knowest thou the way to the city by the mighty river where at noon the people assemble?" and she made answer.—

"By the thread of Light that runneth through the air, spun by the Star that shineth at midday."

He apprehended not her meaning, but was astonished and said.

"Seest thou the stars at noontide?"

She responded gently, "The stars shine ever; but of some things I may not speak to those whose eyes are bounden. To thee, who hath borne me willingly and followed my word, I may declare that the day is near when thou wilt not need to question, for to those who discern the Light all things are revealed." He apprehended not her meaning and silently pursued the course.

Presently she said.

"It lacks but a half hour of noon and the road is smoother hence. Art thou weary?" "Nay, But how knowest thou the hour?" "By the colors that shimmer above the wayside flowers and by their angles to their stems."

He understood her not, but coveted her knowledge.

At last they ascended a high hill on which was set the magnificent city and past its farther gates rolled the majestic river where floated a strange barge of exceeding lightness and splendour. It had two wide spreading sails like wings of iridescent gossamer and a third, high above these, shaped like a sphere or vast transparent bubble such as children throw upon the sunbeams. This was attached to the very centre of the ship by a rope of golden threads, and none could conceive by what manner of device the vessel was conducted. Those who had come up in the barge were ten strangely beautiful men, who spoke the language of all with whom they held converse although they were of many different nations and tongues.

Seven of The Ten were in conference in the secret chamber of the Temple whose radiance continually lighted the sky above it and gave the city its name.

This visit occurred every seven years at midsummer, and the trial of the Holy Chamber was held in order that any who were prepared might return with these visitors from the Great East Sea.

The youth from the plains trod lightly the city avenues and set down the lady of the tower in the garden of the esplanade overlooking the river. Two who recognized her garments came and loosened them a little, that she might walk more easily over the smooth and beautiful pavements of the wondrous city. When her feet were freed, the golden-haired one, with her two companions, turned to the young brother and gently unwound the fine long scarf of many colors with which his eyes were bound, and lo! they were sealed! Then they knew that he could not yet bear the Light of the city, and were saddened.

With great love and compassion they led him to the West Gate where his sight was restored to him, and he fell down before her whom he had borne through the devious ways of the morning and kissed the hem of her garment. She said,

"Insomuch, brother, that thou didst bear me over the rough places, willingly obedient to my guidance, I will give unto thee a ribbon of my robe whose texture shall be an aid in selecting the right paths when thou dost again come through that country with *thine eyes unbounden*."

From the edge of her vesture she bade him tear a strip. By reason of the gold and silver threads woven in the warp and woof, it was difficult to sever. He sought to cut it with a blade, but she withheld him, saying—

"Let not the sharp steel touch it—by thine own strength take the piece." And he brake it evenly with his hands. She took the ribbon and tied it about his bare right arm, at the heart level, and kissed his forehead. Then they left him to be refreshed and to return to the Mountain of Sorrow and tarry in the House of Tears.

Now many that day were summoned into the secret chamber to the Holy Council, but none of these candidates had been able to view The Light, because they had come by various ways up from their lands,—had shunned the dark tower on the Mountain of Sorrow and had found no bearers to carry them through the labyrinths of Science among whose rough roads their feet had been bruised and their strength squandered. When she of the House of Tears was summoned to the Temple her eyes were not smitten because she knew the mystery of the Triple Light, and she came forth in a new vesture with a white stole about her neck on which sparkled gems of the seven rays.

Radiating her "sphere of bliss" upon the people who followed her, she moved slowly with the Holy Seven unto the ship, and was received by The Three who had there remained concealed.

When the sun was setting, the barge in a glorious effulgence, glided majestically and silently down the broad river toward the Great East Sea, and was seen no more 'till yet another seven years.

M. F. Wight.

We shall be pleased to receive interpretations of this allegory from any of our readers; these we will publish if suitable. [Ed.]

REVIEWS AND NOTES.

Lucifer (Jan.) The most noticeable articles are "The Vesture of the Soul," by G. R. S. Mead; "Mind, Thought and Cerebration," by Dr. Wilder and "The Infinite Universe and Worlds," by Giordano Bruno (Nolano), translated by W. R. Old. "The Watch Tower Notes," draws attention to the present 'boom' in some of the London papers of Hypnotism, Mesmerism etc.

Path (Jan.) Perhaps the most interesting article to our readers is one entitled, "Two Startling Predictions" from a Hindu book in which occur the following passages:—"There will be famine then, (about 1895) . . . Peo-

ple will die in great numbers. . . . Wealthy lords will become paupers and paupers will become wealthy."

Theosophist (Jan) Col. Olcott's "Old Diary Leaves" are continued. A report of the Indian Section T. S. makes the number a bulky one.

We have also received the current numbers of *Le Lotus Bleu*, which is up to its usual standard; *Theosophia*, the organ of the Dutch Theosophists, and *Miscellaneous Notes and Queries*, a monthly magazine of history, folklore, mathematics, mysticism etc. (S. C. Gould, Manchester, N. H., U. S. A.)


OUR WORK.

There will be a conversazione at the Dublin Lodge, 3 Upper Ely Place, on the 16th. inst. Members, associates and friends should endeavour by their presence, to make these social reunions a complete success.

The annual business meeting of the Lodge to receive Secretary's and Treasurer's reports and those of other officers, was held on the 23rd. ult. A council was also elected, consisting of the three principle officers *ex officio*, and four members chosen by ballot. The following constitute the council:—H. M. Magee, President Dublin Lodge (1893); F. J. Dick, Secretary; G. W. Russell, Librarian; D. N. Dunlop; P. E. Jordan, Sec. L. T. W.; J. Coates, Sec. North Dublin Centre; and J. Varian.

On the 23rd. ult., a beautiful and instructive paper was read by Mrs. Jno. Varian on "Theosophy as it appears to a beginner." Her telling exposition of the principles of truth, justice and love involved in the great laws of Re-incarnation and Karma, elicited the heartiest expressions of approval. On the 8th. inst. Mr. W. B. Yeats in a lecture on "Blake on the Symbolism of the Bible", held the attention of his audience enchained for two hours, while he explained the outlines of Blake's system. He succeeded in endowing a rather abstruse subject with an interest, which those who had the good fortune to be present, will not easily forget.

The following papers will be read during the ensuing month:—Feb. 22nd. "Theosophy and Present-day Problems", Miss K. Lawrence; Mar. 8 "Aims of Theosophy," Mrs. Duncan.

 NOTICE:—All the back nos. may still be had; subscription for the year 1/6 free, articles for insertion should reach us by 1st. of the month. All communications should be addressed to the Editor, 71 Lr. Drumcondra Road, Dublin.

IMPORTANT.

We have to inform our friends that this number is the last which will bear the title of *The Irish Theosophist*. Born but six months ago we have already outgrown our swaddling clothes, and for the future will appear in a new dress and under a new name. *ISIS* is the title we will be known by in the future.

The necessity for a Theosophical Magazine, at a price within the reach of all, was so much felt, that our little magazine has been welcomed everywhere, and with this increasing international circulation, it has become necessary to adopt a name more universal in character.

We have not come to be a day's astonishment, but to stay. We hope our kind friends will extend to us as cordial a welcome as before, and so help us in our efforts—feeble though they be—to gather a little of the old wisdom the world forgets, and, like a shrine-lamp in some lonely spot, to keep it twinkling still.

THE IRISH THEOSOPHIST

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Vol. 1.

THEOSOPHY IN PLAIN LANGUAGE.

NO. V CYCLES OF EVOLUTION. THE DAYS AND NIGHTS OF BRAHMA.

If then we regard the Universe as being at all points *alive*; if the forces of Nature, as seen in their real essence are *living* forces; if the countless orders of beings which make up the Cosmos are bound together as we have described in one vast ascending scale of ever-expanding life, consciousness and intelligence—it is easy to see why, to ancient Seers, the Universe itself assumed the aspect of one great being, Brahma, out of whom all things proceed, to whom all things must finally return. “Dead matter” for them existed not. Spirit and matter were only opposite aspects of the One all-pervading PRESENCE. And so to their eyes that which men call death was but the transformation of life, the close of a cycle in which complex elements of being unite and again return to the sources from which they emanated—Spirit, Soul and Body woven and re-woven together and withdrawn each to its own domain; while through and behind and underneath all this ebb and flow of separate life sweeps forth and backward the mighty master-current of cosmic life—the out-breathed Day, the indrawn Night of Brahma.

This great Eastern doctrine of Emanation and Absorption has seemed repellent to many Western minds, as one that implies fatalism, and deprives men of free-will by its apparent exaltation of blind law to the control of our inmost life and being, and by holding up extinction as the goal to which all individual existence surely tends. But here, as in so many matters, Theosophy helps us better to understand and appreciate these ancient teachings, which have been sorely distorted and misrepresented even by friends and adherents.

In a former article reference was made to the “seven principles” into which, according to the Theosophical system, man, as well as every living entity (in an Universe where all is living) can be resolved or analysed. We have said that the seven “principles” of man are in reality the miniature, so to speak, of those of Nature the One Life. This means practically, that man’s consciousness is capable of infinite expansion through all the seven spheres or realms of being; that in virtue of the divine potentialities instinct within him, he too can say with the Man-Christ: “I and my Father are One.” Taken, then, in the light of this new-old teaching of man’s inner divinity, the doctrine of emanation, it will be found, proclaims Freedom rather than Fate; kindles instead of quenching aspiration. For take a simple though fanciful analogy. Conceive of a living cell placed amid myriads of other like and unlike cells in the centre of some intricate physical organism like the human body. Imagine this cell extending its consciousness, first from a state of simple self-centred perception or sensation, to a gradual realiza-

tion, say, of its relation to other cells in the particular nerve-organ of which it might form a part; then to a further identification of its being, its desires, with those of the great sympathetic system of nerves extending through the full extent of that body, and finally expanding its sense of individuality into a conscious and intelligent unity with the thinking entity ensouling and directing the entire framework of the body itself—may we not, then, in like manner think of that “absorption” of individual, or “cellular” life and consciousness into the supposed state of extinction in Nirvana; of that “union with Brahma” which we, “members one of another,” are destined by evolution to attain?

Thus while in his outer nature, and even to a great extent in his ordinary state of “waking” consciousness, man must be regarded as entirely a creature of his surroundings—a very insignificant bye-product of external forces—in his true inner essence he is a God, one with that World-Soul of which these forces and evolutionary laws are themselves the expression. Nay, for what other reason do these laws exist but that Nature may grow conscious of and responsive to soul, matter become permeated and transfigured by spirit, so that “earth may attain to heaven” and “God may be all in all!”

It will be evident by what has been written that to the Theosophist the word evolution does not bear the limited sense in which it is used by the Darwinian and in the current thought of our time. For him “evolution” means the “unfoldment” of the divine Type or Ideal, from latent *implicit tendency* or potentiality into actual embodiment, realization; and physical evolution then appears as but a small detail of that mightier process in which the soul, as well as the body of man has part. *Three* main streams of evolution are spoken of in our occult writings—the Spiritual, the Psychic and the physical. In reality there is but one Process at work, but it manifests itself in these three forms. Spirit descends into Soul, Soul takes to itself Body, and this is but another way of saying that Body evolves to receive Soul, and Soul expands to contain Spirit. So that both for the universe as a whole and for any being within it—for macrocosm as for microcosm—the object and meaning of its existence may be expressed either as the *e*-volution of Form, Substance, Feeling, or as the *in*-volution of Spirit, Life, Mind.

The idea is graphically set forth in the ancient symbol of the interlaced triangles which figures in our Theosophical seal, while the serpent which surrounds the emblem with tail in mouth, betokens time, and time's perpetual law of cyclic emanation and return, waking and sleeping, action and rest, life and death. Brahma himself, the One Life, is said to breathe forth the manifested universe and to withdraw it again into himself at the end of the great age or Kalpa. And the same rhythmic pulsation of life from within outward and again inward in unending flux and reflux, marks every phase of life as we know it, who are so far removed in thought and condition from the Central Heart of things. Everywhere around us we see cycle included within cycle—the orbit of the satellite contained within the wider sweep of the planetary orb, and the planet itself obeying in its course the vast revolution of the stellar system of which it is part. And so sleep, that transient phenomenon so familiar to us and still so wonderful, is to the eye of occult vision but the analogue of that longer, much-dreaded withdrawal of soul-life known as death. And as are the days of waking physical existence so are the Days in the life-cycle of the ego, one of which we pass between cradle and grave, “rounded with a sleep.” Still more extended are the epochs of activity and rest which esoteric science has recorded in the evolution of groups and races of men, and beyond this again, in the origiu and development

of mankind as a whole. Some teachings of the Secret Doctrine on the past evolution of humanity will engage our attention in a future article. Meanwhile let us summarize the conception of Theosophic tenets at which we have arrived thus far.

First then we have the one-ness of life-essence hid beneath the Maya or Illusion of the great polar opposites, Spirit and Matter, Subject and Object, Consciousness and Unconsciousness, under which the Universe is manifested to us. Second the correspondence and connection that subsists, through the septenary nature of all things, between man's consciousness and the seven "planes" or "principles" of the universal consciousness. Lastly, we have the law of cyclic interaction between the opposite poles of being, inner and outer, soul and body, and the relation and subordination of all minor life-cycles to that of the one Parent Soul in which we live and have our being. Before passing on then, we must be on our guard lest we tend to view these great cycles as mere mechanical processes of fatal and resistless power, bearing us forward unconcernedly like dust-specks upon the wheels of some vast machinery of time. Let us think rather of all as the outcome, the expression of Life, Mind, Consciousness—that hidden Reality with which man may realize his connection, gaining freedom and liberty as he does so. Then only will the difficulties of fate and free-will begin to lighten for us. The vastness and inevitableness of things material shall not have power to daunt us. Even now and here, "with earth and her bars around us for ever" we shall not surrender the sublime assurance of the poets and prophets of all ages, that "man is man, and master of his fate." (to be contd.)

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THE MAGNETISATION OF PLANTS.

(Translated from the German of Du Prel for the *IRISH THEOSOPHIST*.)

After citing the conclusion arrived at by the French Academy in 1831, that the phenomena of animal magnetism or mesmerism produced many effects quite independent of the imagination of operator or subject, Du Prel proceeds to discuss the evidence for the objective reality of the vital magnetic fluid. He says this can only be proved (1) through its sensible perceptibility; (2) through its transference into inorganic bodies, with the production of decided effects; (3) through its transference into organic bodies of such nature that the effects produced could not be attributed to the imagination of the magnetised body. With regard to the first, he refers to Reichenbach's experiments which show that the magnetic agent becomes visible to the sensitive in a darkened room. He reserves the second point for future treatment, and passes at once to the third.

The tracing of magnetic effects to a merely subjective cause is certainly excluded as a hypothesis, were the transferability of the magnetic agent to be proved in the case of plants. In Reichenbach's experiments on plants, the effects produced were connected in different ways with their manner of growth—diminished trunk, with increased flower and fruit production—diminished flower, with increased seed formation—or quickened growth, with normal flower development. From some experiments by Professor Ennemoser on shrub-beans, sweet-peas, oats, cress etc., the following conclusions were drawn. Firstly, that magnetisation increased the intensity of the growth process, so that while the early sprouting was retarded the ultimate health and color were intensified. Secondly, that the

principal end of plant life, seed-cultivation, was furthered by magnetisation.

Another experimenter, Gzapary, also confirmed these conclusions. La Fontaine narrates the following experiment. A gardener had two geranium plants one of which was constantly green, while the other was in process of decay, and always put forth but one leaf which became yellow and fell off. The sickly plant was magnetised and also watered with magnetised water. After some days it had a few leaves which no longer fell off; soon it was quite covered with leaves, overtook the sound comrade, and bloomed earlier. More striking, however, is the experiment of the physician and flower trainer Picard in St. Quentin, with graftings. Of six roses equally progressed in growth, he left five to their natural unfolding, and the sixth he magnetised twice daily for five minutes. The experiment began on the 5th. April. On the 10th. the magnetised rose showed two shoots one centimetre long while the other five only began to sprout on the 20th.

On the 10th. May No. 6 had two green twigs 20 cm. in length with six buds; while the twigs on the other five were only half that length and had no buds. On May 20th. No. 6 bloomed and had six beautiful roses, with leaves about double the size of the others. Picard made another experiment with one of the middle twigs of a peach tree which had five peaches. This he magnetised daily for five minutes. These peaches attained the diameter of from 21 to 26 cm. while the other peaches on the same tree only reached 12 to 15 cm. in diameter when ripe, and they were moreover some four weeks behind in growth. According to Petrus the plants must be magnetised from the stem outwards. The most simple treatment is to water with magnetised water as this element is very receptive of human magnetism. According to Deleuze the water is magnetised best by stroking downward outside the vessel, and after repeated passes, holding the joined fingers of one hand over its mouth, breathing on the water, and stirring the thumb in the water. (Col. Olcott used a glass tube to breathe into the water.)

A difference of growth between magnetised and non-magnetised plants appears therefore to be unquestionable. The magnetism is turned to account for the most important function, flower and seed production, in many cases at the expense of rapidity, which is less important for plant life. If, however, there is a surplus of magnetism, it will be used for hastening the growth. There are some interesting analogies to this in animal life, in the repair of injuries or paralysis by a concentration of vital-magnetic force (Prana) at the part affected. Du Prel proceeds to observe that as the opposite effect, the magnetisation of human beings by plants, also occurs, there must be a fundamental identity in the nature of this principle whether manifested in plants or human beings, thus confirming the conclusion arrived at by Mesmer that it is a force generally spread about in nature, though modified in a special manner in human beings. That it can be modified in its effects, for good or bad, is undoubtedly true also. Picard magnetised a sickly plant morning and night for a month and brought it to an extraordinarily good growth; while another shrub in the same ground, originally well developed, was treated in the same manner but with opposite intention, with the result that it lost its leaves and faded.

Du Prel goes on to say that whether this (vital) magnetism be a substance or a mode of motion, whether it be a property of the ether, or different from it, yet as it must come under the law of the correlation of nature's forces, one would expect to find it undergoing transformation into an equivalent amount of other forces. Bearing this in mind it is not surprising to find electricity playing much the same part in the vegetable world. Lascelles found that weak electric currents led from the ground upwards advanced the growth and increased the life power of plants, while currents from above downwards retarded their vitality. Thi

agrees with the before mentioned observation of Petrus. Of two tobacco plants sown by Grandin at the same time the one treated by electricity attained twice the height and weight of the other. Meanwhile Poggioli had already tried the effect of violet light on plant growth, and the results are analogous to those produced by vital magnetism and by electricity, broadly speaking.

The theory then, that all effects of vital magnetism, or mesmerism, are not objective but subjective, and can be explained by what is known as "hypnotic suggestion" is clearly a defective one. For these experiments show that an objective power comes into play which streams from the magnetiser.

Du Prel concludes his article by narrating the following amusing incident. When all Paris was discussing the subject of mesmerism, Herr von Ségur had a chat with Marie Antoinette about it. She endeavoured to quell his enthusiasm by quoting the dictum of the French Academy that all the effects were produced merely by the exalted imagination of the subjects. Herr von Ségur replied—"Your Majesty, seeing that veterinary doctors have magnetised horses and witnessed the desired results, I should be glad to know whether it is these horses, or your learned men, that have too much imagination!"

F. J. D.

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EARTH LIFE.

Souls of sunnier worlds beyond us, joying in your dance,
 Mazy motions woven in rhythms around the central sun,
 Immaterial spheres of peace whose meaner tasks are done,
 How can our gross hearts conceive your sun-built governance?
 All our best and happiest moments moulded in romance,
 Caught by best and happiest minds, gleam golden lights, but none
 Reach the meanest hours of your bright stainless days, each one
 Rich as all our dreams of heaven in heaven-lit utterance

Souls of sunnier worlds, you too were once as this, our earth;
 Laboring with your heavy load and dark with wrath and sin;
 With the primal curse of matter clogging all your way.
 Then you died and rose again, blithe souls of blissful birth.
 Now redeemed from death, from matter, robed in white, you win
 Heavenly suns to roll around, bathed deep in heavenly day.

H. S. G.

THE THREE PATHS.

Most occult students, when they become impressed with the need for taking a new departure in their moral life, fail at first to hit off the right path, and fall into errors quite as great as those they seek to avoid. They are like a drunken man on horseback, who, as fast as you prop him up on one side, falls off on the other. For example the epicure, when told he must renounce the pleasures of the palate, becomes an ascetic and starves himself; the lover of society becomes a dreary recluse; the sluggard develops a feverish activity. The inevitable result is, in all cases, a speedy reaction, and the original failing reasserts itself, usually more strongly than before. So invariably is this the case—so universally does the rule apply, that we are compelled to recognise the working of a general law herein.

This law I purpose to define, for it is my conviction that many students profit more by a clear perception of the "reason why"—of the *rationale*—of a circumstance in their occult life, than by a mere assertion or moral injunction.

One of the main propositions of the Esoteric Philosophy is the general applicability of the *Triad* or *Triangle* as a key to the problems of the universe.

One Good is always balanced by two Evils—or rather by one evil duality. The mistake which religious teachers and all shallow thinkers make is to substitute for this triad a *Dual*—to oppose to the one Good one Evil, instead of a pair of them. Hence, while we find the ordinary religious moralist asserting that there are but two courses open to the student—the good course and the bad course,—we find the true Occultist asserting that there are two bad courses opposed to the one good course.

Our neophyte simply abandons one of these to fall into the other; then he vibrates back to the former; and so on, 'till he discovers that the only true course is to be sought in neither of these directions, but in a totally new one.

We have often been told that the true course lies, for example, neither in indulgence nor in asceticism, but between the two; now however, in the light of the above principle, we understand *why* this is so, and acquire thereby an intellectual motive for right action.

The ascetic and the epicure alike concentrate their mind upon food, the one for the purpose of abstaining from it, the other in order to indulge in it. They are both worshippers of the two-horned Moon of illusion; the true occultist, worshipper of the Sun of truth, cares not—perchance *knows* not—whether he eats much or little; that matter he leaves nature to regulate, reserving his conscious intelligence for problems of greater import. So also with the question of retirement from the world; to shun society is as bad as to seek it; to be indifferent to it is the true course.

This principle of the two balancing the one is of universal applicability and is capable of solving many problems. For example, health and disease are a pair of opposites, the one obtained through obeying the laws of nature, the other through disobeying them. The healthy man is a mere slave, liable to suffer at the least deviation from the laws he allows nature to fetter him with. The ideal state is that of the man who is independent of the laws of health altogether,—an ideal state indeed at present, but one which may be aimed at and approximated to.

Socrates was able to drink more wine than anyone else, and also to fast longer than others. When the Yogi reaches a certain stage it does not matter, according to some book on Hatha Yog I have read, whether he eats excessively or not at all. Again, perpetual self-sacrifice to the wishes of other individuals is no more altruism than is selfishness, for it concentrates the attention upon the personality.

The true course is to neglect and forget the personality altogether.

At this point I will leave the further application of the principle to the reader, whose own peculiar requirements will best decide how such application should be made.

H. T. Edge F. T. S.

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VIOLA.

I met one in whose efforts for the benefit of humanity I have long been sympathetic and desirous to aid. At touch of his powerfully active aura my own vibrations were quickened, and I demanded of my Self why this was so. In the "silent hour" I gradually shut out from my consciousness objective things and endeavoured to recall the appearance of my philanthropic co-worker, but found it impossible. 'I' had passed out of the realm of astral vision and was only aware of a continuous note of music in the Akasa which I knew to be the keynote of his soul, and in it dwelled the Inner intelligence of his Being. I felt his compassion for suffering in life—felt it to utmost pain—and, like a shattering blow, I felt his *resentment* against oppression. The music ceased, and I sat alone, cold and shuddering. O, brother, not by *violence* can we right a wrong.

Vitalized with Divine Fire I essayed again and my thought became at once synchronous with what I cognized as his Inner Light, although what is now that Light's personality seemed like a spark of it afar off—in another sort of world which 'I' could not then see. With this Light-sphere I felt a recognition full of joy—dimmed instantly by memory of that life in which this hidden radiance was my Viola—Viola of the cross—Viola of devotion, passion and pain—Viola of the martyr's fire.

Memory of a past earth-life now wore a veil too dense with forms for the Light to pierce. I could hold my Self at Heaven's gate no longer and returned to my outer house of clay, sorrowing.

I asked why I was saddened and myself replied;—

"Because thou hast become entangled in the curtains at one of the portals of Heaven; is it not much to have gained a glimpse into that light-sphere—to know that your own seven heavens are likewise seven heavens in other men? We may climb to them but our ladder must rest on earth."

THE VOICE OF VIOLA.

I again met this noble worker and we walked a little way together *toward the East*. Turning to him I called softly "Viola," and out of the Inner Light, thro' his eyes, flashed an instant look of recognition, *from Viola herself*.

That I *can recall* that past life I know, and the temptation to do so is strong. I also know that if my Will, as Consciousness, sets into vibration all that series of events stored in my aura, it will arouse corresponding activities in the auras of many persons *now living*. And, as our lives in the long past had focalized upon them much hate and persecution, *these* vibrations would become again active in the grosser bodies to which *they have descended*, and result in outer deeds of violence and strife in which some, now dear to us, might be victims. (This knowledge-bred sense of *responsibility* is terrible to carry.)

That evening, thinking of this purified essence of a past personality, I succeeded in withdrawing my Consciousness into the Akasa or Sound Realm, where her voice vibrations became distinctly audible to my inner hearing. These vibrations

possess the same range and modulations of tones as I hear in the speech of the personality over whom Viola now presides; and yet the wordless sounds which convey to me ideas cannot be likened to a human voice. It is like the abstract music of that voice playing in the vital airs of heaven. This music flowed round me in a circle, increasing in variety of notes 'till 'I' was completely lost in a sort of dome of melody that shut me in from earth, and I knew this blissful rhythm to be the akasic vibrations of Viola's soul-sphere synchronous with my own. The tendency of the 'I' to flow into *forgetful* bliss was almost irresistible; but by strong effort I held my consciousness within the borders of intellectual cognition; there, listening to this divine Voice so pure as to be at one with *all voice* but which to me (hovering at the open door of intellect lest I should sever my thread of thought) only revealed voices that had been a *part of my life*.

In the first moment of conscious touch with this melodious intelligent sphere my intense love flowed out to the Viola Voice in blissful unison; then—listening I heard E's voice and to her flowed the heart stream; then D's tone came out of the dome of sound and my love flowed to him and to many more whose faces are set Eastward. But when I called forth the children's voices—they were cries—Oh such helpless wailing heart cries! I could hear only their sobs, because *I have failed* at times to give them *love enough*.

I could hear nothing but their world-moan 'till my whole being became one Heart of Pain for the thousands and thousands of children, unloved or half-loved. Bliss was obliterated in Compassion, and that soul-throe of mine swept and awoke some echoes of mother-love in the dulled Heart of Humanity.

Thus we "take upon ourselves the sins of the world," one by one, knowing that by our stripes some may be healed. Viola, beloved, thy children were scourged and bruised, and thou hast once more lifted me into the sphere of Compassion which is ever commensurate with our Knowledge of the Peace and Bliss.

"The first cry of the child is 'aum.'" The first Breath of Life is the fiat of the new-born Will. This mantram at the threshold of Life calls into action every influence relating to that personality in physical, astral and higher worlds, focalizing them all upon itself.

Emeff Dubályu.

PAIN.

Men have made them gods of love,
Sun gods, givers of the rain,
Deities of hill and grove,
I have made a god of Pain.

Of my god I know this much,
And in singing I repeat,
Though there's anguish in his touch
Yet his soul within is sweet.

G. W. R.

THE HOUR OF TWILIGHT.

There are dreams which may be history or may be allegory. There is in them nothing grotesque, nothing which could mar the feeling of authenticity, the sense of the actual occurrence of the dream incident. The faces and figures perceived have the light shade and expression which seems quite proper to the wonderworld in which the eye of the inner man has vision; and yet the story may be read as a parable of spiritual truth like some myth of ancient scripture. Long ago I had many such dreams, and having lately become a student of such things, I have felt an interest in recalling the more curious and memorable of these early visions.

The nebulous mid-region between waking and unconsciousness was the haunt of many strange figures, reflections perhaps from that true life led during sleep by the immortal man. Among these figures two awoke the strangest feelings of interest. One was an old man with long grey hair and beard, whose grey-blue eyes had an expression of secret and inscrutable wisdom; I felt an instinctive reverence for this figure, so expressive of spiritual nobility, and it became associated in my mind with all aspiration and mystical thought. The other figure was that of a young girl. These two appeared again and again in my visions; the old man always as instructor, the girl always as companion. I have here written down one of these adventures, leaving it to the reader to judge whether it is purely symbolical, or whether the incidents related actually took place, and were out-realized from latency by the power of the Master within.

With the girl as my companion I left an inland valley and walked towards the sea. It was evening when we reached it and the tide was far out. The sands glimmered away for miles on each side of us; we walked outwards through the dim coloured twilight. I was silent; a strange ecstasy slowly took possession of me, as if drop by drop an unutterable life was falling within; the fever grew intense, then unbearable as it communicated itself to the body; with a wild cry I began to spin about, whirling round and round in ever increasing delirium; Some secretness was in the air; I was called forth by the powers of invisible nature and in a swoon I fell. I rose again with sudden memory, but my body was lying upon the sands; with a curious indifference I saw that the tide was on the turn and the child was unable to remove the insensible form beyond its reach; I saw her sit down beside it and place the head upon her lap; she sat there quietly waiting, while all about her little by little the wave of the Indian sea began to ripple inwards, and overhead the early stars began softly to glow.

After this I forgot completely the child and the peril of the waters, I began to be conscious of the presence of a new world. All around me currents were flowing, in whose waves danced innumerable lives; diaphanous forms glided about, a nebulous sparkle was everywhere apparent; faces as of men in dreams glimmered on me, or unconsciously their forms drifted past, and now and then a face looked sternly upon me with a questioning glance. I was not to remain long in this misty region, again I felt the internal impulse and internally I was translated into a sphere of more pervading beauty and light; and here with more majesty and clearness than I had observed before was the old man of my dreams.

I had thought of him as old but there was an indescribable youth pervading the face with its ancient beauty, and then I knew it was neither age nor youth, it was *eternalness*. The calm light of thought played over features clear cut as a statue's, and an inner luminousness shone through the rose of his face and his silver hair.

There were others about but of them I had no distinct vision.

He said, "You who have lived and wandered through our own peculiar valleys look backwards now and learn the alchemy of thought." He touched me with

his hand and I became aware of the power of these strange beings. I felt how they had waited in patience, how they had worked and willed in silence; from them as from a fountain went forth peace; to them as to the stars rose up unconsciously the aspirations of men, the dumb animal cravings, the tendrils of the flowers. I saw how in the valley where I lived, where naught had hindered, their presence had drawn forth in luxuriance all dim and hidden beauty, a rarer and purer atmosphere recalled the radiant life of men in the golden dawn of the earth.

With wider vision I saw how far withdrawn from strife they had stilled the tumults of nations; I saw how hearing far within the voices, spiritual, remote, which called, the mighty princes of the earth descended from their thrones becoming greater than princes; under this silence influence the terrible chieftans flung open the doors of their dungeons that they themselves might become free, and all these joined in that hymn which the quietude of earth makes to sound in the ears of the gods.—Overpowered I turned round, the eyes of light were fixed upon me.

“Do you now understand?”

“I do not understand,” I replied. I see that the light and the beauty and the power that enters the darkness of the world comes from these high regions; but I do not know how the light enters, nor how beauty is born, I do not know the secret of power.”

“You must become as one of us,” he answered.

I bowed my head until it touched his breast; I felt my life was being drawn from me, but before consciousness utterly departed and was swallowed up in that larger life, I learned something of the secret of their being; I lived within the minds of men, but their thoughts were not my thoughts; I hung like a crown over everything, yet age was no nearer than childhood to the grasp of my sceptre and sorrow was far away when it wept for my going, and very far was joy when it woke at my light; yet I was the lure that led them on; I was at the end of all ways, and I was also in the sweet voice that cried “return;” and I had learned how spiritual life is *one* in all things, when infinite vistas and greater depths received me, and I went into that darkness out of which no memory can ever return.

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—:O:—

INTERPRETATION OF “HOUSE OF TEARS.”

The “man” who bears her is the Intellect and the “woman” is the Intuition. She it is who recalls the intellect from its centrifugal direction towards matter and the void, to her centripetal direction towards spirit. The “House of Tears” is the Soul’s (and Intuition’s) abode while man is still unregenerate, their true home being the “City of Light.” Without her the seeker cannot find that City, being blind through materialism. But the mind, unfolded, cannot see Truth all at once, even when shown him. He is dazzled and must return to the mountain of sorrow, or the world of discipline and ordeal, till able to behold it. To this end he must wear and cherish and cultivate the faculty of Intuition represented by the piece of ribbon, until he attains a full intuition, having which the soul is “clothed with the sun,” as said in Scripture, or attains to the “triple Light” of the vision—the Divine Spirit—one in Essence but threefold in fruition.

E. M.

THERE IS NO NATURAL RELIGION.*

The voice of one crying in the Wilderness.

THE ARGUMENT.

As the true method of knowledge is Experiment; the true faculty of knowing must be the faculty which Experiences. This faculty I treat of.

PRINCIPLE FIRST:—That the Poetic Genius is the true Man, and that the body or outward form of Man is derived from the Poetic Genius. Likewise, that the forms of all things are derived from their Genius, which by the Ancients was called an Angel and Spirit and Demon.

PRINCIPLE SECOND:—As all men are alike in outward form, so (and with the same infinite variety) all are alike in the Poetic Genius.

PRINCIPLE THIRD:—No man can think, write or speak from his heart, but he must intend truth. Thus all sects of Philosophy are from the Poetic Genius, adapted to the weaknesses of every individual.

PRINCIPLE FOURTH:—As none by travelling over known lands can find out the unknown; so from already acquired knowledge Man could not acquire more; therefore an universal Poetic Genius exists.

PRINCIPLE FIFTH:—The Religions of all Nations are derived from each Nation's different reception of the Poetic Genius, which is everywhere called the Spirit of Prophecy.

PRINCIPLE SIXTH:—The Jewish and Christian Testaments are an original derivation from the Poetic Genius. This is necessary from the confined nature of bodily sensation.

PRINCIPLE SEVENTH:—As all men are alike (though infinitely various,) so all Religions, and as all similars, have one source.

The true Man is the source, he being the Poetic Genius.

* Extract from Works of William Blake, Poetic, Symbolic and Critical; London, Bernard Quaritch, 1893.

REVIEWS AND NOTES.

A portrait of Mrs. Besant appears in the January No. *Phrenological Magazine*, and is commented on as follows.—

"The picture represents a woman of much intensity of organization, the three temperaments are rather harmoniously blended, the mental and vital being somewhat in the ascendant. The head is larger than the average for women, and is of that form which with her faculties and temperament, gives

earnestness of conviction and purpose an ideal tendency in belief, with aspiration for its realization in art and character besides love of reciprocity of thought, feeling and ambition".

And further on "with such excellent powers of analysis and the disposition to close inspection she should be a good critic and capable of the investigation of matters that require a nice discrimination. Her judgment is prompt, yet

she appreciates facts sufficiently to seek a sound basis for her judgment, and so renders it acceptable to others, as well as satisfactory to herself.

...
A farewell address from a Member of a Lodge to fellow Members, has come under our notice which expresses so well the true connection between those who are working together in the Theosophical Movement that one or two sentences therefrom, may not here be out of place.

"Each is some part of every other here, as the different members of our bodies are different parts of them. If any one is unkind to me it is as if I had hurt my own hand or bruised my own foot.

And, as I carefully restore a physical wound with the blood of my heart, so I must give to that other wounded part of me, the spiritual blood of the heart-love."

...
In the 'Watch Tower' Notes (*Lucifer* Feb.) Herbert Burrowes reviews the present position of Science. Quoting from a journal, "as one looks through the Scientific records of the year, one feels as if one were in the midst of an endless crowd of keen-eyed Imps peering into every corner of the Kosmos and taking everything to pieces to see what it is made of," he remarks "that nearly every fresh discovery by one of these imps upsets the cherished theory of some other imp."

The book on Blake has at last appeared and is altogether a remarkable work. The care, energy and devotion necessary for the task was indeed great, and the Editors deserve the gratitude of all students of mysticism for the stupendous and beautiful work now produced. We hope on a future occasion to give our readers some idea of its scope and character.

...
As will be seen from the notice accompanying this issue, "ISIS" is the title we will be known by in the future.

Isis means the divine *now*; the manifesting Breath in Evolutionary or descending action forming the bodies of Deity, or Universes, and in Involutionary or ascending activity forming the Soul of these worlds, men and universes through the activity of dual Manas, redeeming Mahat or Cosmic Consciousness into Self-conscious Divinity.

"ISIS" FUND

Our "sphere of influence" is so rapidly extending that it has become necessary to purchase new type and machinery, if we are to cope satisfactorily with the demand. For this purpose we have opened a fund as above, and will be glad of any contribution—however small—towards same. We have to gratefully acknowledge the following:—A Friend £5; H. S. G. £1; R. C. £1; E. H. £1.

OUR WORK.

The open meetings of the Dublin Lodge are now held every Wednesday evening at 3 Upr. Ely Place, commencing punctually at 8.15. The programme to the end of May is:— March 8th. "The Aim of Theosophy," Mrs. Duncan; March 15th. "Some Teachings of H. P. Blavatsky," F. J. Dick; March 22nd. "At-one-ment," Mrs. Dunlop; March 29th. "Myths of the Old Testament," P. E. Jordan; April 5th. "The *Secret Doctrine* on Man's Evolution," H. M. Magee; April 12th. "Paracelsus," E. Harrison; April 19th. "The Theosophical Basis of Brotherhood," F. A. Roberts; April 26th. "Laurence Oliphant," D. N. Dunlop; May 3rd. "New Light on Old Religions," J. Duncan; May 10th. "Theosophy and Socialism," J. Varian; May 17th. "Dreams," G. W. Russell; May 24th. "Sun and Fire Worship," A. W. Dwyer; May 31st. "Kama Loka, and Devachan," Miss Lawrence. *The name following the title of each discussion is that of the opener.* The *Secret Doctrine* group continues to be well represented on Monday evenings.

NOTICE:— All literary communications should be addressed to the Editor and all business communications to the Publisher, 71 Lr. Drumcondra Road, yearly subscription 1/6.

THE IRISH THEOSOPHIST

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VOL. I

THEOSOPHY IN PLAIN LANGUAGE.

VI. THE SEVEN PRINCIPLES OF MAN.

Enough has been said in former papers to present, perhaps, some general idea of the teachings of Theosophy with regard to man's place in the Universe and the nature and purpose of his relation to the other myriad orders of being of which that Universe is held to consist. The current Western beliefs on the same matter seem to waver between two extremes. One view—that of our exoteric religions—tends to exalt man, as man, to a place of quite undue importance in Nature. His personal interests, virtues, vices are supposed to bulk very largely before the Mind of the Supreme Creator and Upholder of things. The entire host of invisible beings, angels and demons, seems to exist for little other purpose than to dance attendance upon him for good or evil. Like an "alien and a sojourner" he is ushered for a few short years into a vast, indifferent Universe, thronged with lives and controlled by laws in which he has neither part, lot nor interest. Sometimes all is represented as "a fleeting show, for man's illusion given."

No wonder that from this crude "homo-centric" view of things, a reaction has sprung up and developed to an opposite extreme. This opposite extreme is materialism, which regards man, in the light of physical science only, as a kind of superior parasite on the earth's surface—the ephemeral survivor of a blind struggle for existence brought about by accident in the long night of time.

Theosophy, on the other hand, conceives of the Universe as a great Sympathetic System, animated and knit together by One Eternal and Infinite Life. This life is ever evolving, or expressing itself, through the countless monads or entities which are its vehicles or agents—gathering increasing consciousness and self-knowledge on the various planes or kingdoms of Nature. Each entity as it advances in the scale of being aids at the same time the evolution of others less progressed, and therefore man is held to have a very intimate and vital connection with the other lives which surround him—human and sub-human. He has acquired this connection through milleniums of development through lower forms, and by his thoughts and feelings and desires he produces, even without knowing it, occult effects on his outer environment. This will be understood when we come to examine with greater detail the teaching of Theosophy on man's past evolution. At present let us consider that teaching as it affects the question of what man actually is—what in fact we mean, in Theosophy, by the word "man."

Our readers have all probably heard, at least, of the doctrine of the "seven

principles of man." The expression, alas! is a little misleading, though it would be difficult to find a substitute. The word "man" is connected with a Sanscrit root which means "to think," and by "man" we all, in fact understand "thinker." The thinking principle is in Theosophic terminology called Manas. Now this Manas is not regarded as the highest of the seven principles. The other principles do not, so to speak, form aspects or modes of action of Manas, but of Spirit, Atma, which is said to act through six vehicles, of which Manas, or Mind, is one. So that it is somewhat incorrect to speak of the seven principles of man, and one should rectify at least in thought, any such expression which savours of the old "homo-centric" view of things.

The following list, then, represents, in a rough and partial manner, the Theosophic analysis of "man's" nature:—

SPIRIT.	1. <i>Atma</i> , Spirit.	} MONAD.
	2. <i>Buddhi</i> , "Spiritual Soul"	
SOUL.	3. <i>Manas</i> , "Human Soul" Mind.	}
	4. <i>Kama</i> [-Manas], "Animal Soul", passionate nature.	
	5. <i>Prana</i> , Vitality, Life-Principle.	
BODY.	6. <i>Linga Sarira</i> , "Astral body" "double", etc.	}
	7. <i>Sthula Sarira</i> , physical body.	

The first of these principles, Atma, is the One Spirit, Breath or Life, out of which everything emanates—the underlying reality, the ineffable First Cause and Essence of all that is. It is the one Universal Principle. No being, thing, state, form, law exists apart from Atma. Therefore, however unknowable and undefinable are its attributes, with Atma every enumeration of the elements or principles of man's being—as of every other being—must of necessity begin.

Now we know of this Ultimate Reality only through the innumerable agents, or vehicles, or centres, through which it manifests itself to our perception—just as the supposed "luminiferous ether" only becomes physically known to us in the suns or other bright objects which conduct it into visibility. Our own inmost Self—the "Divine Spark" as it is sometimes called, is one such centre. In Theosophy this "vehicle of Atma" is called *Buddhi*. And Atma-Buddhi, that is, Atma manifested as a pure centre of spiritual Being, is spoken of as the *Monad*. It is the Ray of divinity enshrined in each human being—that which amid all change remains changeless: the "thread" upon which, like a row of beads upon a string, all experience is hung. One may also, from another aspect, speak of it as the Root or Seed, of which our evolution (through mineral, plant, animal, up to man) is the unfoldment, and which contains in itself the entire "promise and potency" of future development. *Buddhi* is the *Christos* or Divine Ray which is mystically described as "Mediator between God and Man" through its presence or "crucifixion" in fleshly life. And so we can better see why Paul the Initiate spoke of the *Christos* as the *First-born of every creature*; and how in this *Christos* are hidden "all the treasures of the god-head bodily." We can better understand what was meant when it was said "ye are the temple of God," and "the Kingdom of Heaven is within you." To the misunderstanding and distortion of this ancient and sacred teaching may be attributed many of the evils of priestcraft and dogmatism which have disgraced the history of Christianity.

With Manas or Mind begins the enumeration of human principles properly so called. It may indeed be said that Manas, acting as the vehicle of Atma-Buddhi or the Monad, in reality constitutes the being "man"; for the four lower principles, often called the "quaternary," are but transitory aspects of

the permanent essential "triad" of Atma, Buddhi and Manas, which alone carry on the continuity of existence from one earth-life to another.

When Manas is translated "Mind," however, the word must not be taken as referring merely to the thinking, reasoning, logical faculty centred in the physical brain. This latter or "lower" mind belongs, as we shall see, to Kama-Manas, or Manas combined with the principle of emotion, passion, desire. It forms the centre of the "personality" or transitory offshoot from the Higher Ego, the Triad. Manas, the true "Mind" or rather *Thinker*, is something far higher. It is creative Intelligence, Ideative Force, the Absolute Knower. It is the source to us of intuition, insight, imagination—all that enables us to look beyond the perceptions of sense to the cause and inner nature of things. What Manas really is upon its own plane, is indeed a question far beyond the scope of this or any similar article. But it may be said that the old mystical doctrine of a higher Ego or "spiritual man" as an actual Being fully conscious on its own plane, although limited in respect to this so-called "waking" plane of physical sense, finds its expression in the Theosophic teaching concerning the Manasa-Putras, or Sons of Mind, who are said to have incarnated themselves in the human race at a certain point in its evolution. This question however, may be left over until later, when some teachings of the Secret Doctrine on man's evolution will more directly engage our attention.

(to be continued.)

THREE COUNCILLORS.

It was the Fairy of the place
Moving within a little light,
Who touched with dim and shadowy grace
The conflict at its fever height.

It seemed to whisper "quietness."
Then quietly itself was gone;
Yet echoes of its mute cares
Still rippled as the years flowed on.

It was the Warrior within
Who called, "Awake! prepare for fight,
"Yet lose not memory in the din;
"Make of thy gentleness thy might.

"Make of thy silence words to shake
"The long-enthroned kings of earth;
"Make of thy will the force to break
"Their towers of wantonness and mirth."

It was the wise all-seeing Soul
Who counselled neither war nor peace.
"Only *be thou thyself* that goal
"In which the wars of time shall cease."

G. W. R.

THEOSOPHY AND LIFE.*

The last time that I had the pleasure of speaking publicly to you was in your old rooms in Stephens Green. Annie Besant and I had then come over from England as the Theosophical messengers of her whose bodily presence is no longer with us, our loved and honoured teacher H. P. B. We were able to tell you then of the advances which Theosophy was making all the world over—now if I were to speak of them the whole evening would be too short in which to tell the tale. In every part of the civilised globe Theosophy and Theosophical teaching have had their hearing, and day by day the Theosophical ranks are being strengthened by the adhesion of earnest, devoted men and women who see in that teaching the supreme solution of those problems of Life and Death which for countless generations have wearied the hearts and the brains of men. But to-night I do not intend to speak to you of our outward progress, nor do I intend to dwell on the evidential side of Theosophy. Rather would I speak of something which concerns us, not so much as members of a Society, but as individuals who have slowly to win our way upwards to those spiritual heights of which as yet we can only dimly dream. I would speak to you of Theosophy as it should influence and affect our individual daily lives.

In this age every thinking man and woman must feel a profound dissatisfaction with the moral and social conditions which are misnamed nineteenth century progress. In every department of thought, social, religious, literary, we find in many minds a deep unrest, an unrest which in the last generations wailed in Schopenhauer and moaned in Carlyle, and which to-day, no longer virile or philosophical, finds mournful expression in much of our modern cultured agnosticism. It lies at the bottom of that widely spread pessimism which this agnosticism can neither stem nor allay. It has created it and it is now face to face with the child of its creation, which it would fain slay could it find weapons to accomplish its end. But it is powerless, for despair is born of loss of truth, and truth and strength can never dwell in an eternal "I do not know." Poor and mistaken as most of the exoteric creeds of the world have been, the real *credo* of the individual heart is ever a tower of strength. Whatever the true end and aim of existence, that end and aim must be reached through affirmation, for negation starves the individual life and has in it no solid nor lasting foundation for social and brotherly unity.

But, it may be said, of affirmation in the world we have enough and to spare. Everybody, especially in religious matters, is affirming his own particular shibboleth as the only password to the promised land. True, and in this confusion of tongues lies the weakness of much of our modern thought. It is the shibboleth, the exoteric word which is insisted on as the essential, while the life, which should be based on the esoteric truth, is too often but secondary in the eyes of men; and as the outward word must ever vary with the changing and evolving mind of humanity, no solid resting ground will be generally possible in thought, till some underlying central truth is firmly grasped and made the basis for that real inner life which is greater than all creeds, and deeper than any exoteric expression of the aspirations of the hearts of men. In Theosophy we believe this underlying central truth is surely to be found.

For life to be real and true four things seem to me to be necessary—Peace, Calmness—Strength—and Self-sacrifice. It is not too much to say that our general modern life lacks each and all of these qualities. No one would assert

* An address delivered to the Dublin Theosophists by Herbert Burrows, Nov. 24th 1892.

that this age is an age of peace and calm. The unrest and dissatisfaction of which I have spoken is eating like a cancer into the very heart of modern society, and the effort to escape it but intensifies the feverish activity of every-day existence; and so no real strength is possible, for strength necessarily implies a calm self-reliance which is completely foreign to our nineteenth century life. Without true strength there can be no true sacrifice, and without that sacrifice life loses its real meaning, for only in life for others do we touch the deepest springs of our own existence.

Peace, and by the word I mean that inward condition of mind and soul which is altogether independent of the outward circumstances and changes of every-day life, can only be attained by the grasp and appreciation of certain definite coherent principles regarding ourselves and the universe at large. Here the ordinary western philosophies and orthodoxies completely fail. They are as much at enmity with each other as they are at war with their opponents, and they are all found wanting when the problems of life, of death, of thought, and of consciousness imperiously clamour for an answer and will not be satisfied. Orthodoxy has completely lost its hold on the best minds; Philosophy, with its confusions, ever falls short of any real explanation of human nature, and Science offers to the human heart but the dry bones of classified facts. Science, if it carries out its own stern logic, can but point the race to a future virtual annihilation, for no modern scientist dares to dream of a perpetual physical humanity. Philosophy loses its way in the mazes of its timorous western psychology, and Orthodoxy can now do no more than "mock a dead creed's grinning jaws with bread." Neither in Science, Philosophy, nor Religion as Europe knows them is to be found the true theory of man's inner life, and without it, man, as Emerson says, is but a god in ruins.

Theosophy affirms; its affirmations are scientific, philosophical and religious, and herein lies its strength and power. The body is not man, but the real man uses the body and physical nature as a workman uses his tools. This definite assertion cuts at the root of modern materialistic science, it supplies the key for which Western philosophy has sought in vain, and it grips and holds fast the great central spiritual truth which Western religion has smothered under the load of exoteric creeds. And when as Theosophists, we in our individual lives grip and hold fast that truth, when once we fully realize that physical life is only the transient changing mould which but cramps the abiding, the enduring builder, the real man, we can smile at the maddening perplexities, the wearying confusions of modern thought, for we have set our feet firmly on the path which leads to that peace which in very deed and in very truth the "world" can neither give nor take away.

And Calmness goes hand in hand with true Peace. It is not enough that we should find our peace in loneliness and solitude. True, in every human heart there is a holy of holies into which not even our nearest and our dearest can ever penetrate, and that we must, perforce, keep jealously and guard carefully, for there we should be face to face with the innermost life of the universe; but the peace of which I have been speaking, which is based upon knowledge and conviction, must translate itself into the outer life, and that means a serenity of character, a patience of method, a dignity of act, to which the hurried restless men and women of our time can never attain.

And truly enough is that calmness needed. I know that in this room to-night there are some who like myself have penetrated beyond the outward gates of that social hell which is a distinguishing feature of our misnamed civilisation; where men and women and little children have everything to make them devils and nothing to make them Gods, where the hours drag

wearily, where life is hopeless, and where the grave is the sweetest couch because there is the rest from the long-drawn-out misery of existence.

Patient for these forsaken ones we can hardly be, and it is harder still in the face of it all to be patient with ourselves and to resist the adoption of those quick and hasty methods which seem to have the promise of the lightning of the outward burden of life for these our brethren. But if we *know*—if reincarnation is to us a living truth, if our peace is true and our calm real, then we have learned the lesson that although the wheels of the mills of the universe seem to move not at all, yet truly in the long sweep of the ages of evolution each individual life is weighed, and measured, and balanced and ground, and that for the sorrow of the night there cometh the equal joy of the morning.

And this should make us strong. It is a flabby age; men are tossed about with every wind of doctrine and but few can stand erect and four square, with their mental gaze steady, and their spiritual sight clear. The strength which comes from calm conviction and from inward peace is the one thing which the generation needs, and those who have won it for themselves will be as towers of refuge to the storm-tossed lives who are adrift on the seas of nineteenth century doubt, speculation and despair. Strong men armed we must be, but armed with the weapons of helpfulness, of brotherliness, and of love.

So lastly comes Self-sacrifice. Easy indeed to talk of but so hard to act out. One of the canons of the newest literary school of thought is an extreme individualism at any cost to those around us, the pushing of the individual development to its utmost limits, a naturalism which means separate units in life rather than a collective whole. Not so says Theosophy. Humanity is one, and individual progress is impossible apart from all. This then means the development of all by the efforts of each, and the translation of that into one word is Sacrifice. Believing as we do that the Christ myth is the long crucifixion of the spirit in matter, surely we may not complain if here and now the truest and the noblest lives have to work out some small part of that eternal sacrifice, day by day and year by year, till this incarnation has run its course. And by an unerring law, the law of Karma, sacrifice brings nobility of life and nobility brings sacrifice. The spiritual heights to which men can climb now if they will, are rugged enough, but what would they have been now if in the past they had not been smoothed somewhat by the weary feet of the former pilgrims of the race, if the mountain rivulets which we can turn into rivers if we will, had not flowed first of all from the tears of those who suffered and were strong. Think you where we should have been if our loved H. P. B. had not taken the thorns of life for us and worn them cheerfully as a chaplet of roses. Through the mists of the ages we see but dimly the majestic forms of the great saviours of mankind, but when ever and anon the veil is lifted we see in their faces the peace, the calm, the strength for which I would have you strive, and above and beyond it all that divine compassion which drove them to prison, to exile, and to death for those whom they loved dearer than life itself, the suffering sons and daughters of the race.

Feebly have I striven to put to you something of what our Theosophic life should be. No one knows so well as I how miserably short of that life I daily fall, but you and I can conquer and be strong. Failure there must be but victory there should be, and that victory means possibilities which are bounded only by the universe itself. Step by step we may climb upward if we will, till at length our whole being shall be set to the keynote of those eternal spiritual harmonies which only the pure in heart can ever fully know.

THE MASK OF APOLLO.

A tradition rises up within me of quiet, unrumoured years, ages before the demigods and heroes toiled at the making of Greece, long ages before the building of the temples and sparkling palaces of her day of glory. The land was pastoral, all over its woods hung a stillness as of dawn and of unawakened beauty deep-breathing in rest. Here and there little villages sent up their smoke and a dreamy people moved about; they grew up, toiled a little at their fields, followed their sheep and goats, they wedded and grey age overtook them, but they never ceased to be children. They worshipped the gods with ancient rites in little wooden temples and knew many things which were forgotten in later years.

Near one of these shrines lived a priest, an old man whose simple and reverend nature made him loved by all around. To him, sitting one summer evening before his hut, came a stranger whom he invited to share his meal. The stranger sat down and began to tell him many wonderful things, stories of the magic of the sun and of the bright beings who moved at the gates of the day. The old priest grew drowsy in the warm sunlight and fell asleep. Then the stranger who was Apollo arose and in the guise of the old priest entered the little temple, and the people came in unto him one after the other.

Agathon, the husbandman. "Father, as I bend over the fields or fasten up the vines, I sometimes remember how you said that the gods can be worshipped by doing these things as by sacrifice. How is it, father, that the pouring of cool water over roots, or training up the branches can nourish Zeus? How can the sacrifice appear before his throne when it is not carried up in the fire and vapour?"

Apollo. "Agathon, the father omnipotent does not live only in the æther. He runs invisibly within the sun and stars, and as they whirl round and round, they break out into woods and flowers and streams, and the winds are shaken away from them like leaves from off the roses. Great, strange and bright, he busies himself within, and at the end of time his light shall shine through and men shall see it, moving in a world of flame. Think then, as you bend over your fields, of what you nourish and what rises up within them. Know that every flower as it droops in the quiet of the woodland feels within and far away the approach of an unutterable life and is glad, they reflect that life even as the little pools take up the light of the stars. Agathon, Agathon, Zeus is no greater in the æther than he is in the leaf of grass, and the hymns of men are no sweeter to him than a little water poured over one of his flowers."

Agathon the husbandman went away and bent tenderly over his fruits and vines, and he loved each one of them more than before, and he grew wise in many things as he watched them and he was happy working for the gods.

Then spake Damon the shepherd, "Father, while the flocks are browsing dreams rise up within me; they make the heart sick with longing; the forests vanish, I hear no more the lamb's bleat or the rustling of the fleeces; voices from a thousand depths call me, they whisper, they beseech me, shadows lovelier than earth's children utter music, not for me though I faint while I listen. Father, why do I hear the things others hear not, voices calling to unknown hunters of wide fields, or to herdsmen, shepherds of the starry flocks?"

Apollo answered, "Damon, a song stole from the silence while the gods were not yet, and a thousand ages passed ere they came, called forth by the

music, and a thousand ages they listened then joined in the song; then began the worlds to glimmer shadowy about them and bright beings to bow before them. These, their children, began in their turn to sing the song that calls forth and awakens life. He is master of all things who has learned their music. Damon, heed not the shadows, but the voices, the voices have a message to thee from beyond the gods. Learn their song and sing it over again to the people until their hearts too are sick with longing and they can hear the song within themselves. Oh, my son, I see far off how the nations shall join in it as in a chorus, and hearing it the rushing planets shall cease from their speed and be steadfast; men shall hold starry sway." The face of the god shone through the face of the old man, and filled with awe, it was so full of secretness. Damon the herdsman passed from his presence and a strange fire was kindled in his heart. Then the two lovers, Dion and Neæra, came in and stood before Apollo.

Dion spake, "Father, you who are so wise can tell us what love is, so that we shall never miss it. Old Tithonius nods his grey head at us as we pass; he says, 'only with the changeless gods has love endurance, for men the loving time is short and its sweetness is soon over.'"

Neæra added. "But it is not true, father, for his drowsy eyes light when he remembers the old days, when he was happy and proud in love as we are."

Apollo. "My children, I will tell you the legend how love came into the world and how it may endure. It was on high Olympus the gods held council at the making of man; each had brought a gift, they gave to man something of their own nature. Aphrodite, the loveliest and sweetest, paused and was about to add a new grace to his person, but Eros cried, "let them not be so lovely without, let them be lovelier within. Put your own soul in, O mother." The mighty mother smiled, and so it was; and now whenever love is like hers, which asks not return but shines on all because it must, within that love Aphrodite dwells and it becomes immortal by her presence."

Then Dion and Neæra went out, and as they walked homewards through the forest, purple and vaporous in the evening light, they drew closer together; and Dion looking into her eyes saw there a new gleam, violet, magical, shining, there was the presence of Aphrodite, there was her shrine.

Then came in unto Apollo the two grandchildren of old Tithonius and they cried, "See the flowers we have brought you, we gathered them for you down in the valley where they grow best." Then Apollo said, "What wisdom shall we give to children that they may remember? Our most beautiful for them!" As he stood and looked at them the mask of age and secretness vanished, he stood before them radiant in light; they laughed in joy at his beauty; he bent down and kissed them each upon the forehead then faded away into the light which was his home. As the sun sank down amid the blue hills the old priest awoke with a sigh and cried out, "Oh that we could talk wisely as we do in our dreams."

Æ.

SEEKING.

Permitted Notes from the Experience of a Chela.

EDITED BY MAFRA.*

FIRST YEAR.

JAN. 1st. 187-] The Light is dawning!

* * * * *

Returning late last evening from holiday festivities I questioned "what have I"—the real "I" within, of whose existence I have learned during the last few months—"to do with these gaieties and wasting of substance, material and immaterial"?

An hour later I found myself, as the bells tolled one of the New Year, forming a silent vow, in which the whole force of this unknown "I" set my face and feet toward the unknown Light with the cry "Lord I believe, help Thou me"! As these words mentally clothed my yearning, I was aware of a great power within me though blind, and I knew however dark and long and miry be the ways through which I may go, that my face shall never more be turned back from the Light, though I see it not. The raven I had let forth in youth from my ark had gone sweeping the vapory astral realms for Truth, and finding no living thing, had returned no more. She starved on some lone rock of creed. But now I send forth my Dove of Peace and she returns to nestle in my poor ark another seven days. Shall she then find an olive leaf?

JAN. 5th.] Last evening another student, older and stronger than I, gave me the added strength needed to free myself from my body. I fixed my thought and desire upon my young friend in a distant city. After a time (it might be a moment, or a year; for there is no time in blankness) of unconsciousness "I," the knower, was freed. In a flash of time, I distinctly saw my friend at his desk, writing and troubled. He looked up suddenly, thought of me and putting it aside, impatiently resumed his task. His aura was dim, as if overshadowed by some baneful influence.

JAN. 6th] This morning in my "silent time" there was revealed to me something of the development of human form into the perfect man.

JAN. 7th] I lay on my sofa last night alone, and lifting myself on The Breath, soon was free. I floated a moment in the air, then, after the usual blankness, found myself in a beautiful garden before a building of which I could see no more than the portal. There was sweetness in the air, and a soft golden light, different from any sunlight, filled the atmosphere with glory that blinded not, and filled me with a strange tranquillity, as I stood looking in at this wide columned entrance. There was no visible door, the tessellated floor appeared to recede in a long hall, with columns on each side, between which were curtains, closing entrances to numberless chambers and halls. From far within, I saw a figure, clad in a long robe of peculiar rose color, embroidered with strange golden symbols, approaching with marvelous lightness, and graceful dignified mien. When he came nearer I saw his

* If any reader, having had similar experience or feeling specially interested in any subject in these notes, wishes to communicate with Mafra c/o Editor, *Irish Theosophist*, such communications will receive careful attention.

beautiful face, about which flowed wavy dark hair, bound above his forehead by a white scarf, with a resplendent gem on the front of it. Oh! the glorious power and sweetness of those wonderful eyes, before whose kindly look of *recognition* I sank reverently upon my knees. He said, waving his hand, which seemed to lift me, "My child rest there." I seated myself on a large square ottoman of curious carving and covering, which stood by the right hand pillar of the entrance. Then he passed his hand above my head, and I knew that in that sign He had promised me success in the Great Quest. He talked with me long, and I put to Him questions such as I now wonder I could have conceived. These he answered with gentle care and infinite patience. It seemed as if I had been there an hour, but when I became again conscious in the body, I noticed the clock and found I had been away but eight minutes. In that time I had been where the glory of the Truth is made manifest.

MAR. 10th.] From last writing to this, I have each day on waking, visited my beautiful Master, often with only partial completeness, at other times with clear interchange of thought. In going thither I am sensible of crossing an ocean, and of going over a desert to this lovely place whose golden aura I can see from afar, and into which I seem to drop. But the flight is instantaneous.

He has frowned but once; and has given me, not only answers, but experiences and inspirations that have taught me great truths. I hope, and am working for, a place and surroundings more favourable for my spiritual development and higher work.

A lake may be protected from disturbing winds by a surrounding guard of mountains, but its very placidity will attract neighbouring monkeys to amuse themselves by throwing stones into it to make ripples. It seems as if my Karma draws such disturbing influences to my Lake of Peace.

MAR. 12th.] I was given by S. a letter to psychometrize, when I touched it I immediately saw an elderly, slight built man engaged in some alchemical work in his laboratory. His aura appeared in strong colours, which flashed or throbbed about the upper part of his body and head. I could also see the auras of the things in the little stone cup over the alcohol lamp; but could not see what material was therein, although the vapors which arose were no impediment to my sight. I felt a great interest in the process, which did not seem unfamiliar to me.

He had a shield of some sort over the lower part of his face, to protect him from the fumes of the operation, but his piercing black eyes were free. He finished his work, removed the shield, and threw himself down on a couch to rest. He recognised me as one of the ——— and smiled at my misunderstanding of a certain name. He told me I would not be interested in the letter I held.

Here my outer-life anxiety of the present time intruded on my consciousness, and I asked his aid in my efforts against a terrible wrong, threatening an innocent person. This he promised, if I should need it, but he said I was about to succeed in my fight for justice.

At that time I thoroughly believed a great pretender to be an advanced chela, and I will always feel grateful to him, because his pretensions did me no harm, whereas my faith did me much good. It is only what we do, or have in ourselves, that counts in our growth, and for which we alone are responsible. No doubt the picture which I saw on the astral plane was a correct one of a person in the same vibratory ray with myself at the time. It is noticeable that he made me understand that the letter I held would not interest me, and it proved to be so. (*to be continued.*)

NOTES BY THE EDITOR.

In connection with Mr. Peal's remarks regarding the state of the Moon quoted in March *Lucifer* the following extract from a letter of a student of occultism written some months ago, will be of interest. He says,

"According to the law of sequence of the Tatwas, the Moon should now have arrived, in the process of destruction, at her place of Prithivi-apas tatwa, or solid watery condition. The earthy portion has already been dissipated or dissolved, during the long conflict between the Prithivi and Apas tatwas before the supremacy of the Apas was established. Now this tatwa reigns supreme in its own body of glaciers and snow, and its dominion extends to Earth as an outlying province in the heavens. The Moon is our celestial centre of Apas tatwa in its lowest form of manifestation, and this Water Monarch exerts a power over our globe that is enormous. and little understood.

Every atom of this element in Earth from its centre to the outmost limit of our atmosphere feels and responds to the far vaster preponderance of Apas in the Moon. This we all note in the tides, when the waters lift themselves toward this celestial sovereign at her positive and negative phases. The moisture and rain in our atmosphere does not rise from our seas. The Apas tatwa holds its proportionate place among the other four tatwas to preserve the balance as atmospheric air, but the Moon's influence through synchronous vibration with the Apas tatwa in the air, continually excites it to over activity among the others and develops moisture rain and snow. I will only remind you that the Apas tatwa is the action tatwa of the astral plane, and you will perceive the enormous influence over us which the Moon exercises on that plane. That it is more baneful than beneficial is accounted for by the fact that in the Moon the activity of this

tatwa is on the downward cycle toward destruction and is no longer acting, as on Earth, in connection with the higher principles."

I would be glad if other students, who may have given this matter some attention, will send me the result of their investigations for publication.

Theosophy explains Shakespeare! In *Dublin Figaro* of 8th inst. the writer of "Shakespearian Studies" alluding to the Ghost in "Hamlet," says that he has found the *only* explanation in Theosophy. The "prison house" referred to by the ghost he takes to be *Kama Loka* and quotes from our report of Mrs. Besant's lecture in Ancient Concert Rooms in corroboration of his theory.

I observe that a book entitled "The Keely Mystery Elucidated" compiled by Mrs. Bloomfield Moore is shortly to be issued by Messrs. Kegan Paul, Trench Trübner & Co. H. P. B. says in the "Secret Doctrine" that Mr. Keely is at the threshold of some of the greatest secrets of the universe, and it will be interesting to see how far the mystery is now elucidated.

I have to request that articles sent me for publication should in all cases be accompanied by name and address of sender.

I. T. FUND.

We have to gratefully acknowledge the receipt of the following since last issue:—R. T. Cross, £2 2; H. M. Magee; £1; Mrs. Londini, £1; Dr. E. A. Seale, 5/-

The fund is still open, and we will be glad if our friends don't forget us.

Readers will observe "The Hour of Twilight" has been crowded out this month.

REVIEWS.

PATH (MAR. '93) is an excellent number. "Aphorisms on Karma" (also published in *LUCIFER*) are all of much interest. In no. 21 it is stated that "Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole: and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant and impure." A letter from H. P. B. on precipitation, reveals quite a new phase of her character. "Before you volunteer to serve the Masters, you should learn their philosophy." She explains how she was unable to justify herself even when suspicion crept into the minds of those she loved and respected. Yes! such a letter makes our H. P. B. all the dearer to us. The "Coming of the Serpent" is a strange article. It seems to embody a striking prophecy and if we are not mistaken, refers in peculiar terms to Ireland.

LUCIFER (MAR. '93) H. P. B.'s notes on St. John are most interesting and make us turn to the much misunderstood Bible with renewed interest. "There is one thing worth

remembering. If you read the Bible you will find all the names of the Patriarchs and Prophets, and other prominent characters that begin with the letter 'J' (or 'I') all were meant to depict (a) a series of reincarnations on the terrestrial or physical plane as their legends shew; and (b) all typified the Mysteries of Initiation, its trials, triumphs, and birth to Light etc. Mrs. Besant's continued article "Death and After" is most important; and Mr. Machell has an interesting contribution "The Beautiful."

THEOSOPHIST (MAR. '93) "Old Diary Leaves," chap. XII. deals with Mrs. Britten's "Art Magic" and its production. W. R. Old concludes his article on "Psycometry." Feeling—Sympathy—is so to say, "the dominant note, out of which the melody of nature arises, upon which its harmony depends, and into which the anthem of life at last resolves itself; then, as a single sound, instinct with life, and thrilling with the impulse of its countless memories, it pulses for an age in the very Heart of Being and trembles into silence."

NOTICE.

With reference to our notice in last issue of change of name, we find that another magazine has priority of claim to the title chosen. We have therefore, decided to postpone any further consideration of the matter till the end of our present Volume.

OUR WORK.

During the past month papers have been read at the Dublin Lodge on "Some teachings of H. P. Blavatsky;" "At-one-ment;" "Myths of the Old Testament;" "The *Secret Doctrine* on Man's Evolution;" "Paracelsus;" The attention of members is drawn to the excellent series of papers now running at the Lodge, and it is hoped that they will make an *effort* to support the meetings by their presence. The following papers will be read during the coming month. April 19th. "The Theosophical Basis of Brotherhood," F. A. Roberts; 26th. "Laurence Oliphant," D. N. Dunlop; May 3rd. "Transmigration and Reincarnation," F. J. Dick; 10th. "Theosophy and Socialism," J. Varian.

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THEOSOPHY IN PLAIN LANGUAGE.

VII. THE SEVEN PRINCIPLES OF MAN. (*contd.*)

The triple group or "triad" of Atma, Buddhi and Manas, spoken of in our last article, constitutes that part of the nature of man which Theosophy holds to be the essential, immortal part—the rest being a transitory product or offshoot. As already defined, Buddhi is the central spark of spiritual fire, separated, or rather appearing to us as separated, from the one omnipresent principle of Atma, or Spirit itself. Manas, the Human Soul proper, or Higher Ego, is the source of self-conscious Intelligence, Mind, Reason, Memory. It is this principle which stores up the experience of earth-life and preserves the identity of the Ego through its many phases of development. The personal "I" with which we are accustomed to identify ourselves in ordinary thought, is a ray from Manas proper, which is often distinguished from it by the title "Higher" Manas. The two principles however, the ray and its parent source, are in reality one; and the whole rationale of mysticism and of occult development depends upon the fact that it lies in the power of the lower mind to free itself from the dominance of Kama or desire, and to merge, even during earth-life, into the larger consciousness of its diviner Self. But for all except the highest types of mankind—those "Elder Brothers of the Race" known to the Theosophist as Mahatmas or "Great Souls"—it is the Lower Mind which is the guiding beacon on whose light they normally depend for guidance. It is the conscious *personal* self of each one of us; the central dominant principle of our present imperfect humanity. In order to understand aright what is meant by the expression Kama-Manas, one should bear in mind the Theosophic conception of evolution as a dual process, an interblending or weaving together of soul and body, hence a descent on the one hand, an ascent on the other. Manas, a god upon its own plane, is without full knowledge or experience of lower planes. This it has to acquire through the successive personalities which it ensouls with its "ray". Now while the "ray" is one, the lower entities which gather round that ray and are quickened in their evolution thereby, are almost numberless. Biologists are coming to regard the physical body as a veritable colony of living cells. And in a somewhat analogous way Theosophy holds that upon subtler planes than the physical, our

ego, gathers around it, and acts through great numbers of inferior living entities called elementals. These have instinct only for their guide, and that they seek to gratify by force of habit. It is the combined tumultuous instincts of these lower lives, reacting on the consciousness of the "I" or Manas, which produce the principle of Kama or desire. This includes within it all the emotions, instincts, passions, desires, which are so large a part of our life, and indeed form, so to speak, its driving power. In itself Kama cannot be said to be possessed of qualities either good or bad. If it tempts and seduces, it also quickens and inspires. It may tend downward towards mere animal enjoyment, but it may also aspire towards its own refinement from baser dross, towards emotions ever nobler, purer, more universal. This can only be when Manas obtains control, when *desire* yields to *will*, and by the fusion of thought and emotion in *being*, man "lays hold upon immortality." Those who have thus united the lower and higher nature in conscious and permanent union, are said to have overcome death, because in them the "I" has been raised during bodily life to the higher planes in which the immortal part of man persists between one incarnation and another. For these rare souls there are not the breaks of continuity which for ordinary mankind are involved in the facts of birth and death. The Lower Manas is in such cases truly the vehicle, the agent, of the Higher—a veritable messenger and interpreter of the "gods." For most men it is an independent centre, with tendencies which draw it partly downwards, partly upwards. Kama neither gains complete mastery nor becomes completely subservient to its lord. Hence progress is slow, and life's purpose is lost amid the gaps of memory.

But while such wavering advance is that of average humanity, there is another third alternative implied in the occult doctrine of the dual nature of the ego—the terrible one of soul-death, or failure of the Lower Manas to re-unite with its source. This is said to occur when vicious and animal instincts are persisted in knowingly, when the "inner voice" is silenced, and the man in thought and act becomes merely an intelligent but conscienceless animal. In such a case, when a certain stage has been reached, the Lower Ego is held to break away completely from the Higher, which must begin over again in a new personality, while the old one lingers on, becoming more and more degraded, and at last perishing entirely, torn asunder by its own contending passions and desires.

This dreadful possibility of the severance of the Egos, is of course an extreme and rare one—as rare, perhaps, as the opposite instance of their permanent and conscious union. But the possibility is declared a real one, and must be mentioned if only as a corrective to that lazy optimism which one is rather apt to draw out of an imperfect acquaintance with Theosophic teachings.

Kama, then, or Kama-Manas, holds a central position among the other principles. It is the link between the higher and the lower; the battleground in which contend the forces of man's intellectual and moral evolution. A great literature exists in the East which has for its object to aid the understanding and control of this "Lower Mind." The duties of right thought and right desire, as well as of right action, are insisted upon. In the philosophy of Raja Yoga definite exercises and methods of training are prescribed with the design of strengthening and bracing the energies of the soul, as a physical course of training does those of the body. For these are the energies through which a man must "work out his own salvation"—not merely by virtuous conduct and avoidance of vice, but by what alone gives life and reality to these—the purification and ennobling of the *mind* in all

its tendencies, desires, thoughts, emotions and ideals.

The three remaining principles of Prana, Linga Sarira and Sthula Sarira are grouped together in our table as belonging to the "body," just as Buddhi, Manas and Kama may be said to constitute the "soul." Prana is translated "life principle, vitality," but as life is held by Theosophy to be universally diffused throughout Cosmos, even in what is apparently "dead matter", it follows that Prana is merely the name given to that special form assumed by the One Life-Force (Jiva) when acting in the "organic" matter of which our bodies consist, like those of animals and plants. As Prana it does not act directly on the material molecules of the physical body, but passes through its special vehicle or reservoir, the "astral" body (linga sarira) which is the mould round which the embryo of the physical frame or sthula sarira, builds itself. The "astral" substance (which, notwithstanding its rather misleading title, has nothing to do with the stars) being more plastic and sensitive to the forces of thought than is the grosser matter of the outer body, it is through this linga sarira that mind is able to affect the latter, even to the extent of causing marks and even wounds to appear upon it, if the idea has first impressed itself on the imagination. Hence the well-known cases of "stigmatization" among devotees of the Catholic Church, and the analogous phenomena of hypnotism in which the "suggestion" of a letter, figure, blister &c. will work itself out, *hours afterward*, on the person of the "subject".

The linga-sarira remains in close connection with the outer body, developing and decaying with it *pari passu*. In cases of sudden or premature death it is said, however, to survive its physical counterpart for a longer or briefer interval. During life it may leave the body for a short distance, as in the instance of spiritualist mediums. But in the majority of cases of apparitions the phenomenon is different, the form being what is called the "thought-form". This is moulded from astral matter, but is not the astral body proper, the linga sarira, which as already said, is closely bound up with the physical organism, and is practically inseparable from it.

The physical body is the general basis or vehicle of the other six principles, which have each (with the exception of Atma which is universal) their special centres of action within it. The brain, according to occultism, is not the only seat of consciousness in the body. The functions of various organs such as the heart and plexuses, whose external machinery has been laid bare by western science, have been explored by Eastern ascetics as foci of certain mental, emotional and spiritual influences. The development and utilising of these forms a great part of occult training. But the general aspect of the body as simply the instrument of consciousness on the physical plane, is all that concerns us in this brief survey of the "Seven Principles".

ON Easter evening I heard a voice above the splash of the breaking waves, above the music of the band; above the tramp of many footsteps. It was the voice of one praying. I looked forth and beheld a large group kneeling on the "cold grey stones" of the beach, and from their midst went up that strong supplication for the salvation of souls. His call was to something he felt to be higher than he knew himself to be—to a power that he believed could lift him toward that unknown. It was a heart's call to the Divine Heart. I bowed my head in reverence to their simple faith and joined my heart desire to that other "praying in the wilderness." One's God that he worships can be no higher than that person's highest ideal. If his mind has no experience except with outer life, his God must be outward and objective and the title he gives it alters not the efficacy of his heart's aspiration toward that Divinity in humanity, which we believe sheds a ray into every soul.

THE SECRET OF POWER.

It is not merely because it is extraordinary that I wish to tell you this story. I think mere weirdness, grotesque or unusual character, are not sufficient reasons for making public incidents in which there is an element of the superhuman. The world, in spite of its desire to understand the nature of the occult, is sick of and refuses to listen to stories of apparitions which betray no spiritual character or reveal no spiritual law. The incident here related is burned into my mind and life, not because of its dramatic intensity or personal character, but because it was a revelation of the *secret of power*, a secret which the wise in good and the wise in evil alike have knowledge of.

My friend Felix was strangely disturbed; not only were his material affairs unsettled, but he was also passing through a crisis in his spiritual life. Two paths were open before him; on one side lay the dazzling mystery of passion; on the other "the small old path" held out its secret and spiritual allurements. I had hoped that he would choose the latter, and as I was keenly interested in his decision, I invested the struggle going on in his mind with something of universal significance, seeing in it a symbol of the strife between "light and darkness which are the world's eternal ways." He came in late one evening. I saw at once by the dim light that there was something strange in his manner. I spoke to him in enquiry; he answered me in a harsh dry voice quite foreign to his usual manner. "Oh, I am not going to trouble myself any more, I will let things take their course." This seemed the one idea in his mind, the one thing he understood clearly was that things were to take their own course; he failed to grasp the significance of any other idea or its relative importance. He answered "Aye, indeed," with every appearance of interest and eagerness to some trivial remark about the weather, and was quite unconcerned about another and most important matter which should have interested him deeply. I soon saw what had happened; his mind, in which forces so evenly balanced had fought so strenuously, had become utterly wearied out and could work no longer. A flash of old intuition illumined it at last,—it was not wise to strive with such bitterness over life,—therefore he said to me in memory of this intuition, "I am going to let things take their course." A larger tribunal would decide; he had appealed unto Cæsar. I sent him up to his room and tried to quiet his fever by magnetization with some success. He fell asleep, and as I was rather weary myself I retired soon after.

This was the vision of the night. It was surely in the room I was lying and on my bed, and yet space opened on every side with pale, clear light. A slight wavering figure caught my eye, a figure that swayed to and fro; I was struck with its utter feebleness, yet I understood it was its own will or some quality of its nature which determined that palpitating movement towards the poles between which it swung. What were they? I became silent as night and thought no more.

Two figures awful in their power opposed each other; the frail being wavering between them could by putting out its arms have touched them both. It alone wavered, for they were silent, resolute and knit in the conflict of will; they stirred not a hand nor a foot; there was only a still quivering now and then as of intense effort, but they made no other movement. Their heads were bent forward slightly, their arms folded, their bodies straight, rigid, and inclined slightly backwards from each other like two spokes of a gigantic wheel. What were they, these figures? I knew not, and yet gazing upon them, thought which took no words to clothe itself mutely read their

meaning. Here were the culminations of the human, towering images of the good and evil man may aspire to. I looked at the face of the evil adept. His bright red-brown eyes burned with a strange radiance of power; I felt an answering emotion of pride, of personal intoxication, of psychic richness rise up within me gazing upon him. His face was archetypal; the abstract passion which eluded me in the features of many people I knew, was here declared, exultant, defiant, gigantesque; it seemed to leap like fire, to be free. In this face I was close to the legendary past, to the hopeless worlds where men were martyred by stony kings, where prayer was hopeless, where pity was none. I traced a resemblance to many of the great Destroyers in history whose features have been preserved, Napoleon, Ramases and a hundred others, named and nameless, the long line of those who were crowned and sceptered in cruelty. His strength was in human weakness, I saw this, for space and the hearts of men were bare before me. Out of space there flowed to him a stream half invisible of red; it nourished that rich radiant energy of passion; it flowed from men as they walked and brooded in loneliness, or as they tossed in sleep. I withdrew my gaze from this face which awoke in me a lurid sense accompaniment, and turned it on the other. An aura of pale soft blue was around this figure through which gleamed an underlight as of universal gold. The vision was already dim and departing, but I caught a glimpse of a face godlike in its calm, terrible in the beauty of a life we know only in dreams, with strength which is the end of the hero's toil, which belongs to the many times martyred soul; yet not far away nor in the past was its power, it was the might of life which exists eternally. I understood how easy it would have been for this one to have ended the conflict, to have gained a material victory by its power, but this would not have touched on or furthered its spiritual ends. Only its real being had force to attract that real being which was shrouded in the wavering figure. This truth the adept of darkness knew also and therefore he intensified within the sense of pride and passionate personality. Therefore they stirred not a hand nor a foot while under the stimulus of their presence culminated the good and evil in the life which had appealed to a higher tribunal to decide. Then this figure wavering between the two moved forward and touched with its hand the Son of Light. All at once the scene and actors vanished, and the eye that saw them was closed, I was alone with darkness and a hurricane of thoughts.

Strange and powerful figures! I knew your secret of strength, it is only *to be*, nature quickened by your presence leaps up in response. I knew no less the freedom of that human soul, for your power only revealed its unmanifest nature, it but precipitated experience. I knew that although the gods and cosmic powers may war over us for ever, it is we alone declare them victors or vanquished.

For the rest the vision of that night was prophetic, and the feet of my friend are now set on that way which was the innermost impulse of his soul.

Æ.

THE ELEMENT LANGUAGE.

In a chapter in the *Secret Doctrine* dealing with the origin of language, H. P. Blavatsky makes some statements which are quoted here and which should be borne well in mind in considering what follows. "The Second Race had a 'Sound Language,' to wit, *chant-like* sounds composed of vowels alone." From this developed "monosyllabic speech which was the vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants still in use among the yellow races which are known to the anthropologist. These linguistic characteristics developed into the agglutinative languages The inflectional speech, the root of the Sanskrit, was the first language (now the *mystery tongue* of the Initiates) of the Fifth Race."

The nature of that language has not been disclosed along with other teachings concerning the evolution of the race, but like many other secrets the details of which are still preserved by the Initiates, it is implied in what has already been revealed. The application to speech of the abstract formula of evolution which they have put forward should result in its discovery, for the clue lies in correspondences; know the nature of any one thing perfectly, learn its genesis, development and consummation, and you have the key to all the mysteries of nature. The microcosm mirrors the macrocosm. But, before applying this key, it is well to glean whatever hints have been given, so that there may be less chance of going astray in our application. First, we gather from the *Secret Doctrine* that the sounds of the human voice are correlated with forces, colours, numbers and forms. "*Every letter has its occult meaning, the vowels especially contain the most occult and formidable potencies.*" (S. D., I. 94.) and again it is said "The magic of the ancient priests consisted in those days in addressing *their gods in their own language*. The speech of the men of earth cannot reach the Lords, each must be addressed in the language of his respective element"—is a sentence which will be shown pregnant with meaning. "*The book of rules*" cited adds as an explanation of the nature of that *element-language*: "It is composed of *Sounds*, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power" (the regent-god of the specific element needed). Thus this "language is that of *incantations* or of *MANTRAS*, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between mortals and immortals* (S. D., I. 464.).

From these quotations it will be seen that the occult teachings as to speech are directly at variance with the theories of many philologists and evolutionists. A first speech which was like song—another and more developed speech which is held sacred—an esoteric side to speech in which the elements of our conventional languages (*i. e.* the letters) are so arranged that speech becomes potent enough to guide the elements, and human speech becomes the speech of the gods—there is no kinship between this ideal language and the ejaculations and mimicry which so many hold to be the root and beginning of it. Yet those who wish to defend their right to hold the occult teaching have little to fear from the champions of these theories; they need not at all possess any deep scholarship or linguistic attainment; the most cursory view of the roots of primitive speech, so far as they have been collected, will show that they contain few or no sounds of a character which would bear out either the onomatopoeic or interjectional theories. The vast majority of the roots of the Aryan language express abstract ideas, they rarely indicate the particular actions which would be capable of being sug-

gested by any mimicry possible to the human voice. I have selected at random from a list of roots their English equivalents, in order to show the character of the roots and to make clearer the difficulty of holding such views. The abstract nature of the ideas, relating to actions and things which often have no attendant sound in nature, will indicate what I mean. What possible sounds could mimic the sense of "to move, to shine, to gain, to flow, to burn, to blow, to live, to possess, to cover, to fall, to praise, to think"? In fact the most abstract of all seem the most primitive for we find them most fruitful in combination to form other words. I hope to show this clearly later on. It is unnecessary to discuss the claims of the interjectional theory, as it is only a theory, and there are few roots for which we could infer even a remote origin of this nature. The great objection to the theory that speech was originally a matter of convention and mutual agreement, is the scarcity of words among the roots which express the wants of primitive man. As it is, a wisdom within or beyond the Aryan led him to construct in these roots with their abstract significance an ideal foundation from which a great language could be developed. However as the exponents of rival theories have demolished each other's arguments, without anyone having established a clear case for himself, it is not necessary here to do more than indicate these theories and how they may be met.

In putting forward a hypothesis more in accord with the doctrine of the spiritual origin of man, and in harmony with those occult ideas concerning speech already quoted, I stand in a rather unusual position, as I have to confess my ignorance of any of these primitive languages. I am rather inclined, however, to regard this on the whole as an advantage for the following reasons. I think primitive man (the early Aryan) chose his words by a certain intuition which recognised an *innate correspondence between the thought and the symbol*. *Pari passu* with the growing complexity of civilization language lost its spiritual character, "it fell into matter," to use H. P. Blavatsky's expression; as the conventional words necessary to define artificial products grew in number, in the memory of these words the spontaneity of speech was lost, and that faculty became atrophied which enabled man to arrange with psychic rapidity ever new combinations of sounds to express emotion and thought. Believing then that speech was originally intuitive, and that it only needs introspection and a careful analysis of the sounds of the human voice, to recover the faculty and correspondences between these sounds and forces, colours, forms, etc., it will be seen why I do not regard my ignorance of these languages as altogether a drawback. The correspondences necessarily had to be evolved out of my inner consciousness, and in doing this no aid could be derived from the Aryan roots as they now stand. In the meaning attached to *each letter* is to be found the key to the meaning and origin of roots; but the value of each sound separately could never be discovered by an examination of them in their combination, though their value and purpose in combination to form words might be evident enough once the significance of the letters is shewn. Any lack of knowledge then is only a disadvantage in this, that it limits the area from which to choose illustrations. I have felt it necessary to preface what I have to say with this confession, to show exactly the position in which I stand. The correspondences between sounds and forces were first evolved, and an examination of the Aryan roots proved the key capable of application. (to be continued.) G. W. R.

NOTE:—In an article which appeared in the *Theosophist*, Dec. 1887, I had attempted, with the assistance of my friend Mr. Chas. Johnston, to put forward some of the ideas which form the subject matter of this paper. Owing to the numerous misprints which rendered it unintelligible I have felt it necessary to altogether re-write it. G. W. R.

PROTEUS.

Some twenty three centuries ago lived Plato, the great thinker of antiquity.

His divine imagination gave him a glimpse of truths which science has groped after for two thousand years. In his "Hymn of the Universe", which is one of the highest utterances that comes to us from the pre-Christian ages, he designates man as the "Microcosm", or epitome of the Universe, thereby anticipating one of the sublimest generalizations of modern science.

Agassiz, the leading naturalist of our day, but re-echoed the thought of Plato, when he said "Creation expresses the same thought from the earliest ages, onward to the coming of man; whose advent is already foretold in the first appearance of the earliest fishes".

For creation, from the first, has been in continued effort to put forth the human form. Mineral, vegetable and animal forms, nay, atmospheres, planets, and suns, are nothing else than so many means and tendencies to man, on differing stages of his transit. He stands on the pyramid of being, linked with all below, as the form to which they all aspire. Man is the head and heart of nature. Creation is the coming and becoming of man. The world is, because he is. The reason of everything it contains is written in the book of human nature. He finds that reason physiologically in his body, and spiritually in his soul.

Man is the Presence before whom all limits disappear, the reservoir out of which wholeness and vitality well from perennial springs. Upon molecular life which is the mineral, growth life which is the vegetable, and instinctive life which is the animal, is founded a life of life, which is mind. The face of man thus travels through the Universe, and love and intelligence look out from things with an infinite variety, according to their capacities. He cannot travel beyond himself for the world is still within the compass of his being. The heights of Zion and the abysses of Hell are within him, and he is a pipe that runs with every wine. The living Caryatides is he—the I AM who not was, but is, in all things. There is a oneness of principle pervading life, which resolves itself into the omnipresence of man. Humanity enfolds everything and is all embracing.

All lower things are mute predictions of man. The sap of the tree foretells his blood, and the hoof of the quadruped prefigures his hand. Prior to all worlds, man is the oldest idea in the Creation. Nothing ever was moulded into form that was not a prophecy of something to be afterwards unfolded in him. In him unite zoophyte and fish, monad and mammal, and he confesses this in bone and function. The mouse is his fellow creature. The worms are his poor relations. Nothing walks, or creeps, or grows which he has not been in turn. The rock is man stratified; the plant man vegetating; the reptile man wriggling and squirming; tomorrow it will fly, walk or swim; the day after it will wear a necktie or a bonnet.

Our Psyche fits on and wears each coat in nature's wardrobe, before it assumes the human incarnation. Nature is in the ascensive mood. In her studio the crystal tends to become an inflorescence. The unconscious effort of all lower life is to reach the human organism that is implicated in the germ and prefigured in the primal atom. Man is thus an Universal Form from the complex of Creation, and the Cosmos crosses him by its lines thro' every nerve.

The lower forms are steps of our ascending pathway through nature, and each proffers its torch to light up some obscure chamber in the faculties of man. And the climb is a constant one. Humanity, by its principles, extends

through the realms of beasts and fishes, herbs and stones, and even through winds and the fluid words. There is no escape anywhere from man. If we fly to the uttermost parts of the earth on the wings of the morning; if we ascend into heaven or make our bed in hades, still he is there.

"Man doth usurp all space;
Stares thee in rock, bush, river, in the face.
'Tis no sea thou seest in the sea,
'Tis but a disguised humanity."

Science watches the monad through all his masks, and detects, through all the troops of organized forms, the eternal unity. All feet fit into that footstep, and all things have passed that way.

It was said, in the olden time, of the mystic Proteus, that to escape pursuit he would assume all shapes. "First he became a lion with noble mane, then a dragon and a leopard and a great bear and then he became liquid water and a lofty leaved tree."

By Proteus the ancients symbolized man; for he is not only man; he is all things—every part of the Universe in turn as we change our point of view. Through him the very trees are not inanimate, nor the beasts without progress, but they breathe and walk after man down the line of the ages, as after Orpheus in the days of old.

(to be continued.)

DUSK.

Dusk wraps the village in its dim caress;
Each chimney's vapour, like a thin grey rod,
Mounting aloft through miles of quietness,
Pillars the skies of God.

Far up they break or seem to break their line,
Mingling their nebulous crests that bow and nod
Under the light of those fierce stars that shine
Out of the house of God.

Only in clouds and dreams I felt those souls
In the abyss, each fire hid in its clod,
From which in clouds and dreams the spirit rolls
Into the vast of God.

G. W. R.

KSHANTI.

"Patience sweet that nought can ruffle."

To him who in the love of nature holds communion with her visible form she speaks. Who has not felt at sometime or other the truths the poet sings? In some calm hour when we have left far behind us the deafening noise and bustle of the crowded street; seeking rest and refuge from the tumult around us and within us, we have wandered to where the everlasting hills lift up their heather-purpled summits towards the bending clouds; where green trees whisper low and mild, or where the rippling rivulet "dances its wayward round" laughing adown the mountain side like a careless child at play, mirroring in its crystalline clearness the wild flowers that carpet its banks. Tired and weary in heart and brain, we have flung ourselves down, seeking rest in the kindly arms of mother nature; again as in the long lost hours of childhood we bend our ears and listen to her story without an end; the old scenes come back with all their glamour; perchance in such an hour we find the child heart again, be that as it may, the old legends haunt us with irresistible sweetness and the old content is ours.

The blessed sunlight, that has too long been hidden from us by bricks and mortar, streams upon our head; unbroken silence wraps us round, a silence so intense that we fancy we can hear the grass grow and the buds bursting; the deep mystic silence in which nature's work is done.

We close our eyes; the visible, tangible, unreal world of the senses that we have escaped from for a time fades away; we touch the "ivory gate and golden" the latch yields, we enter the realms of the real, the true, the kingdom of the usually unseen things which alone are eternal. With deaf ears we listen; with closed eyes we see; almost we recognise the elemental world around us; once again as in our youth the tall tree stems are dryads, the good people dance in mazy circle, and Undine laughs beneath the waves.

Soon these thoughts fade, others take their place, faint remembrances from the long past perhaps; the peace, the calm grows deeper still; it passeth understanding yet is experienced in that hour: we utterly forget the fever, and the fret; the cares of life; the misery of the great city where men "sit and hear each other moan." On nature's bosom we fall asleep and dream, and the dream is sweet; we question nature and she bares her heart to us and whispers in our ear her secret, the source of her strength; she utters but one word *patience*. And before our dreaming eyes she rolls back the curtain of time, and shows us how she worked in the moment of infinite duration that we call the past. In silence and patience she piled the hills and channelled the water-courses; in silence her ice-plough levelled the mountains; in silence she determined or altered the bounds of ocean; she painted the iris hues upon the wild dove's wings: her club moss prepared the way for fairer growths; her inmost thoughts embodied in form she shows us, and whispers still the one word, *patience*. And we awake and compare our work with hers and see where we have failed. We have been impatient, have longed to force the bud of perfection from the tiny seed of truth we have made our own; in one short earth life; we have attempted to soar on eagle's wings before we have learned by repeated failure to stand alone, and Icarus-like blinded by the sun of truth we have fallen to earth heavily perhaps; we have striven to scale heights that "Great Souls" have only reached after repeated effort, and the mountain side has proved too sheer and steep.

Well for us is it if we listen to nature's lesson and strive to gain that pat-

ience sweet that nought can ruffle" of which the ancient wisdom speaks; it alone is the source of that calmness from which strength is born. If we could bathe our souls in Kshanti's essence, we could stand firmly upon "that place of our own" as unmoved by circumstances, and by our warring senses, as some world-old cliff that towers lichen-gray, majestic, calm, above the waves that beat and break in fury at its base.

He who has learned the meaning of patience has done with fear; for him the "light of daring burning in the heart" will not flicker, or fade, but shed its radiance however feeble upon the upward path, until at last the goal is won, the spark merged into the flame, the drop into the ocean. Shielded by Kshanti that heart-light shall illuminate the inner life, and shed its brightness over other lives with a steady flame that is not fanned by waves of passion, and casts no shadow upon the soul.

"Patience sweet:" against that armour Maya's arrows glance harmlessly away powerless to wound; and he who has girded himself with it has cast out the foe baffled, and beaten, his body is no more his master but his slave; no longer he fears failure, no more he courts success, content to know that progress, and non-progress, success and failure alike, are known to, and allowed for by the self.

"Patience Sweet," with ourselves, as well as with others. Are we impatient with our lot? we rebel against the good law; with our spiritual progress? then we hinder the longed-for success by our very striving and restless endeavour to achieve; if unruffled patience were ours resting content with fate, fearing nothing, desiring nothing, unoccupied with self, we should have time to stretch out helpful hands to others and bless their lives. And in our inmost hearts a great calm born of patience would reign, and its offspring would be fair harmony in word, and act; "counterbalancing cause and effect, and leaving no further room for Karmic action." And the great still angel of peace would overshadow us with her wings, and gaze upon us with her deep sweet eyes, and having reached the place of peace, our ears however dull would catch at least some echo of the great vibration; and having attuned our inmost being to nature's harmony, the surface storms that sweep across our lives would leave the depths untouched, and only awaken minor melodies, sweet as those of the wind-kissed æolian harp, a melody powerful to still in some measure the discord of the world.

K. B. Lawrence.

OUR WORK.

During the past month the following papers were read and discussed at the open meetings of the Dublin Lodge, 3 Upper Ely Place; "The Theosophical Basis of Brotherhood," "Laurence Oliphant," "Transmigration and Reincarnation," "Theosophy and Socialism"; by Brothers Roberts, Dunlop, Dick and Varian respectively.

A very successful conversazione took place on the 28th. April. F. J. Dick gave a short account of the present state of the movement throughout the world, and G. W. Russell dwelt on the importance of united thought and effort.

The following papers will bring the present session to a close. The open meetings will be resumed in September. May 17th., "Dreams," G. W. Russell; "May 24th., "Sun and Fire Worship," A. W. Dwyer; May 31st., "Kama Loka and Devachan," Miss Lawrence.

The "Secret Doctrine" class will continue to meet on Monday evenings at 8-30.

The presence among us of Brother Mellis, Liverpool Lodge, has served to cheer us on our way and strengthen the links of brotherhood.

NOTES BY THE EDITOR.

Under the significant title of "Through Storm to Peace," Mrs. Besant is contributing to the columns of "The Weekly Sun" the story of her life. It is interesting to note that the circulation of the paper has greatly increased in consequence. Indeed, it is little wonder, that the life of one who has passed through so many phases of thought and experience, and found peace at last in Theosophy should be of great interest to every class of the reading public.

Yes! day by day it becomes more apparent that the demand of the age is for light, more light. Religion fails with the advance of intellectual culture. Materialism fails, for it does not satisfy the Spirit. The age demands its Master, not its product, or pupil.

It may not be our function to meddle in politics, but they interest us, as an indication on the surface, of the forces at work behind the veil.

Here in Ireland, politics are at top and bottom of everything, nothing else counts. Ireland sees her opportunity, for it is quite evident that the foundation upon which England's greatness rests is surely being undermined. She has fed off the vital life of her multitudes, but such nourishment cannot always last. Already the uneasiness, as of some impending doom is apparent.

We should not however be misunderstood. We are against class or race distinctions of any kind. But so it is that weighted empires disappear and continents slide from view. We know of Lemuria being laid asleep, and of the lost Atlantis—perished might and faded glory, yet, we know also that it is but the *seeming* that perishes, the *real* finds no loss. Man—

the thinker—the centre of all forces and phenomena endures forever.

I suggest again that some common meeting ground should be established for all interested in progressive work in Dublin. A suitable place could be got, and a reading room opened—in fact an established centre of free thought, in its widest and best sense. Then, in connection with this, meetings &c. could *easily* be organized during the winter.

There is so much to be done, and yet so little attempted. We seem to spend our time criticising each other's methods, forgetting that these can only be *truly* criticised by one who is Master of all methods.

We beg to acknowledge with thanks receipt of the following. :—*Lotus-bluthen (April)*: *Journal Maha-Bodhi Society*: *The Buddhist*: *Theosophical Siftings*: *Pauses*: *The Gul Afshan*: *The New Californian*: *Theosophia*: *The Theosophical Ray*, and are sorry we are unable to give more detailed notice. It is inspiring thus to be reminded of the world-wide aspect of the Theosophical movement.

We beg to acknowledge with thanks the following subscriptions to the *I. T. FUND*,—F. A. Roberts 5/-; and Davitt D. Chidester \$1; we would take this opportunity of calling our readers attention to the fact that the recent improvements effected in the magazine have left us rather heavily in debt, and however much we would wish to further improve it we will be debarred from doing so until this debt is wiped out. We would therefore be grateful if any of our readers who can will lend us a helping hand, and thus assist us to extend our sphere of usefulness and help forward the good work.

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THEOSOPHY IN PLAIN LANGUAGE.

VIII. THE SECRET DOCTRINE ON MAN'S EVOLUTION.

The question of the origin of man, as affected by modern scientific hypothesis and research, is one that has greatly troubled the religious thought of our time. Theologians tremble, not unnaturally, for the safety of their doctrines of human responsibility, of a soul and future life, if man is to be looked upon as nothing but a highly-improved variety of ape, and his hopes and aspirations as mere modifications of instincts shared in common with his younger brothers, the "beasts that perish."

The problem is one which no reflecting mind can well remain indifferent to. It has undoubtedly done much to shake the faith of the orthodox in their old conceptions of free will, immortality, and a "moral governor of the Universe." For difficulties like the following must be faced. Man's body particularly in its embryonic development, shows undoubted traces of lower animal forms. Taken with other, less direct, evidence, this so far implies (what evolutionists contend for) a building-up process, a connected chain, a series of transitions—not of separate creations. Now if this be true of his body, can we think differently of the conscious soul inhabiting that body? Can we draw a line across the chain at any point and say that here, at such and such a link, free-will, mind, immortality began, having hitherto had no existence? Surely this is hardly thinkable, or consistent with that principle of continuity which is the essence of evolution. If on the other hand we conceive of the soul as following a parallel course of development with the body, and as dependent thereon, how can one believe that it survives the dissolution of the physical frame with which its own growth and experience were so closely identified?

Such questions as these will continue to present themselves, and to defy solution, so long as men hold to the old crude notions of the limited nature of the soul, its origination with the body, its transient connection with earth, its eternal personal isolation from the One Life which animates nature, and breathes through all her vast and intricate activities.

Now Theosophy, as our readers know, is instinct at every point with the idea of evolution, but rather in its higher aspect, as a constant interblending or interweaving, of Spirit and Matter, of Soul and Body, than as a mere happy

accident of combination in the interplay of mechanical forces. Instead therefore of considering thought, will, intellect as simply the result, or efflorescence, or index, of physical development, which is what the materialists would have us believe, Theosophy looks at the process entirely from the other end; holds Soul and Consciousness to be the antecedent cause, bodily evolution rather the effect; and so we come to that part of theosophical teaching which many may regard as unessential or arbitrary, but which is really put forward as a needful answer to the questions which the researches of science have caused to arise in so many minds—to the occult doctrine, namely, of man's *spiritual and psychic* evolution, outlined for us in the noble work of H. P. BLAVATSKY.

Without attempting the (to us) impossible task of a detailed presentment of the doctrine in question, which, indeed, occupies the larger part of that of that great book—some of its leading features may be here briefly summarized.

Bearing in mind what has been said in former papers as to the law of cycles to which every grade of Being is subject, even to the all-inclusive One Life of the Universe itself—it will be understood why the *Secret Doctrine* never speaks of, or postulates, any *beginning* in the Cosmic process of evolution. The Tree of Life fades away and again springs forth eternally. Its roots and branches ramify unbroken through the uttermost realms of Nature. They form the ladder up which the evolutionary impulse travels—the undying expression of its unity and continuity. Never has been the time when men, in some form or other (that is, intelligent, conscious beings) did not exist. The humanity of to-day is partly the re-incarnation of an older, less developed humanity, which came to maturity and died away upon some older sphere; and partly is recruited by the ascent to the human form of what were then the higher animals. But these did not, and could not, *produce* humanity. They rather *attained* to it, climbing by slow degrees the path already cleared and trodden by endless predecessors. The “missing link” however, which marked the transitional stage between beast and man, is not, in the view of the occult teaching, to be looked for upon this earth. The intermediate stations are passed through upon other planes of nature than this—in other states of matter—and in fact the *Secret Doctrine's* teaching is, that man on this globe *preceded* (though of course not in his present form) the advent of lower forms of life.

The early races of mankind referred to, were, as compared with those of to-day, entirely embryonic in character, as regards both outward form and psychic development. The first “man” of this kind is said to have appeared ere yet the earth had cooled down to anything like its present temperature, and when its surface was still mainly a vast steaming morass. Half-ethereal in substance, mindless and well-nigh senseless as we understand the term, this early race was the origin of animal life on the globe, carrying with it, as man still carries, the types of all the lower forms through which it had evolved. But whereas to-day this ancestry and inheritance only shows itself in the stages through which the human embryo rapidly passes in a few brief months, in the loosely compacted “men” of the early races the animal types were endowed with an independent vitality of their own, and were constantly thrown off—spore-like—to develop, side by side with man, into the ancestors of the present race of animals—subject, of course, to the modifying influences of “natural selection” and the many other factors of evolution which have been so diligently traced out by science.

It is not maintained, of course, that the early archetypal man was like a

veritable Noah's Ark, in which specimens of all kinds of animals were stored up, so to speak, ready-made. But granted—what all evolutionists grant—that certain leading types did branch off from a common centre, it is surely not inconceivable, or inconsistent with known fact to believe, that this parent-source of species was an actual entity—not man indeed in the proper sense, but still a distinct type of being, undergoing a cycle of gradual metamorphosis, and destined later on to develop into the true human form, side by side with the lower animal types thrown off during the transitional period. Such at any rate is the occult teaching, as the writer understands it—its importance lying in the fact that by this view the awakening of mind in the perfected bodily vehicle will appear as natural and inevitable as it is now in the case of individual growth. The popular doctrine of evolution, on the other hand, quite fails to account for the enormous advance in mental development shown by man as compared with the highest animals; and the "spiritual influx" theory of Wallace and Mivart is far too vague and shadowy to help us much.

In our next paper we shall come to those more distinctly occult teachings of the *Secret Doctrine* which deal with the origin and growth of man's higher nature.
(to be contd.)

—:O:—

DAWN.

Still as the holy of holies breathes the vast,
Within its crystal depths the stars grow dim,
Fire on the altar of the hills at last
Burns on the shadowy rim.

Moment that holds all moments, white upon
The verge it trembles, then like mists of flowers
Break from the fairy fountain of the dawn
The hues of many hours.

Thrown downward from that high companionship
Of dreaming inmost heart with inmost heart,
Into the common daily ways I slip
My fire from theirs apart.

G. W. R.

THE FOUR LOWER TATWAS.

SOME THOUGHTS ON THEIR FUNCTIONS.

In my study of the Tatwas I found great difficulty, at first, in realizing their *pure spirituality*—to conceive of motion without anything to move—to avoid confusing effects, in matter, with their tatwic causes.

For illustration, the Prithivi (earthy) Tatwa is "a vibration that moves in squares," forming substance into straight lines, walls, angles &c. Without this sustaining "square" vibration, solidity would be impossible, everything would be dissolved by the Apas (watery) or burned by the action of the Agni (fiery) Tatwa.

But, though formed and held in form by it, a crystal is no more the Prithivi Tatwa than the breath of a person is his speech. In giving utterance to an idea (the very idea, itself, being one set of tatwic vibrations, received from the next octave higher of vibratory force) its motion is conveyed to the next lower octave of vibrations in the mental substance, through the atom of consciousness. (Consciousness itself being the vibrations of atoms or Anupâdaka Tatwa.) The same set of motions, acting in the mental octave more slowly, differentiates the idea into thoughts. These thoughts, by still slower motion and to still grosser substance, pass on their vibratory force to the physical organs of speech which the breath catches, in passing, and transmits to the outer world as uttered idea.

These four transfers, or dropping of the word melody through the four octaves, are called by the Hindu philosophers Parâ, Pashyanti, Madhyamâ and Vaikhari.

This simple illustration of tatwic action on the life plane, by which the ever concealed idea becomes speech, may suggest some conception of the Cosmic processes by which Divine Ideation becomes universes—the Infinite falls into the Infinity of manifestation, and the Word is made flesh.

It is said that "iron is in the air." It comes to us, like all things else, from the sun. The affinitive vibrations in the solar currents (drawn together, even in their solar state, by some hunger in the earth for that metal) must pass through the *invariable sequence* of tatwic phases—airy (vayu), fiery (agni) and watery (apas)—until they fall to the densest clothing of matter, the earthy (prithivi) and become the concrete manifestation of these special proportions of vibratory solar life, which we name iron. This completes the downward or evolutionary cycle in *our system*; and the iron runs through the limit of experiences in its solid or prithivic form. Immediately it has exhausted these and attained its highest consciousness as solid iron, urged onward by the solar cosmic-buddhic or affinitive force, it seeks new matings, new experiences, through various chemical processes, till it reaches the next watery (apas) Tatwa on its upward returning path. In this Apas Tatwa development it serves the vegetable kingdom. Next follows, by the same law of solar force, its gradual preparation for, and assimilation with, the fiery (agni) Tatwa or animal life plane. Passing through all these the iron finally reaches the human level from which, after ages of experience, it reënters, through human transmutation, the Solar-Akasa in its proper proportion of humanized consciousness.

This is divine alchemy; and when the *octaves* of tatwic vibrations are understood the possibility of changing a dense metal into that grade of matter, which is the field of action, of ideation, will not seem unreasonable.

As to materializing fruit, it is true that we form it of something *within* ourselves, but this "something" is not the matter of the grape, if grape it is to be. What we give out as will from our sun-centre, or reservoir of this solar force in us, is precisely the same and works in precisely the same manner, as the Solar Impulse acts in forming iron. In the "medium" it is generally used unconsciously, but the Adept has it under conscious control. He fixes a thought image and throws into that his will—the vitalizing or buddhic force and the vortice centre formed by this "spark" collects to itself, by affinitive vibrations, out of its surrounding Akasa, such materials as are needed to make the image a complete manifestation on the physical plane.

Whether the *seed* of such formed grapes would be vital and produce vines I do not know. Just how far this creative power extends into *life* planes, when used by man, is an interesting question.

M. F. W.

THE ELEMENT LANGUAGE (*contd.*)

It is advisable at this point to consider how correspondences arose between things seemingly so diverse as sounds, forms, colors and forces. It is evident that they could only come about through the existence of a common and primal cause reflecting itself everywhere in different elements and various forms of life. This primal unity lies at the root of all occult philosophy and science; the One becomes Many; the ideas latent in Universal Mind are thrown outwards into manifestation. In the Bagavad-Gita (chap. iv) Krishna declares: "even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature—which is mine—I am born but through my own *maya*, the mystic power of self-ideation, the eternal thought in the eternal mind." "I establish the universe with a single portion of myself and remain separate;" he says later on, and in so presiding he becomes the cause of the appearance of the different qualities. "I am the taste in water, the light in the sun and moon, the mystic syllable OM in all the Vedas sound in space, the masculine essence in men, the sweet smell in the earth, the brightness in the fire" &c. Pouring forth then from one fountain we should expect to find correspondences running everywhere throughout nature; we should expect to find all these things capable of correlation. Coëxistent with manifestation arise the ideas of time and space, and these qualities, attributes or forces, which are latent and unified in the germinal thought, undergo a dual transformation; they appear successively in time, and what we call evolution progresses through Kalpa after Kalpa and Manvantara after Manvantara: the moods which dominate these periods incarnate in matter, which undergoes endless transformations and takes upon itself all forms in embodying these states of consciousness.

The order in which these powers manifest is declared in the Purânas, Upanishads and Tantric works. It is that abstract formula of evolution which we can apply alike to the great and little things in nature. This may be stated in many ways, but to put it briefly, there is at first one divine Substance-Principle, Flame, Motion or the Great Breath; from this emanate the elements Akasa, ether, fire, air, water and earth; the spiritual quality becoming gradually lessened in these as they are further removed from their divine source; this is the descent into matter, the lowest rung of manifestation. "Having consolidated itself in its last principle as gross matter, it revolves around itself and informs with the seventh emanation of the last, the first and lowest element." [S. D. I, p. 297] This involution of the

higher into the lower urges life upwards through the mineral, vegetable, animal and human kingdoms, until it culminates in spirituality and self consciousness. It is not necessary here to go more into detail, it is enough to say that the elements in nature begin as passive qualities, their ethereal nature becomes gross, then positive and finally spiritual, and this abstract formula holds good for everything in nature. These changes which take place in the universe are repeated in man its microcosm, the cosmic force which acts upon matter and builds up systems of suns and planets, working in him repeats itself and builds up a complex organism which corresponds and is correlated with its cosmic counterpart. The individual spirit Purusha dwells in the heart of every creature, its powers ray forth everywhere; they pervade the different principles or vehicles; they act through the organs of sense; they play upon the different plexuses; every principle and organ being specialised as the vehicle for a particular force or state of consciousness. All the sounds we can utter have their significance; they express moods; they create forms; they arouse to active life within ourselves spiritual and psychic forces which are centred in various parts of the body. Hence the whole organism of man is woven through and through with such correspondences; our thoughts, emotions, sensations, the forces we use, colours and sounds acting on different planes are all correlated among themselves, and are also connected with the forces evolving in greater nature, those universal planes of being which are everywhere present about us, in which we live and move. We find such correspondences form the subject matter of many Upanishads and other occult treatises; for example in Yajnavalkya-smhita, a treatise on Yoga philosophy, we find the sound "Ra" associated with the element of fire, Tejas Tatwa, with the God Rudra, with a centre in the body just below the heart. Other books add, as correspondences of Tejas Tatwa, that its colour is red, its taste is hot, its form is a triangle and its force is expansion. The correspondences given in different treatises often vary; but what we can gather with certainty is that there must have existed a complete science of the subject: the correlation of sound with such things, once understood, is the key which explains, not only the magic potency of sound, but also the construction of those roots which remain as relics of the primitive Aryan speech.

The thinking principle in man, having experience of nature through its vehicles, the subtle, astral and gross physical bodies, translates these sensations into its own set of correspondences: this principle in man, called the Manas, is associated with the element of âkâsa, whose property is sound; the Manas moves about in the âkâsa, and so all ideas which enter into the mind awaken their correspondences and are immediately mirrored in sound. Let us take as an instance the perception of the colour *red*; this communicated to the mind would set up a vibration, causing a sound to be thrown outwards in mental manifestation, and in this way the impulse would arise to utter the letter R, the correspondence of this colour. This Manasic principle in man, the real Ego, is eternal in its nature; it exists before and after the body, something accruing to it from each incarnation; and so, because there is present in the body of man this long-travelled soul, bearing with it traces of its eternal past, these letters which are the elements of its speech have impressed on them a correspondence, not only with the forces natural to its transitory surroundings, but also with that vaster evolution of nature in which it has taken part. These correspondences next claim our attention.

(to be continued.)

G. W. R.

PROTEUS. (*Continued.*)

Plato had learned in Egypt that nature is all one piece. It is unity expressed in variety. All her wardrobe is cut from one cloth. Rock, plant, animal and man have the same life differing only in degree. Life belongs to the mineral as truly, though not as distinctly as to the higher form.

The lily has its degree of intelligence, for intelligence is as common as the air, only some forms of life have more of it than others. There are electricities that think and feel. Spirit precedes time and space, builds its own structure, and makes its own environment. The Universe is a single, unbroken expression of Unity.

A drop of maple syrup and a drop of human blood have their origin in the same corpuscle. The fungus and the oak on which it grows: the Animalcule and the Scientist who studies it, are alike one. The slime pushes up into the lily; the dung heap is transformed into the grape vine; from the refuse of the sink and the sewer, come the tint of the pink and the odour of the rose. Filth and fertility are the same word. So we climb the creative ladder from weed to man.

And more or less bulk signifies nothing. The Earth is but an astral atom. The atom may contain a globe. Infinitesimals are as huge as infinities. The world is wrapped up in the particle. The drop balances the sea. The sand grain is a masterpiece like the sun; the mite is mighty, and the mouse miraculous. The azure vault is but a floating islet of sun crystals and star crystals, knit together by the same chemic law that binds the grains of the pebble. In every cobweb there is room for a planet. Through the egg and the orb stream the same law, and the blood-globules in our veins dance to the same time as asteroid and star.

"Tis from the world of little things
The ever-greatening Cosmos wings.
The heaving earth, its rounded sphere,
Began between a smile and tear."

We come, we go; through many cycles of successive births. Note the clear witness that nature gives of this grand truth, in our pre-natal experience. The microcosm of the individual repeats to us, in little, the macrocosm of the race. In the gestative periods previous to birth, the forming being runs rapidly through the whole gamut of changes that his ancestors underwent in their progress up the zoological ladder. He passes through the several stages of cell, leaf, egg, worm, reptile, fish including gills, quadruped including tail, till he reaches the full human development. Thus, as the embryo man he re-enacts the world-code, he epitomizes the history of the evolution of the race, and his growth in the womb is a condensed repetition of the process by which, through the long ages, the human family came into the life of the world. The life of the babe has repeated the evolutionary experience of mankind.

Every atom of Nature is penetrated by an adequate mind; every granule is impelled and winged. Life which is molecular in the mineral, growth in the plant, motion in the animal and consciousness in the man, has grown from more to more. The potential soul has climbed from worm to seer, through planet-haze and lambent globe, through leaf and bud from chaos to the dawning morrow. This world-energy that moves through all things, this Universe power, this god-force that in us wells up as consciousness, as truth, as love, is the same force by which the worlds were made. We, and the divine on-working energies of the spheres, are one. The great call toward perfection

which vibrates in man's soul, is the same as the impetus with which the entirety of nature swings forward toward completed being. The Creation is uni-verse turned into one, and forever thrilled through and through by the God!

"The art of Shakespeare is potential in the fires of the Sun," said Tyndall. It is true; man has travelled over all chasms and up all gradients from microbes to savants. It is a Universe of Man, and of nothing but Man; its arteries and veins from cell to soul run with humanity. He is the principle from which all derivations flow, and the world is the Logos of which he is the Logos. He did not begin his existence with his organic birth. Innumerable were his successive births, and lives, and deaths before; for he has previously existed in every type and form. Every step he takes is locked with the last and the next. His fingers are finer than tact. Space and Matter, irrespective of him, are so flimsy that thought goes through them as if there was nothing there. Time is not heard unless ticking in ourselves. The Earth itself is coördinate with man and in its own remoteness, human. In the stone or the plant is the Psyche first imprisoned that, later on, is to resound through history, and push the nations to their goal. In every form alike the Eternal God-Seed comes and goes.

"Cocks crow, hens cackle, round the psyche-shell:

Lambs bleat, wolves howl, the fierce, wild instincts play."

Everything in Nature points, like the old signs of the Zodiac, to some part of the human body; for man is the summing up of things. He is the central Yolk of the World-egg, receiving and transmitting the rush of destiny. The Sun and Moon hang in the sky for him. For him the Nebulæ cohered to an orb, and the long slow strata piled and slept. The Stars moved aside in their rings to make room for him. Through all the chaos of the beginning his tender Psyche passed, taking no harm from the fiery gases. Vast vegetables clothed his germ, monstrous mammoths with care sheathed it in their hearts. All mundane forces conspired to complete him, till he stands at the appointed rendezvous—a soul ruling the world. Not a breeze blows, not a wave beats, not an atom stirs on the most distant star but the movement enters his body. Not a stone, or a plant, or a living creature, but carries its heart-thread into his loom, there to be wound up into human nature, and henceforth to follow his lead,

In the primal medley, all things are confusedly blent. It is a Pot-pourri. The entire scope of evolution is to reduce this chaos to order. Mineral life is the first step towards this end. It is the arrest of chaos; the "I" getting into position for its experience of growth in the vegetable forms, motion in the animal, and action in the human form. The mineral marks the initial movement of the "I" getting its rudimentary body, and protesting against the community of chaos. Did the "I" not first wear this lowest form of resistance, it would never flower forth in the after and higher evolution. Vegetable growth, animal motion, human individuality but record the successive steps of triumph of that initial protest.

(to be continued)

FIRST THOUGHTS ON THEOSOPHY.

Ever since we began to think out things for ourselves, and to disbelieve the fairy tales which always meted out justice to everyone; ending happily for the good, and leaving the wicked to lament their evil ways; we have been trying to reconcile the world as it appeared to us, with such religious ideas as have come in our way; we have tried to understand the orthodox systems; learned something of materialism, secularism, spiritualism and yet have remained unsatisfied, finding a want in all, scarcely knowing what that want was, yet sensible that the solution of life's difficulties which they offered was not satisfactory, not such as we could accept.

In time perhaps we begin to understand that it is justice we are seeking, and the world seems full of injustice, we find poverty and wretchedness apparently undeserved; selfishness and weak yielding to temptation plunging whole families and communities into suffering without any option on their part; and all seeming such a medley of injustice, that we become oppressed as by a nightmare, by the cruelties and miseries around us.

No wonder that sleep, dreamless and unending is to some minds the only desirable or possible ending to a world of confusion and suffering, for they reject the scheme of salvation offered by orthodox Christianity as revolting to their sense of justice, and rather resign all hope of immortality, than even entertain the idea of purchasing eternal bliss by vicarious atonement. Loth as most of us are to abide the consequences of our own errors, we are not happy with an arrangement which causes the penalty to fall on some one else. Justice is the ideal of humanity. If there is not justice ultimately for us all, the world is a howling wilderness, and we have no incentive to right action other than our own inclination.

But still in spite of the injustice taught by the churches, upheld by the law, and practised by mankind generally, one feels an apparently unreasonable conviction that "there is a power divine that moves to good," and that somehow and somewhere, the apparent wrongs will be righted. And so we go on searching for something more definite, something which will hit in with our experience of life, and give us a feeling of security, that there is a purpose working through and in us toward some definite end, which can give us each the power to "suffer and be strong," some reason for believing that "we can rise by our dead selves to higher things," and that the agony and pain we may suffer are not the result of chance, or the caprice of beings more powerful than ourselves. To those of us who have come in contact with Theosophy in a form in which we could assimilate its teachings, the world is transformed. This is the religion for which we have been seeking so long, it answers our needs, and even though we only understand a fraction of its philosophy, the little we do understand has a restfulness for us, unknown before. The theory that all suffering is the effect of causes which we have set in motion, that every being is responsible for the position it occupies, and that the world is like a gigantic school in which men women and children are the pupils, where they not only may, but must, learn all that life can teach, places life on a new foundation and changes our estimate of its pains and pleasures, and furthermore when we learn that effect inevitably follows cause; and while no juggling or shuffling can save us from the effect of our actions in the past, we may yet make our future by our present, we feel that the world is not such a hopeless jumble after all.

Successive incarnations give time and afford opportunities for fulfilling

and completing ourselves; for developing faculties and tastes hungering for their proper nourishment, and which have as absolute a right to be sustained as our physical bodies.

We have so many things to learn; so much to do; such possibilities unproved, that there is even a joy in thinking we will have time enough to learn everything, even to the highest mysteries.

"Only while turns this wheel invisible,
No pause, no peace no resting-place can be,
Who mounts may fall, who falls *will* mount
The wheel goes round unceasingly".

"Who *falls* will mount"; when we have become convinced of the truth of this we can never more feel hopeless about our backslidings. We have the power to rise to unimaginable heights, once we set foot upon the path, in spite of obstacles of sense and passion seemingly unsurmountable. By the light within us, we will arrive at the pure passionless ideal.

When we know that every unworthiness in thought or deed, not only retards our own progress, but has also an effect upon all our struggling brothers and sisters, life takes a new seriousness. We begin to realise the unity underlying all nature, and that no separateness is possible. We are one and indivisible; the same spirit in and through us all, animate and inanimate, human and animal. It is its effort to manifest itself that drives us on to action. "It is the power within which moves to good." All our time before we were seeking something; restless, unsatisfied, questioning, rejecting, not knowing why we were created to suffer and to die, with an uncertain prospect of heaven, which even if gained was doubtfully desirable.

Now we have found the one thing needful; a consciousness that everything tends toward perfectness; we ourselves working on through life after life, until we have attained the object for which we were created. All forms of aspiration are efforts toward the ideal. The Spirit in man can only function through the material that enshrines it; if that be dense or gross, subtle or refined, its manifestations will be modified by these conditions; always we have the principle of absolute right within us, but we have not yet learned how to put ourselves in touch with it.

"Like to the light of the all-piercing sun
Which is not changed by aught it shines upon
The soul's light shineth pure in every place."

If we have become convinced that there is an essential unity, or one-ness between the best and worst in the world, the difference being superficial and not fundamental, our sympathies expand and intensify. As an older pupil in a class has a certain advantage over a new scholar, but is not therefore necessarily superior in intellect, so a human being gifted with a larger mind, is not in reality purer in his essence, but of greater experience, or of more steadfast determination to act by his highest convictions of right, without regard to the result.

We frequently assume an intolerant and overbearing air, toward those of our fellows who appear overwhelmed by the temptations peculiar to themselves, which we think might easily be resisted; we imagine that an effort would lift them to our superior level, ignorant of the efforts they have made, or the strength of their temptation. In this position we are the lower of the two, in that we claim superiority, and have not love or sympathy, the highest of all qualities.

If we recognise the spiritual unity I have alluded to between ourselves and the "life of the world" taught by Theosophy, we have the right to

work with it. We must learn to use the powers that are hidden away in ourselves; to distinguish between what is true and what is false, what permanent and what impermanent, then life seems no more ignoble and of little value it is no more a burden to be borne, but a glory to be achieved.

Theosophy teaches detachment from consequences; that when we have *acted*, well or ill, so far as that act is concerned, it is finished, and as we cannot alter it, we should turn our thoughts to determine what our next act is to be. At first this idea is a little startling, we are so accustomed to worrying ourselves over what we have done, that we have almost come to imagine it is necessary and beneficial to spend a considerable part of our time in regretting our past actions, and in the mean time opportunities for good are slipping past, to supply us in their turn with fresh matter for regret. Penitence in itself is of no value, but only as it acts as an incentive to better and purer life. Detachment from consequences means more than this; we are to do right, indifferent to the result.

"With equal calm
Taking what may befall, by grief unmoved
Unmoved by joy, unenvyingly, the same
In good or evil fortunes—nowise bound
By bond of deeds."

It is hard to renounce fruit of deeds. It is so sweet to find our efforts appreciated, but it is easy to understand that if we work for that appreciation, our virtue is only apparent. If we were not so selfish in our fancied separateness from our fellows, we would feel that so a right deed is done, it matters not by whom it is done, the world is made richer by every noble *thought*, as well as deed, and we all share those riches. The only real value of an act lies in the *motive*. Even to *try* to realise the unity of each with all, breaks down some of the barriers of pride and foolishness with which we have surrounded ourselves, and already we draw closer to our fellows, unshocked by sin and ugliness, unawed by wealth and luxury. Those who are filled with a sense of brotherhood and love, have the key that unlocks every heart; its hopes and joys, its fears and regrets are laid open before them; forgetting self, their whole effort is to help others to a more lofty conception of duty and truth, and so doing they must themselves rise higher, for "how can love lose doing of its kind."

I have only tried to deal in the simplest form with some of the teachings of Theosophy.—but it seems to me that whosoever can accept those teachings finds more and more that they offer a solution of the complexities and contradictions of life. The great road to the Heaven of Heavens is not travelled in a day; we have to learn through our experience in this world, that we must not only *act* rightly, but *feel* truly and purely; recognizing the unity between ourselves and all that is.

A. V.

NOTES BY THE EDITOR.

The American Section T. S. has issued a useful pamphlet giving details regarding the "Parliament of Religions" at the World's Fair, in Chicago. The programme is a very comprehensive one, beginning on 11th September, and lasting 17 days. Mrs. Besant and most of the best speakers in the T. S. will attend and address the large gathering. Further comment is unnecessary. With such a speaker as Mrs. Besant, a profound impression is sure to be created. In the short space of 18 years, Theosophy stands today, calumny notwithstanding, a mighty force in the world. And who can see the end?

Mr. Stead has favoured us with a prospectus of his forthcoming publication *Borderland*, a Quarterly Review and Index of the Periodical Literature Relating to the Occult World; and has asked us to intimate to our readers, that he cordially invites their coöperation and support. To use his own words Mr. Stead hopes it is possible "that *Borderland* may become a veritable College of the Occult Sciences." Circles are to be formed for the study of the Occult, the subscription being 10/- which covers postage, printing and cost of the four numbers of the magazine which will be sent post free to students.

We notice also that Mr. Stead has availed himself of the advantage accruing from his much prized friendship with Mrs. Besant "to secure her promise of coöperation and counsel in the prosecution of an enterprise with the general principle of which, she is heartily in accord." We much admire Mr. Stead's pluck in issuing a publication of this nature, and for our part, wish it heartily every success. The first no. will appear July 1st.

Mr Sinnett in the course of his reply to Professor Max Müller in the *Nineteenth Century* says "those who most love and revere Madam Blavat-

sky are doing the worst service they can render to the cause she worked for by pinning her name to Theosophy, and making it look like a sect with one infallible mortal at its head." We should guard against confirming this impression.

.. ..
In the *Weekly Sun* of the 4th. inst. Mrs. Besant declares, with a conviction that will probably startle some of her readers, her belief in Reincarnation. She is relating her first meeting with Mr. Bradlaugh, and makes use of the following words:—"As friends, not as strangers we met, swift recognition as it were, leaping from eye to eye; and I know now that the instinctive friendliness was, in very truth, an outgrowth of stong friendship in other lives, and that on that August day we took up again an ancient tie; we did not begin a new one. And so in lives to come we shall meet again and help each other as we helped each other in this." Here there is no uncertain sound.

.. ..
We beg to acknowledge with thanks receipt of the following subscriptions toward the *I. T. FUND*, since our last issue:—Captain Nicholson, 10/-; F. J. Dick, 10/-; Miss C. C. Rea, 5/-

DUBLIN LODGE.

The session of open meetings of the Dublin Lodge T. S. was brought to a close on 31st. May with the discussion on "Kama Loka and Devachan" inaugurated by Miss Lawrence's very able essay thereon.

Delegates to represent this Lodge at the third convention of the European Section, which takes place in London on the 6th. and 7th. July, will be elected by the Lodge in due course.

It is announced that lectures and papers on Theosophical subjects from Branches or members should be in the hands of the General Secretary a week before the Convention.

A meeting of members of the Lodge will be held on Wednesday Evg. 28th inst. at 8 30, to consider the agenda for the Convention.

Miss Annie J. Willson has accepted the office of Corresponding Secretary to the Lodge.

3 Upper Ely Place, Dublin.

Fred. J. Dick, Secy.

NOTICE:—All literary communications should be addressed to the Editor, and all business communications to the Publisher, 71 Lr. Drumcondra Road. Yearly subscription 1/6

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VOL. I

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MEDITATION, CONCENTRATION, WILL.

These three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate, they declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish theosophist. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that any one could read the directions whose mind had not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practised at a set time, or an occasional one, whether by design or from physiological idiosyncrasy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. For the first in Patanjali's Aphorisms will be found all needful rules and particularity. If these are studied and not forgotten, then practice must give results. How many of those who reiterate the call for instruction on this head have read that book, only to turn it down and never again consider it? Far too many.

The mysterious subtle thread of a life meditation is that which is practised every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, and power looks up briefly and sighs for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all theosophists are here in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly, if their life meditation is fixed low down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

"But, then," says another, "what of concentration? We must have it.

We wish it; we lack it." Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practise of a power that has been made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of a peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practise, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much in theosophical works, old or new. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these, the savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practise will develop will *per se*, for it exists forever, fully developed in itself. But practise will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the Bhagavad Gita it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

WILLIAM Q. JUDGE.

A PRIESTESS OF THE WOODS.

Here is a legend whispered to me, the land or time I cannot tell, it may have been in the old Atlantean days. There were vast woods and a young priestess ruled them; she presided at the festivals and sacrificed at the altar for the people, interceding with the spirits of fire, water air and earth, that the harvest might not be burned up, nor drenched with the floods, nor torn by storms and that the blight might not fall upon it, which things the elemental spirits sometimes brought about. This woodland sovereignty was her heritage from her father who was a mighty magician before her. Around her young days floated the faery presences; she knew them as other children know the flowers having neither fear nor wonder for them. She saw deeper things also; as a little child, wrapped up in her bearskin, she watched with awe her father engaged in mystic rites; when around him the airy legions gathered from the populous elements, the spirits he ruled and the spirits he bowed down before; fleeting nebulous things white as foam coming forth from the great deep who fled away at the waving of his hand; and rarer the great sons of fire, bright and transparent as glass, who though near seemed yet far away and were still and swift as the figures that glance in a crystal. So the child grew up full of mystery; her thoughts were not the thoughts of the people about her, nor their affections her affections. It seemed as if the elf-things or beings carved by the thought of the magician, pushed aside by his strong will and falling away from him, entering into the child became part of her, linking her to the elemental beings who live in the star-soul that glows within the earth. Her father told her such things as she asked, but he died while she was yet young and she knew not his aim, what man is, or what is his destiny; but she knew the ways of every order of spirit that goes about clad in a form, how some were to be dreaded and some to be loved; By reason of this knowledge she succeeded as priestess to the shrine, and held the sway of beauty and youth, of wisdom and mystery over the people dwelling in the woods.

It was the evening of the autumn festival, the open grassy space before the altar was crowded with figures, hunters with their feathered heads; shepherds, those who toil in the fields, the old and hoary were gathered around.

The young priestess stood up before them; she was pale from vigil, and the sunlight coming through the misty evening air fell upon her swaying arms and her dress with its curious embroidery of peacock's feathers; the dark hollows of her eyes were alight and as she spoke inspiration came to her; her voice rose and fell, commanding, warning, whispering, beseeching; its strange rich music flooded the woods and pierced through and through with awe the hearts of those who listened. She spoke of the mysteries of that unseen nature; how man is watched and ringed round with hosts who war upon him, who wither up his joys by their breath; she spoke of the gnomes who rise up in the woodland paths with damp arms grasping from their earthy bed.

"Dreadful" she said "are the elementals who live in the hidden waters: they rule the dreaming heart; their curse is forgetfulness; they lull man to fatal rest, with drowsy fingers feeling to put out his fire of life. But most of all, dread the powers that move in air; their nature is desire unquenchable; their destiny is—never to be fulfilled—never to be at peace: they roam hither and thither like the winds they guide; they usurp dominion over the passionate and tender soul, but they love not in our way; where they dwell the heart is a madness and the feet are filled with a hurrying fever, and night has no sleep and day holds no joy in its sunlit cup. Listen not to their

whisper ; they wither and burn up the body with their fire ; the beauty they offer is smitten through and through with unappeasable anguish." She paused for a moment ; her terrible breath had hardly ceased to thrill them, when another voice was heard singing ; its note was gay and triumphant, it broke the spell of fear upon the people,

"I never heed by waste or wood
The cry of fay or faery thing
Who tell of their own solitude ;
Above them all my soul is king.

The royal robe as king I wear
Trails all along the fields of light ;
Its silent blue and silver bear
For gems the starry dust of night.

The breath of joy unceasingly
Waves to and fro its folds star-lit,
And far beyond earth's misery
I live and breathe the joy of it."

The priestess advanced from the altar, her eyes sought for the singer ; when she came to the centre of the opening she paused and waited silently. Almost immediately a young man carrying a small lyre stepped out of the crowd and stood before her ; he did not seem older than the priestess ; he stood unconcerned though her dark eyes blazed at the intrusion ; he met her gaze fearlessly ; his eyes looked into hers—in this way all proud spirits do battle. Her eyes were black with almost a purple tinge, eyes that had looked into the dark ways of nature ; his were bronze, and a golden tinge, a mystic opulence of vitality seemed to dance in their depths ; they dazzled the young priestess with the secrecy of joy ; her eyes fell for a moment. He turned round and cried out, "Your priestess speaks but half truths, her eyes have seen but her heart does not know. Life is not terrible but is full of joy. Listen to me. I passed by while she spake, and I saw that a fear lay upon every man, and you shivered thinking of your homeward path, fearful as rabbits of the unseen things, and forgetful how you have laughed at death facing the monsters who crush down the forests. Do you not know that you are greater than all these spirits before whom you bow in dread : your life springs from a deeper source. Answer me, priestess, where go the fire-spirits when winter seizes the world ?"

"Into the Fire-King they go, they dream in his heart." She half chanted, the passion of her speech not yet fallen away from her. "And where go the fires of men when they depart ?" She was silent ; then he continued half in scorn, "Your priestess is the priestess of ghouls and fays rather than a priestess of men ; her wisdom is not for you ; the spirits that haunt the elements are hostile because they see you full of fear ; do not dread them and their hatred will vanish. The great heart of the earth is full of laughter ; do not put yourselves apart from its joy, for its soul is your soul and its joy is your true being."

He turned and passed through the crowd ; the priestess made a motion as if she would have stayed him, then she drew herself up proudly and refrained. They heard his voice again singing as he passed into the darkening woods,

"The spirits to the fire-king throng
Each in the winter of his day :
And all who listen to their song
Follow them after in that way.

They seek the heart-hold of the king,
They build within his halls of fire,
Their dreams flash like the peacock's wing,
They glow with sun-hues of desire.

I follow in no faery ways ;
I heed no voice of fay or elf ;
I in the winter of my days
Rest in the high ancestral self."

The rites interrupted by the stranger did not continue much longer ; the priestess concluded her words of warning ; she did not try to remove the impression created by the poet's song, she only said, "His wisdom may be truer it is more beautiful than the knowledge we inherit."

The days passed on ; autumn died into winter, spring came again and summer, and the seasons which brought change to the earth brought change to the young priestess. She sought no longer to hold sway over the elemental tribes, and her empire over them departed : the song of the poet rang for ever in her ears ; its proud assertion of kingship and joy in the radiance of a deeper life haunted her like truth ; but such a life seemed unattainable by her and a deep sadness rested in her heart. The wood-people often saw her sitting in the evening where the sunlight fell along the pool, waving slowly its azure and amethyst, sparkling and flashing in crystal and gold, melting as if a phantom Bird of Paradise were fading away : her dark head was bowed in melancholy and all that great beauty flamed and died away unheeded. After a time she rose up and moved about, she spoke more frequently to the people who had not dared to question her, she grew into a more human softness, they feared her less and loved her more ; but she ceased not from her passionate vigils and her step faltered and her cheek paled, and her eager spirit took flight when the diamond glow of winter broke out over the world. The poet came again in the summer ; they told him of the change they could not understand, but he fathomed the depths of this wild nature, and half in gladness, half in sorrow, he carved an epitaph over her tomb near the altar,

Where is the priestess of this shrine,
And by what place does she adore ?
The woodland haunt below the pine
Now hears her whisper nevermore.

Ah, wrapped in her own beauty now
She dreams a dream that shall not cease ;
Priestess, to her own soul to bow
Is hers in everlasting peace.

Æ.

PROTEUS. (*Continued.*)

It was said at the beginning of this paper, that the wiser Ancients knew and taught that Man was Nature's Microcosm. They also knew the law of evolution, which Darwin has but re-stated. They knew, for instance, that the idea or psyche, or linear outline of man was latent in the horse, and was preparing to evolve still further. From this comes the myth of the Centaurs. It is a parable of evolution. So the Mermaid, the Syren, the Sphinx, and other supposed fables of the old Pagan Myths, are similarly parables.

In itself the Psyche is an unbounded force, seeking perpetual expansion, ready to break out into a chaos of passion. It needs restraints to shape it into orderly development, and to endow it, at last with self-control. The long series of moulds or bodies through which it ascends, furnish this curbing power, compressing the action of the soul into specific channels. Man's spiritual destiny is so sublime; his final blending with the divine so intimate and complete that he needs all this preliminary experience of mineral vegetable and mineral and animal existence, to give him the alphabet of self-consciousness, and to render him at last *solidaire* with the Gods.

Our humanity has been evolved out of the lower and coarser types of life, and faces still hang out the sign of this experience in the eagle or vulture beak, the bull-dog visage, the swinish or wolfish aspect. The brute peers forth through seeming manhood's face. "As the Carnivora disappear from the forests they re-appear in our race. The ape and fox are in the drawingrooms, the lynx and hyena haunt the courts of law, the wolf commands a regiment, the gorilla is the king." Animals are sentient structures in which the psychic germs, or human seed, are moving on the rounds of their long pilgrimage toward the human incarnation. We have trodden in all these rounds before. The present man has but stepped a little beyond the frontier of impersonal life. He is, as yet, but imperfectly and partially human, carrying much of the lime and slime of animalism on his shoulders. The present is rooted in the soil of the past, and worthier æons build from ages gone. But slowly does the body forget its heredity. We have worked the tiger out of our teeth and nails, but he lingers in our passions. The mind is still toothed and fanged, the human hand retains the wild beast's claw. The human heart the beast's heart with it blending.

Civilization does not so much remove and erase, as hide and cover. The former barbarian now goes clad in broadcloth, and looks very demure and decorous at church, but underneath his snowy linen you can still trace the primitive tattooing of the cannibal. Beneath this, again, are found the earmarks of animal heredity, the snake, the eagle or the swine, and especially the universal and irrepressible donkey. His tuneful voice is heard and his ears wave gracefully in our selectest circles.

He is the man of shells and chords. He is crusted over with bestial dross; erect in form, on all-fours by the thought. The animal is horsed on man. A four-footed beast is he, and if he looks at the universe at all, it is through a Jewish pin-hole.

The lower creation is planted permanently in man. He has distanced whatever is behind him, yet carries it all in him. He incorporates each fruit root and grain, and is "stuccoed all over with quadrupeds and birds." The snake slides through him and rests in his mouth. The predatory hawk peers out of his eyes. The mastodon retreats within his bones; nor are the wolf or hog wanting. Every birth brought him new riches, and other births will enrich him more.

True that we see all around us lamentable faces. The nobler faculties of man sleep in their shell. This face is a bear's muzzle; that one is a snout. This is written over by a foulness that needs no label; that is gnawed by worms. Faces of apes through Prelates may emerge. Here is a rat, and there an abject thing cringing for leave to be! But all are deific. All can show their "descent from the Lord." Beneath each haggard and mean disguise, the perfect Psyche patiently waits. It will wear better garments to-morrow. What matter spots on the window, if we know the master of the house stands within, sufficient and undisturbed. Man neither lags nor hastens, he takes his time and takes no hurt from it all. Through every change the Psyche remains serene and beautiful.

Through each product and influence of the globe we have circled and circled, till we have arrived at the form of man. From the time we were sacs merely, floating with open mouths in the creative sea, to the present, when we have begun to be man, we have exhausted millions of winters and summers. There are millions ahead of us, and millions still ahead of them. It is needful for the harmonious development of the soul that all phases of material existence should be first passed through. In each stage of the long process, the outward form represents so much of the unfoldment of the inherent and indwelling God, as its grade of life permits it to express. The science of to-day has but re-discovered a truth, which was known to ancient philosophy before the Indo-European had yet entered Europe.

"Go where we will through the obscure and almost obliterated paths of the old and still elder times; covered with fallen leaves, heaped over by the sand storms of the ages, we shall discover images partially animal, partially man; the fish-man, the reptile-man, the bird-man, the brute-man; the human form and feature struggling onward through the inferior disguise". The forms of life we see about us are the results of a long series of embodiments. Immense and unwieldy beasts, reptiles longer than the mountain pine, and birds tall as the giraffe, lived in the saurian ages. Obeying the innate tendency in nature to the higher round, the Psyche of the extinct Plesiosaurus, or Mammoth, is now the spirit of the eagle, the horse, or dog, and will be the spirit of the man. When it was a clumsy, wallowing titanic Saurian, huge in size and coarse in fibre, but a single remove from the vegetable, and moved only by the desire to eat and digest, it daily felt its twenty tons of flesh and bone as a clog; it aspired toward differentiation; it floundered after a higher structure; it sprawled and wallowed toward symmetry along the ages; and through the long series of advancing forms that it has since shaped and worn in the cycle of the Millenards, this ruling instinct was an active force slowly moulding the form.

We find this longing still expressive to-day in the universal aspiration of our humanity for a better and finer incarnation, for matter is the precipitate of mind, nature the sediment of soul. Said one "Who will deliver me from the body of this death?" - voicing a desire which, in the future as in the past, is surely the prophet of its own fulfilment. This is the ideal dream of humanity, presaging the sure destiny of the race. In this divine passion for something higher, man feels his infinity and eternity, and anticipates the hour of his full deliverance, when that which is in part shall be done away.

(to be concluded next number.)

THE ELEMENT LANGUAGE. (*Continued.*)

The correspondences here suggested do not I think at all exhaust the possible significance of any of the letters. Every sound ought to have a septenary relation to the planes of consciousness, and the differentiations of life, force and matter on each. Complete mastery of these would enable the knower to guide the various currents of force, and to control the elemental beings who live on the astral planes, for these respond, we are told, "when the exact scale of being to which they belong is vibrated, whether it be that of colour, form, sound or whatever else," (*Path.* May. 1886.) These higher interpretations I am unable to give; it requires the deeper being to know the deeper meaning. Those here appended may prove suggestive; I do not claim any finality or authority for them, but they may be interesting to students of the occult Upanishads where the mystic power of sound is continually dwelt upon.

The best method of arranging the letters is to begin with A and conclude with M or OO: between these lie all the other letters, and their successive order is determined by their spiritual or material quality. Following A we get letters with an ethereal or liquid sound, such as R, H, L or Y; they become gradually harsher as they pass from the A, following the order of nature in this. Half way we get letters like K, J, TCHAY, S, or ISH; then they become softer, and the labials, like F, B and M, have something of the musical quality of the earlier sounds. If we arrange them in this manner, it will be found to approximate very closely to the actual order in which the sounds arise in the process of formation. We begin then with

A This represents GOD, creative force, the SELF, the I, the beginning or first cause. "Among letters I am the vowel A," says Krishna in the Bagavad. It is without colour, number or form.

R This is motion, air, breath or spirit; it is also abstract desire, and here we find the teaching of the Rig-Veda in harmony. "Desire first arose in It which was the primal germ of mind, and which sages, searching with their intellect, have discovered in their hearts to be the bond which connects Entity with non-Entity." The corresponding colour of this letter is Red.

H (*hay*) and L Motion awakens Heat and Light which correspond respectively to H and L. That primordial ocean of being, says the book of Dzyan, was "fire and heat and motion;" which are explained as the noumenal essences of these material manifestations. The colour of H is Orange, of L yellow. L also conveys the sense of radiation.

Y (*yca*) This letter signifies condensation, drawing together, the force of attraction, affinity. Matter at the stage of evolution to which this refers is gaseous, nebulous, or ethereal: the fire-mists in space gather together to become worlds. The colour of Y is green.

W (*way*) Water is the next element in manifestation: in cosmic evolution it is spoken of as chaos, the great Deep; its colour, I think, is indigo. After this stage the elements no longer manifest singly, but in pairs, or with a dual aspect.

G (*gay*) and K Reflection and Hardness; matter becomes crystalline or metallic: the corresponding colour is blue.

S and Z A further differentiation; matter is atomic: the abstract significance of number or seed is attached to these letters: their colour is violet.

J and Tchay Earth and gross Substance; this is the lowest point in evolution; the worlds have now condensed into solid matter. The colour of these letters is orange.

N and Ng Some new forces begin to work here; the corresponding sounds have, I think, the meaning of continuation and transformation or change: these new forces propel evolution in the upward or ascending arc: their colour is yellow.

D and T The colour of these letters is red. The involution of the higher forces into the lower forms alluded to before now begins. **D** represents this infusion of life into matter; it is descent and involution, death or forgetfulness, perhaps, for a time to the incarnating power. **T** is evolution, the upward movement generating life; the imprisoned energies surge outwards and vegetation begins.

Ik and Isk These correspond respectively to growth or expansion and vegetation; the earth, as Genesis puts it, "puts forth grass and herbs and trees yielding fruit." The colour of these letters is green.

B and P After the flora the fauna. **B** is Life or Being, animal and human. Humanity appears; **B** is masculine, **P** feminine. **P** has also a meaning of division, differentiation or production, which may refer to maternity. The colour here is blue.

F and V The colour is violet. Evolution moves still upwards, entering the ethereal planes once more. Lightness and vastness are the characteristics of this stage: we begin to permeate with part of our nature the higher spheres of being and reach the consummation in the last stage, represented by

M which has many meanings; it is thought, it is the end or death to the personality, it is the Receiver into which all flows, it is also the Symbol of maternity in a universal sense, it has this meaning when the life impulse (which is always represented by a vowel) follows it, as in "ma." It is the Pralaya of the worlds; the lips close as it is uttered. Its colour is indigo.

O The last vowel sound symbolizes abstract space, the spirit assumes once more the garment of primordial matter; it is the Nirvana of eastern philosophy.

I will now try to show how the abstract significance of these sounds reveals a deeper meaning in the roots of Aryan language than philologists generally allow. Prof. Max Müller says in the introduction to Biographies of Words. "Of ultimates in the sense of primary elements of language, we can never hope to know anything," and he also asserts that the roots are incapable of further analysis. I will endeavour now to show that this further analysis can be made.

(to be continued)

G. W. R.

THE THIRD ANNUAL CONVENTION OF THE T. S.

The report of the General Secretary will shortly be in every member's hands, so that it is not necessary here to go into details of the business transacted at the Third Annual Convention of the European Section of the Theosophical Society. The members and delegates from the various lodges met together in the lecture room attached to the Head-Quarters at 19 Avenue Road, Regent's Park, London, on the 6th. and 7th. July. This hall has been covered with curious symbolical designs by Mr. R. Machell, so that the visitor who lacks concentration, whose attention wanders from the discussion, is brought back by these to the mystic traditions and the mythologies of ancient India, Assyria and Greece. It speaks volumes for the power of Theosophy in inducing self restraint, that a convention of people of such strongly marked individuality and power of vigorous self expression, passed without the slightest friction. The meetings were marked by the utmost kindness and humour; there was little or none of the red-tape formality, which generally suffocates any poor soul forced to endure the traditional routine of gatherings of this nature. The chairman, William Q. Judge, said: "The Theosophical Society needs no rules; rules are only made to be broken; the good man needs no rules, he becomes a law to himself," and bearing this in mind the convention delayed but little over these matters; the members spoke only of work; taking into consideration the rapid growth of the Society, they discussed new plans of propaganda and ways of utilizing the energy and enthusiasm which are inspired by the great ideas of Theosophy.

The convention deputed Annie Besant, Herbert Burrowes, Bertram Keightly and Miss Müller to represent the European branches of the Society at the Parliament of Religions to be held at the World's Fair, Chicago, and a sum of £79 was rapidly subscribed by those present towards covering the necessary expenses.

Mr. G. R. S. Mead announced that eleven other lodges had been founded since the last report, and that over two hundred and forty books and pamphlets had been published; these included works in almost every language. It was also proposed to republish all Madame Blavatsky's magazine articles in book form; this will be welcome intelligence to all students of occult philosophy. Annie Besant gave some valuable advice to intending public speakers, never to venture on a platform without having arranged their ideas beforehand in clear and logical sequence and yet they were not merely to intellectualize their ideals, the emotional nature must fire the speaker or else his speeches will have no effect.

A motion to introduce some form of Theosophical teaching into the club for working girls was unanimously opposed as unwise and as likely to break up the club, which was started to make these workers happy and not as an aid to propaganda.

The Convention terminated with a public meeting in Prince's Hall, Piccadilly. There was a large audience who were attentive and often enthusiastic. In this great city where materialism is rampant, where everything is so intensely modern, it was strange to hear the primeval wisdom learned by the Rishis in the golden age of the earth, uttered with calm conviction and defended by the science of to-day. The audience heard Bro. Judge proclaim that man is an immortal being; they heard Herbert Burrowes defend the right of Theosophists to hold these ideas; and finally they heard Mrs. Besant's triumphant oratory, full of prophecy for the future.

NOTES BY THE EDITOR

"Theosophy in plain Language" has been unavoidably held over 'till next number.

Somnomanancy is the name given to the phenomenon which has been attracting large audiences to the Rotunda during the past fortnight, and about which people generally, have been puzzling their brains. We have been asked to offer a few words in explanation. This could not be easily done, without encroaching too far on the space at our disposal. However, we may repeat one or two Theosophical ideas which we think point the way to a full explanation, for those who desire to give a little time to the study of the problem.

Now anyone who has an elementary acquaintance with Theosophy, will know the great stress laid upon the power and potency of thought. We say—not without good reason, that thoughts are things, which appear as real and actual to the clairvoyant, as material things do to the five-sense individual, and this is important, in view of the fact that the audiences in the Rotunda, were requested to let their minds dwell on the questions asked, and to think sympathetically towards the person in trance.

These thoughts, or mind pictures impress themselves on what we term the astral light—the great picture gallery of the universe, or what in other words may be called the mem-

ory of nature. Here nothing is ever left unrecorded. Thus, the clairvoyant can see and read distinctly the question asked, and being in synchronous vibration with the questioner, derives impressions of pictures associated with the past, and connected with the question on which the mind is fixed for the time being.

The prophetic aspect of the question is less reliable, and for the present, we prefer not to touch upon it. In conclusion we wish to point to the light this phenomenon throws on the great importance of purifying our thoughts and motives, and once it is fully realized the bearing it will have on life generally. "As a man thinks, so is he."

The Key-note of the Convention, a report of which appears elsewhere, was work, more work, without looking for results. Another good sign was the active and sustained interest in the deliberations by the Provincial delegates, and many useful hints were given, and suggestions made, which we are sure will not be without good results, during the next twelve months.

We have to acknowledge with thanks, the following subscriptions toward the *I. T. FUND*, since our last issue:—W. Q, J. 3/6; Mrs. A. Keightley. 18/6; Eta. 10/-. Further contributions will be welcome.

DUBLIN LODGE.

There was a strong representation of this Lodge at the Convention of no less than six members, who will no doubt give us an interesting idea of the proceedings; at the conversazione which will be held here on Thursday evg. the 20th. inst. Herbert Coryn of Brixton Lodge will probably be with us on that occasion.

3 Upper Ely Place.

F. J. Dick, Secy.

REVIEWS.

BOOKS etc. of which notice is desired in these columns, ought to be forwarded to EDITOR, 71 Lower Drumcondra Road, Dublin.

Reflections and Refractions by Charles Weekes. (London, Fisher Unwin & Co.)

This is a remarkable book of verse from a young man; the wisdom, good or bad, which it contains is such as we are accustomed to find rather in men who have outlived their period of exuberant vitality, and the pleasure of mere living, who ponder carefully over every new experience, seeking for some subtler charm, some suggestion of the traditions of philosophy and religion which have arisen with these emotions as their germ. This subtle suggestiveness and charm we undoubtedly often get in these poems, but the effort is marred a little by a too great carefulness; our author seems as if he could never give himself away, never unchain the fancies of the populous soul; he intellectualizes everything. "Grow as the flower grows unconsciously, but eagerly anxious to open its soul to the air" says *Light on the Path*; Mr. Weekes should trust more to his unconscious nature from whence comes the breath of flame that vitalizes the filmy mental images. A vigilant and instantaneous perception, an insight into the philosophical aspect of emotion and a rare generosity of thought characterize the best of the lyrics. I think those who read this curious book with its young old thought will look with interest for further works by the same author, for a good deal of the attitude towards life suggests a sort of genius.

The Legend of the Golden Child, by Dhorna Vhegge. (London: Percy Lund & Co. One penny.)

This is an attempt to interpret intelligibly and to discover a similar-

ity in the stories about gods and heroes which are found in the records of the various religious systems, but particularly with the idea of identifying the Christos in each system. Perhaps the chief value of the paper lies in its suggestiveness; for, anything like a precise treatment of such a subject is scarcely to be thought of in fourteen octavo pages.

Literature may be said generally to have a poetic-scientific value: Dhorna Vhegge attempts, by discovering allegory in these legends, to give them a scientific value; a poetic value they of course already possess, and most people find them interesting reading. But a whole cycle of them is here treated, so that they are much crushed together, and the reader wishes that the author had performed the after all more difficult task of elucidating a single legend in detail, and in all its various aspects. Accepting him however as he is, it does not increase our confidence in his leading to find him suggesting that the Homeric Apollo was an allegorical figure as well as a messenger of "Jove." The messenger proper of the Homeric Zeus is not Apollo but Hermes: Apollo usually acts on his own account, and sometimes even against his father; and, as for allegory, we do not think that more can be found in him than the naïve and obvious god of the naïve and barbarous nations who revelled in battle within and without the walls of Troy. In some technical matters also, Dhorna Vhegge is not quite careful: the use of who for a neuter; the dropping of his notes of interrogation and the like.

NOTICE:—All literary communications should be addressed to the Editor, and all business communications to the Publisher, 71 Lower Drumcondra Road. Yearly subscription 1/6

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine.

THEOSOPHY IN PLAIN LANGUAGE

IX. MAN'S HIGHER EVOLUTION.

In our last article we saw, following the occult teaching, how man existed for ages in a rudimentary, undeveloped form, on the borderland as it were, of the world of physical matter, and that as the gradual condensation and metamorphosis of his frame proceeded, the time grew ripe when mind should awake, and the cycle of mental, psychic growth begin. The hour for the change came with the development of sex, for before this time the race had been, first sexless, then androgyne or hermaphrodite. The separation into male and female marks a critical turning-point in evolution which is referred to in many ancient myths, and is familiar to most of us in the biblical allegory of the "fall," and the eating of the fruit of the "tree of knowledge." The "fall" was that of the thinking ego or soul which now entered and became immersed in matter; but for "Adam" or man, now awakened from his state of unreflecting, irresponsible innocence, the change portended the beginning of a new and higher evolution, that of the "inner man" or "second Adam." Since then the type of his bodily form has remained fixed, and will so continue for a certain period, and it is in the realms of his inner nature, his mind and soul, that progress has to be achieved. This is the "new birth" which is "from above," of which the New Testament speaks, and has far more than a mere moral or ethical signification. It involves an actual organic change in the "spiritual body" which Paul affirms to exist within our "natural body" of flesh. This inner vehicle of consciousness it is upon which the higher evolution is now at work, ever since the completion of the physical organism long ages past.

The animal types which branched off, as already stated, from "pre-Adamite" mankind, went through a similar transformation to that of man himself, and the sexual mode of reproduction became universal. But even amid the quite different fauna of our own day, traces of the more primitive order still remind us of the infinite possibilities of nature; and the story told by the human embryo itself confirms the teaching of the *Secret Doctrine*, that sex is no eternal and essential condition of existence, that it began in time and will also end in time, while humanity—or what is now humanity—still endures.

Mind, then, awoke in man after the completion of his physical frame through ages of unconscious development in the womb of nature. But whence came the "spiritual influx" which transformed the animal instinct of that early race into reasoning intelligence, moral responsibility, self-governing power? The question is similar to that presented by the origin of mind in the new-born infant of to-day, and is answered by Theosophy in the same way. In neither case does intelligence arise or begin for the first time within the newly developed body and brain. It exists outside "matter" and evolves on its own plane, although in conjunction with ours. It is the gift of the real *Ego* in man, who survives the body, and — what more concerns us at present—pre-exists from former lives in other bodies. This holds good both for individuals to-day, and for the first appearance of thinking and reasoning beings on this globe during what the *Secret Doctrine* calls the "Third Race." The intelligences who then entered into man were *re-born* from an older cycle of evolution on some other sphere, partly—says the teaching—to perfect their own experience and knowledge of our plane; and also—such are the high purposes of the One Law—to help forward the ascending group of lower entities who without their aid could not be "made perfect."

Now the occult teaching goes on to state further, that among the higher beings who entered into man, some were further advanced than others on the evolutionary path, and that in consequence men were differently endowed with the gift of reason and spirituality, some being merely "overshadowed," others (the majority) gifted with mind but left with animal leanings to contend with, while one group, very small in comparison numerically, were entirely ensouled and illuminated from the beginning, and from this group came the early religious instructors of humanity, the founders of ancient civilized arts and sciences, the great Sages, Law-givers and Heroes of old tradition. Disciples and agents of their Brotherhood have been ever since a living factor in the world's history, even though unrecognised by the majority of men; and Theosophy asserts, as a vital truth, the continued existence of such a Brotherhood upon the earth to-day.

We find thus, that from the very beginning of its appearance on earth, mankind was divided into many classes or degrees of advance; and this theosophists hold to account for the wide differences which, morally and intellectually, now divide the various branches and families of our race. There is no unfairness in such a temporary inequality of attainment, for the savage, or rather the ego at present dwelling in the savage, will one day stand where we stand to-day, and the path of his progress will be smoother and easier than ours has been; just as we ourselves have been and still are aided, though we know it not, by the "Elder Brothers of the Race," who, from heights now beyond us, direct and inspire the upward strivings of mankind.

Where then, and what are those heights which lie before us, and which have been already scaled by beings like ourselves? Toward what final end and consummation are we to conceive the soul pursuing its long pilgrimage?

Now the keynote, watchword, mainspring and essence of theosophic doctrine is in this single thought:—*the inner Unity of all things*. Nature is One; the souls of men are at their centre One; the law of all divided being is that from warring diversity, from limit and isolation, a deeper unity of life may evolve. This then is the general truth, the main tendency. Theosophy adds that evolution proceeds in cycles, and that each smaller cycle repeats in its own way the general features of the great cycle. Thus we have

always at the first, a single united life and consciousness; then a breaking up of this into separate units or individuals; finally a return towards a higher unity, and so again upon a grander and wider scale. In the case of the present sojourn of mankind upon the globe, we find the occult doctrine to be as follows:—

The first “men” to appear were a half-ethereal, “protoplasmic” race, structureless as the simple cell-lives which build up organic substance to-day; propagating their kind in a like manner, and without any distinct self-consciousness or individuality save in the most rudimentary form. Life was a blissful dream, in which each shared the common sensation of the whole racial body, which formed in reality, as it were, one single organism, or composite entity. As mankind became more and more physical (the earth’s surface meanwhile cooling towards a habitable shape and temperature) the lives grew more isolated, organism became more complex, and at last, when the turning point was reached with the “Fourth Race,” the acme of physical development and of independent egoism was reached, and, by the entry of mind, man was fitted for an entirely new and different order of advance—a direct reversal, indeed, of the old one. We of to-day are in the “Fifth Race.” Our physical evolution for the cycle is completed, and what has yet to be achieved, is a spiritual and psychic unification of the race, an elimination or subordination of the egoism in the common being of humanity—the creation in fact, of an actual organic rapport between soul and soul, such that men shall think and feel in unison, and humanity exist once more as a living entity, of which the individuals shall be as it were the members. This higher evolution, although predicted for humanity as a whole, will be accomplished by the co-operation and will of individuals, and not apart therefrom.

The methods and laws of the lower or “natural” evolution are indeed quite different—as Prof. Huxley pointed out recently—from those of the higher. Blind struggle, brute strength, crass self-interest give way in the latter to altruism, justice, harmony. And so we find in theosophic teaching a deep and rational basis of ethics. We see that the self-sacrifice and unworldliness preached by the world’s great religious teachers are no arbitrary or sentimental or unnatural things, but the very laws and conditions of true growth and progress.

This progress extends for a vast distance through the future, before, in the “Seventh Race,” humanity attains its consummation. New gifts and faculties, and a grand knowledge and mastery of nature’s laws and forces will be the glory of the men of that day. They will have acquaintance with the subtler world that underlies the world of sense, and will be able to live and move at will within it. Mankind will then be ready for a new phase and cycle of development, a nearer approach toward that spiritual kingship and godhead which Theosophy holds to be his destiny.

On this subject, however, Theosophy does not and could not reveal much that the intellect might clearly grasp, and for the present the sojourn on earth affords sufficient hope and promise without looking beyond.

(to be contd.)

—:O:—

“Karma is never the cause of emancipation; actions are for the purification of the heart, not for the attainment of real substance. The substance can be attained by right discrimination, but not by any amount of Karma.”

From the *Crest-Jewel of Wisdom* of Sankaracharya.

PROTEUS. (*Concluded.*)

All creatures are incarnations, in different degrees, of one and the same Universal Soul. Man is potential God. Humanity is the one universal Form to which all living things are but the differing steps of ascent. The chief religious symbol of Egypt, the Sphynx, in picturing the lowest as linked to the highest, was an embodiment of this truth. Through every change, the Planet is fitting for a grander style of manhood. That within us imprisoned through the ages, will be set free in our nature. For this, the primitive forests and their peoples, have been shedding their frames, in unreckoned generations. For this the little flowers have been working since they first were sown. For this, an aboriginal savage tenantry lease as hunters the future cornlands of civilization. The human body, also fallow and in great part tenantless, like the planet, will become the microcosm of a new mind, burning with supernal fire, until we image more and more the likeness of the Divine Heart.

Man is the Jacob's ladder, of many rounds. Nature, in her grand workshop of the planets, has slowly felt her way; built and broken many a clay model; re-sketched and re-written her secret thought; till after a thousand millenniums, man appears, note book in hand, and begins to ask of his origin.

Where man is, there is the present Master of life. All gospels lie in him. From his two hands all tools are born, all arts proceed. The World becomes his shadow to chase his footsteps. The words of his mouth are echoed in Empires and civilizations. His gestures rise into religion. His heart heaves with the hope of the Universe. He is the acme of things done, the seed of things to be. Cycles floated his cradle. Aeons waited on his baby steps. Older he than solid soil or floating wave. He is the root of all that has grown, and out of his soul come all the bibles; the leaves are not more shed from the trees than they are shed from the deep heart of man. The hinge of his hand, the lift of his eye-lid puts all machinery to scorn. His open palms cover continents. He passes all boundary lines: fetters fall, gashes heal, corpses rise on his way to the Supreme. He has worn in his evolution the whole vesture of life, a vesture woven without seam from top to bottom.

Nature has not yet spoken her last organic word in the present type of man. There are no finalities. There is no halt in the movement of the cosmos. Each end in nature is also a beginning. All phases and manifestations in life expire at the end of their use, and fulfillment of their term. Nothing remains in an unchanged appearance. When a form has accomplished the end for which it was designed, it passes away to make room for other structures. This is the law of life.

As each advance in the lengthened chain of being was not a stationary summit, but merely a base from which the next step was taken, "so the present type of egoistic mankind, which has less aptitudes for orderly association than the insects in an ant-hill, which presumes to quarrel and butcher on this globe till it reeks like an abattoir; this creature whose history is made up of frauds, treacheries, disputes, and murders, from the beginning of recorded time, is by no means nature's true or ideal man, but only a rough approximation". He stands in the strict law and line of evolution — a massing together of all the possibilities of the lower types of life. In the present mankind, humanity is like the silver ore in a mineral vein, mixed with dross and scoria, rock and refuse. Nature in her next assay, will bring out from the crucible of Evolution the pure metal of Man, like silver thrice refined.

The ape seems not to have died out, but only *gone in*; he is closeted and

lurking in each. He may be seen in the fantastic tricks of boys, and ill bred or shoddy people; he survives morally, and the impish chatter of his resistance is heard at each step of the human advance. Every dog has his day, but the longest dog-day comes to an end. When the new departure begins, then — *Excunt Omnes!*

We go only to return, as we have gone and returned a myriad times before. The souls of to-morrow are the further evolved souls of to-day. The past we have been, the present we are, the future we will be. Then will come Nature's Paragon, her Olympian group; her Wood-god Pan.

Out of the lowliest forms Man has come to be something, and will come to be much more. Gradually he gets rid of the propensities which have "held over" in him his upward progress. The God in us still keeps climbing. Nor are the Leaders wanting to humanity in this advancing change. There are Men higher than the present man. To use Professor Huxley's words there are beings in the Universe "whose intelligence is as much beyond ours, as ours exceeds that of the black beetle." Man on the higher planes is more than he is on the lower. Man is not limited by being man, what cramps him is that he is not enough man. It may be said of these "Elder Brothers" of the race, that in them the mind is not confined to a cerebral dot, but is in every part of the body. The fourth dimensional space opens to them, as the third does to us. They have always existed, and have known their own and been known of them. "What manner of men are these, that the winds and the seas obey them?"

As already stated, a large remainder of deposit in our structures is animal; and the law of the animal is Egoism. Egoism is not evil in the animal, for it is his law, but when mind appears, and egoism usurps the place of altruism, it becomes what we term, evil. The elimination of self-life, will be the outcome of the next wave of evolution, and altruism will then become the law of human nature. It involves a new growth for the aged earth; a new nature teeming with loftier races, and a new Genesis for man. Our race stands balanced to-day upon the verge of a new and grand World-cycle. We are hearing even now the musician's fitful preluding before the Divine strain begins. Then dawns the new era, when mankind will be equal to its destiny.

————:O:————

DESIRE.

With Thee a moment! then what dreams have play!
Traditions of eternal toil arise,
Search for the high, austere and lonely way,
Where Brahma treads through the eternities.
Ah, in the soul what memories arise!

And with what yearning inexpressible,
Rising from long forgetfulness I turn
To Thee, invisible, unrumoured, still;
White for Thy whiteness all desires burn!
Ah, with what longing once again I turn!

G. W. R.

THE THEOSOPHICAL BASIS OF BROTHERHOOD.

There are many philosophies that teach the brotherhood of man, and the term "brotherhood" has various limitations according to the scope of the system which expounds it. There are, among others, philosophies of brotherhood that pivot round a personal anthropomorphic father-God. There are philosophies that reject this God, and seeing nothing in Nature but blind, senseless forces, set up for themselves an ideal of a glorified intellectual humanity, and bow down with much reverence, and in one case with no little ritual to an idol with feet of clay.

To the Theosophist these philosophies of human life, crude, narrow, and barren, are but as faiths outworn; for, running, as they do, only in limited grooves, they offer no final satisfaction to the craving heart, and sink almost into nothingness beneath the expanding spiritual sense that pierces into the mystery that underlies the manifested Cosmos.

It is not possible to deny the claim of these systems, that in their own particular spheres, and within the bounds of their own peculiar limitations they are satisfactory, and, so far, complete; but in the fact that they have particular spheres, that they have limitations lies their weakness as philosophies of human life—they are only partial, they are *not* complete. Now, it is on this very point, this fundamental point of *completeness* that Theosophy proves itself to be the master-philosophy, and the container of them all. For, being in itself complete,—a synthesis of science, of religion, of philosophy, that embraces the entire Cosmos, subjective as well as objective; that pierces behind the veil of illusion unto a perception of the one Absolute Law—it necessarily contains within itself all that there is of truth in the smaller, narrower religions or philosophies, for it embraces *all* truth, under whatever aspect it may assert itself. It is the living root and stem; they are the dead and dying branches!

So then, these systems of Brotherhood are not for us; and we must seek elsewhere if we would contemplate human life, as a perfect, symmetrical whole; and we claim that in the teachings of Theosophy the knowledge requisite for such an all-embracing view of our true relationship to each other, of our origin, of our object, of our destiny can be found.

Let us then examine a little the teaching of our relationship to each other as put forth by Theosophy. We all know that the basic tenet of Theosophy is that of the Brotherhood of Man, and that the basis of that brotherhood, as we understand it, is the essential spiritual unity of all mankind.

H. P. Blavatsky in the *Key to Theosophy*, speaking of the common spiritual and physical origin of man, which origin "may be demonstrated on logical, philosophical, metaphysical, and even scientific grounds" says, "that all men have physically and spiritually the same origin, which is the fundamental teaching of Theosophy." "Mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate and eternal, whether we call it God or Nature".

This solidarity, this unity of the human race, is not, then, a unity on the objective planes, but a unity in the subtler planes of being that lie beyond the veil of the objective. For Theosophy teaches that behind all the differences of manifestation and of degree in the evolutionary scale; behind all the egoism, and the strong sense of separateness that we now see dominant in mankind, there is an underlying unity and harmony. Continuity and reciprocity obtain everywhere, in human kind as in the rest of the universe, and there is an interdependence on the lower planes of being, and a "one-ness"

on the highest, which make of humanity a vast, single organism, distinct in one aspect like the cells of the human body, yet in reality knit together indissolubly into one great whole. As it is with the universe, so it is with the human race in the present stage of evolutionary progress, immured in the prison house of personality, men's lives seem separated from those of their brothers. But, "there is no such thing as *isolation* within our conception of a Universe; no such thing as action which has respect to self alone; no such thing as thought in which self is the only object."

Mohini thus states the main teachings of Theosophy which bear upon the Universal Brotherhood of Man. He says:—

1. That there is a principle of consciousness in man which is immortal.
2. That this principle is manifested in successive incarnations on earth.
3. That the experiences of the different incarnations are strictly governed by the law of causation.
4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand, it is of paramount importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving.
5. That for the above reasons it is wise and just to practise the most ungrudging toleration towards all of our fellow creatures.
6. That as absolute unity of all nature exists for ever, all self-centered actions are bound to end in pain for the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of the Universal Brotherhood of Man.
7. That the harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is attainable only through the individual's own exertions.

We see, then, that the Theosophical basis of Brotherhood, being the interdependence and solidarity of the human race on *every* plane of being, is no partial or artificial basis, but is indeed "a *fact* in nature; not a something which is to be brought about, but a something to be recognized," its ethical system is "based upon *natural law*, and has its extension into every plane of human life and consciousness."

In regard to purely ethical and materialistic systems, if it were indeed a fact that there is, after all, nothing in nature but dead matter and blind force; if it were a fact that there is no consciousness, distinct from either matter or energy, working ever behind all these objective manifestations which is all these systems take cognizance of; if it were a fact that man's relation to the universe as a conscious entity was but for the short space of *one* life on earth, then would these systems perhaps be far nearer the truth than they are now. But we hold that any system which fixes its basis in the objective alone, and takes no cognizance whatever of the subjective reality which underlies all objectivity, has a basis—if it may be called one—which is not real and permanent, and therefore not a basis at all. That the basis of our relationship to each other as formulated by our modern scientific thinkers will soon be acknowledged by themselves to be unsatisfactory, the experiments of Science in the domain of the sub-conscious clearly show. Day by day investigators are meeting with facts that go far to prove the Theosophic position. So then, realizing that the egoistic sense of separateness which has hitherto swayed the hearts of humanity, and turned the world into a hell of oppression and injustice, is but an illusion, which must soon be swept from

men's minds by the onward march of true knowledge, we should all strive ceaselessly and earnestly on,—“each true to his own keynote”—towards the attainment of that state “when selfishness and individualism shall have been overcome by the feelings of solidarity and mutual brotherhood.”

F. R.

THE REMAINING FIVE YEARS.

H. P. B. said in 1890 “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. We are in the very midst of the Egyptian darkness of Kali-Yuga, the Black Age, the first 5000 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 sweep over its doomed head.” And just before her death she implored us not to let her incarnation with its one purpose and reason be a failure. It need not fail, few as we are; for throughout these next years of the dying century there is not an effort on our plane of action that any one of us makes that is not *known to* and greatly reinforced by the great Lodge of Masters; and there is nothing else needed for our personal acceptance by that Lodge into its membership than the pure-hearted maintenance of such efforts. There is a special quality of power in anything done by a Theosophist who does his acts with the particular intent to help on the purposes of the Lodge and of that member of it who has specially taken the T. S. under His guidance. This mental act of recognition on our part makes us an open channel, causing that which we do or say on the open planes to be backed up by force that comes through the planes of feeling. The thoughts of all men are now a little turned in the direction of mysticism, and even the most materialistic minds more or less unconsciously tend to think that after all there may be something that is true which it is not wise altogether to neglect in what they have thus far so unhesitatingly dubbed superstition. We can strike now while this iron is hot; among ourselves preserving unity, meeting often to compare notes of work, of progress, of common impulses to do particular things (for the spirit of unity makes these common impulses possible as coming from Those under whom we work), and as regards the outer world constantly collecting evidences in support of our teachings from recognized sources scientific and other. In these ways, we shall find that when the century closes, Theosophy in the west has a firm hold and we shall transmit to the next generation of Theosophists an impulse, which, they in their turn handing on, will not die before the great reinforcement which 1975 will begin to witness. So may be provided a body in which may incarnate the soul of Occultism.

H. C.

THE ELEMENT LANGUAGE. (*continued.*)

1 should not be understood to say that all the so-called roots can be made to yield a secret meaning when analysed. Philologists are not all agreed as to what constitutes a root, or what words are roots, and in this general uncertainty it should not be expected that these correspondences, which as I have said are not complete, will apply in every instance. There are many other things which add to the difficulty; a root is often found to have very many different meanings; some of these may have arisen in the manner I suggest, and many more are derived from the primary meanings and are therefore not intuitive at all. The intuition will have to be exercised to discover what sensations would likely be awakened by the perception of an action or object; or if the root has an abstract significance, the thought must be analysed in order to discover its essential elements. I described previously the manner in which I thought a single sensation, the perception of the colour Red, would suggest its correspondence in sound, the letter R. Where the idea is more complex, a combination of two, three or four sounds are necessary to express it, but they all originate in the same way. The reader who desires to prove the truth of the theory here put forward can adopt either of two methods; he can apply the correspondences to the roots, or he may try for himself to create words expressing simple, elemental ideas by combining the necessary letters; and then, if he turns to the roots, he will probably find that many of the words he has created in this way were actually used long ago, and this practice will enable him more easily to understand in what sense, or on what plane, any particular letter should be taken. I think it probable that in the Sacred Language before mentioned, this could at once have been recognized by a difference in the intonation of the voice. This may have been a survival to some extent of the chanting which was the distinguishing characteristic of the speech of the Second Race. (*Secret Doctrine*, vol. II p. 198) In the written language it is not easily possible to discover this without much thought, unless endeavour has previously been made to re-awaken the faculty of intuitive speech, which we formerly possessed and which became atrophied.

It is not possible here to go into the analysis of the roots at much length: I can only illustrate the method which will be found to apply more surely where the roots express most elemental conceptions. Let us take as example the root, *Wal*, to boil. Boiling is brought about by the action of fire upon water, and here we find the letters W, water, and L, light or fire, united. In *War*, to well up as a spring, the sounds for water and motion are combined. A similar idea is expressed in *Wat*, to well out; the abstract significance of T, which is to evolve, come forth or appear, being here applied to a special action. A good method to follow in order to understand how the pure abstract meaning of a letter may be applied in many different ways, is to take some of the roots in which any one letter is prominent and then compare them. Let us take D. It has an abstract relation to involution or infusion; it may be viewed in two ways, either as positive or negative; as the exertion of force or the reception of force. Now I think if we compare the following roots a similarity of action will be found to underlie them all. *Id*, to swell; *Ad*, to eat; *Da*, to give; *Dhu*, to put; *Da*, to bind; *Ad*, to smell; *Du*, to enter; *Da*, to suck.

I am not here going exhaustively to analyse the roots, as this is not an essay upon philology, but an attempt to make clear some of the

mysteries of sound; those who wish to study this side of the subject more fully can study with this light the primitive languages. A few more examples must suffice. The root, *Mar*, to die, may be variously interpreted as the end of motion, the cessation of breath, or the withdrawal of spirit, R being expressive of what on various planes is motion, spirit, air and breath. In *Bur*, to be active, life and movement are combined; in *Gla*, to glow, reflection and light; the same idea is in *Gol*, a lake. We find combined in *Kar*, to grind, hardness and motion; in *Thah*, to generate, expansion and heat; in *Pak*, to comb, division and hardness, the suggestion being division with some hard object; the same idea is in *Pik*, to cut. In *Pis*, to pound, the letters for division and matter in its molecular state are combined; in *Fath*, to fly, lightness and expansion; in *Yas*, to gird, drawing together and number; in *Rab*, to be vehement, energy and life; in *Rip*, to break, energy and division. In *Yudh*, to fight, the meaning suggested may be, coming together to destroy. Without further analysis the reader will be able to detect the relation which the abstractions corresponding to each letter bear to the defined application in the following words. *Ak*, to be sharp; *Ank*, to bend; *Idh*, to kindle; *Ar*, to move; *Al*, to burn; *Ka*, to sharpen; *Har*, to burn; *Ku*, to hew; *Sa*, to produce; *Gal*, to be yellow or green; *Ghar*, to be yellow or green; *Thak*, to thaw; *Tar*, to go through; *Thu*, to swell; *Dak*, to bite; *Nak*, to perish; *Pa*, to nourish, to feed; *Tar*, to spare; *Pi*, to swell, to be fat; *Pu*, to purify; *Pu*, to beget; *pau*, little; *Put*, to swell out; *Flu*, to fly, to float; *Bar*, to carry; *Bhu*, to be, to become; *Bla*, to blow as a flower; *Ma*, to think; *Mak*, to pound; *Mi*, to diminish; *Mu*, to shut up, to enclose; *Yas*, to seethe, to ferment; *Yu*, to bind together, to mix; *Yuk*, to yoke, to join; *Ra*, to love; *Rik*, to furrow; *Luh*, to shine; *Rud*, to redden, to be red; *Lub*, to inst; *Lu*, to cast off from; *Wag*, to be moist; *Wam*, to spit out; *So*, to sow, to scatter; *Sak*, to cut, to cleave; *Su*, to generate; *Swa*, to toss; *Swal*, to boil up; *Ska*, to cut; *Skap*, to hew; *Sniw*, to snow; *Spcw*, to spit out; *Swid*, to sweat; etc. An analysis of some sacred words and the names of Deities may now prove interesting.

(to be concluded.)

G. W. R.

DUBLIN LODGE.

The regular open meetings of the Lodge will be resumed on 6th September. They are held at the Dublin Headquarters, 3 Upper Ely Place, every Wednesday evening beginning at 8 - 15. Readers who wish copies of the Syllabus for distribution among friends can have them from any officer of the Lodge.

The following is the Syllabus of discussions:—

September 6th.	"Theosophy and the Masters."	F. J. Dick.
September 13th.	"Light on the Path."	K. B. Lawrence.
September 20th.	"Concentration."	D. N. Dunlop
September 27th.	"A New Light on an Old Religion."	Jas. Duncan.
October 4th.	"Magic, Ancient and Modern."	T. P. Byrne.
October 11th.	"The Seven Races."	G. W. Russell.
October 18th.	"A Study of Mythology."	P. E. Jordan.
October 25th.	"Consciousness."	F. A. Roberts
November 1st.	"A Seventeenth Century Theosophist."	H. M. Magee
November 8th.	"Reincarnation."	J. Varian.
November 15th.	"The Three Qualities."	E. Harrison.
November 22nd.	"The Ethics of Theosophy."	A. Varian.
November 29th.	"The Esoteric Side of Christianity."	J. J. Nolan.

F J Dick. Secretary,

NOTES.

In April "Lucifer," Mrs. Besant says referring to Mr. Judge :

"H. P. B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him we find a rare conjunction of the business qualities of the skilful organizer and the mystical insight of the Occultist," and no words of ours could express in more fitting terms a true estimate of the man.

.. ..

In publishing "The Ocean of Theosophy" Mr. Judge adds another service to the long list already rendered for the cause of Theosophy. It is, in our opinion, one of the best books of its kind yet issued, either for Theosophists or for enquirers. It is unique in that it serves both purposes so well.

.. ..

Throughout the book Mr. Judge speaks with the quiet conviction of one who knows, and we cannot but admire the fearless presentation of his views. The book opens in a fitting way by referring to the "Masters of Wisdom" and their Lodge. They have never had but one doctrine, and cannot lose what they have through evolution come into conscious possession of.

.. ..

From this, as starting point, he proceeds to give in a clear simple and concise way, some idea of this one doctrine. The following is the arrangement of the book and will give some idea of its scope. Chap. 2 General Principles. 3. The Earth Chain. 4. Septenary Constitution of Man. 5. Body and Astral Body. 6. Kama-Desire. 7. Manas. 8. 9. 10. Reincarnation. 11. Karma. 12.

Kama-Loka. 13. Devachan. 14. Cycles. 15. Differentiation of species — Missing Links. 16. Psychic Laws, Forces, and Phenomena. 17. Psychic Phenomena and Spiritualism. Quite a comprehensive list. We are sure the book will command a wide circulation. The price is 2/6, and it may be had from Theosophical Publishing Society, 7 Duke St. Adelphi, London.

.. ..

Perhaps not many of our readers are aware that Bro. C. H. Collings, 26 Townshend Road, N. W. is European Agent for "The Theosophic Thinker" which we understand has the claim, of being the only weekly English journal of the kind, published in all the world. The subscription is only 5/- per year post free. The Management have started too, a fund called the "Vernacular Theosophical Publication Fund." Mr. Sturdy has already drawn attention to the great need for more translations of Theosophical works into the Indian vernaculars, if the T. S. is to become strong there, and we are only doing our duty in bringing the existence of this fund before our readers. Our Indian brothers deserve every support. Mr. Collings will, we have no doubt, be glad to give any information about the fund, and to receive subscriptions for "The Theosophic Thinker."

.. ..

The Vatican has placed Prof. St. George Mivart's work, "Happiness in Hell," in the *Index Expurgatorius*.

Messrs. W. H. Allen & Co. announce a new edition of Beale's 'Oriental Biographical Dictionary' (edited by H. G. Keene), thoroughly revised and partly re-written.

The Clarendon Press has ready a quarto (200 copies, each net £10. 10) called: A Collotype Reproduction of the ancient M S of the Yasna, with

its Phelavi translation, A. D. 1324. This priceless Manuscript was written by MIHIRAPAN KAI-KHUSRO in A. Y. 692. (A. D. 1323), and constitutes one of the fundamental documents of Zend religion and philology. It has been for centuries hereditary property in a family of a High Priest of the Parsis, who has now presented it to the University of Oxford. The Colotype Facsimile reproduces the MS. with absolute fidelity.

The League of Workers in connection with the Dublin Lodge, have taken our interests vigorously in hand, and have arranged a scheme for bringing the *Irish Theosophist* more before the notice of the public. Very soon, we believe, the news boys will have it on sale at the principal railway termini. Nor does it stop here; libraries, hotels, steamers, and in fact every place where it can possibly be got in, our little paper will appear. The League intends to use every means in its power to familiarise Theosophy throughout Ireland. We will have more to say on the subject at another time.

The August number of the *Nineteenth Century* contains Prof. Max Müller's rejoinder to Mr. Sinnett.

We have to remind Subscribers that the next number will be the last of the present volume, and we venture to express the hope that every one, without exception, will renew their subscription for the next year. We will leave nothing wanting on our part, to make our little Magazine in every way worthy of support, and to this end, have asked more than once for suggestions from our readers. The price is within the reach of everybody, and if those who have so far approved of our efforts, obtain one or two new subscribers, it will put us in a better position to go on improving. Subscription forms will be sent out with next number.

Messrs. Hutchinson will issue in the Autumn a new edition, with new type and illustrations, of Olive Schreiner's 'African Farm'.

We will be very glad to answer any enquiries on the subject of Theosophy or its literature. The T. S. is non-sectarian, and has in its ranks members of every denomination. Its one binding rule is Universal Brotherhood. It is the friend of every religion, and endeavours to shew the truth underlying each.

DUBLIN LODGE.

Arrangements have been made for the continuance during the session of the *Secret Doctrine* class for members on Monday evenings at 8.30. The attention of members is drawn to the suggestion made at the Convention of contributing references from the Sacred Books of all nations or from other works, which support the general principles of the Esoteric Philosophy, for the scrap book at the London Headquarters.

The Friday night debates conducted by Miss Lawrence continue to be well attended, and many very interesting discussions upon Theosophical subjects have taken place. During the coming session it is hoped that there will be a still larger attendance. The debates for the coming month will be as follows:—Aug. 18, Evolution (*Contd.*); Aug. 25, The Real Age of Man; Sep. 1, What Life Is; Sep. 8, The Object of Re-incarnation; Sep. 15, That One Life is Inadequate for Development.

3 Upper Ely Place.

Fred. J. Dick, Secy.

NOTICE:—All literary communications should be addressed to "the Editor," and all business communications to the Publisher, 71 Lr. Drumcondra Road. Yearly subscription 1/6

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine.

THEOSOPHY IN PLAIN LANGUAGE.

X. REINCARNATION.

“**W**HERE have I come from?” “How did I get here?” We have all as children put the question to our omniscient seniors, and have all, doubtless, been well snubbed for our inordinate curiosity, or silenced by an answer, which, given with a confidence quite proportioned to its incomprehensibility, has perhaps silenced for ever all further enquiries in the same direction. For whether we are put off with the nursery myth of a cabbage-stalk origin, or left to ponder over the mysterious “God made you,” an equally fatal blow is struck to any infantile speculations in which we may have indulged about the matter; and so we grow up to the strange, so-called, Christian notion about the soul as an immortal being, created suddenly to animate a body, and sent to school for a brief period on earth to gain everlasting reward or punishment at the final examination, all for the good pleasure or “glory” of the much-dreaded, watchful, though invisible Schoolmaster. Many remain, or profess to remain, content with such a view of life’s origin, meaning, and destiny. Others begin to think the terms and conditions of the Great Examination too arbitrary and opposed to their sense of justice, and try at first to believe in a final state of beatitude for everybody, without any punishments at all. But this theory, though more comforting, is no less unreasonable than the other, and the great difficulty still remains as to the origin and source of this mysterious “I” which is to endure eternally. Then science comes with its proclamation of a uniform law and harmony throughout Nature, opening up a vast conception of the complexity and extent of the forces which have gradually built up the Universe we see around us. The old crude teaching of our childhood fails to accommodate itself to the new revelation. Its gaps and inconsistencies now appear hopeless, and on the other hand, science itself cannot inform us about the problem which has haunted and baffled us from the beginning—the *source, meaning, and object of existence*. Then, perhaps, we fall in with some statement of Theosophic teaching, and now for the first time we know that a real clue has been put into our hands.

The idea of pre-existence and re-birth is one so logical, so explanatory of many difficulties that beset alike the moralist and psychologist, that one wonders how a belief once will-nigh universal, should in Europe and America have fallen into disfavour and almost oblivion. But the ecclesiastical nightmare of the middle ages has taken long to shake off; and of the thousands who profess belief in the existence of a “soul” to-day, how many give a half hour’s thought to the mystery of its nature, its origin?

How many are simply possessed of a vague notion that this wonderful complex of thought, will, emotion, perception, memory which we call *mind*—had its beginning in a microscopic egg-cell derived from our parents' bodies, and that by some strange miracle it will pursue an independent existence for ever? No wonder that with doctrines like this—even if implied and not expressed—the churches are filled with atheists and agnostics in disguise.

Theosophy, believing mind and soul to be inherent in all nature, denies the need of miracles; teaches that, parallel with physical evolution, there is also a quite distinct *psychic* evolution always in progress; that our "I" is a ray from the one Soul of things, perfecting itself and gaining self-knowledge by a long pilgrimage through all the kingdoms of nature; hence that it has lived before many times upon this earth, and will live again many times, and in many higher forms. "As a man," says the Indian scripture, "throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new."

This "clothing" of the soul with bodies which die, and are succeeded by others, Theosophy holds to be part of the great cyclic law of alternate activity and rest, waking and sleep, out-breathing and in-breathing, which ramifies all through nature. In another part of the poem already quoted, Krishna, typifying the spirit of God within man, is represented as saying: "I build up by my power, and again dissolve the universe." We must remember this wider aspect of Reincarnation before we can rightly understand its bearing as applied by Theosophy to man.

One great difficulty which meets us in the west in grasping the idea of re-birth, comes from our lack of introspection, and our consequent failure to apprehend the great subtlety, depth, and complexity of the consciousness within. When we say "I" we mean the every-day commonplace changeable "I" who drives a bargain, reads the newspaper, or gossips about the weather. Even when we talk of the "next world" no very different conception of our "immortal souls" presents itself. This is the "I" who is so incredulous and amused at the idea of pre-existence—and not without reason. For being born and developed with the body and its desires, the personal "I" cannot, as a rule, discern within and behind its own narrow circle of consciousness, the greater entity who is the real, undying Ego, the true Soul. This immortal "I" or Higher Self, the Watcher and Remembrancer of our deeds, the "divinity that shapes our ends, rough-hew them how we will"—has been known to mystics of all ages and creeds and described by various names, such as God or daimon, good genius, guardian angel, and the like; and in the seven-fold Theosophic analysis of man it corresponds to the three higher principles of Atma, Buddhi, and Manas. Popularly, of course, no such duality of life, no such co-existence of a higher and lower self is recognized, hence one great difficulty in accepting Reincarnation.

Yet we have not far to look for facts of consciousness, which, though not in themselves conclusive, still go far to discourage hasty denial of the doctrine of the dual ego, however paradoxical it may seem. The familiar phenomenon of dreaming might alone convince us how little we know of the self and its nature, and how partial and misleading is our superficial sense of waking identity. Still more clearly do facts like somnambulism, clairvoyance, thought-transference, telepathy, and others which science is now investigating, point to the existence of powers and faculties included in the soul, although unperceived as a rule by the waking brain. So much has this been felt of late that already in the west, which unlike the east has neglected these questions for so long, we find the old materialism giving way, and a marked return towards the old conception of the soul as an entity, distinct from the body, using the latter as instrument or agent on this "plane," but with other instruments and faculties of its own which could by no possibility originate in the physical germ-cell.

But, it will be asked, does this prove Reincarnation? Not directly, certainly. Yet if we are right in recognising (as everyone is coming to recognise) in evolution a universal law of being, it becomes surely not merely difficult, but impossible to imagine that any so subtle, complex, and powerful an organism as the soul, could originate suddenly in a physical process. And if it did not originate thus, what but a long evolution can have brought it to be what it is?

It may still, however, be maintained that, even granted pre-existence, reincarnation in human bodies does not logically follow. In reply we may say: Consider the present connection with earth-life. Is it a caprice of nature, a unique and complete phase of experience, or not rather a chapter, a page, a fragment, of a long and consistent purpose? We have all some dim ideal of human life and its possibilities; some shadowy faith, perhaps, in a "far-off divine event," toward which humanity is tending. All know, too, how utterly inadequate is one short life for the gaining of such knowledge, moral excellence, completeness, as that ideal implies. Is it therefore vain and meaningless save for a select and distant few?

Reincarnation justifies and explains all. Lifetime after lifetime the soul gathers experience. By slow degrees the mind of man becomes receptive and retentive of its garnered wisdom and knowledge. Ultimately the higher and the lower consciousness shall become one, and in some few great ones called in Theosophy Masters or Mahatmas, this connection has already taken place. But they are only the advance-guard of an advancing host, and one day all mankind shall be illumined and ensouled by the same inner light. Therefore must all "be born again."

(To be continued.)

—:O:—

A TRAGEDY IN THE TEMPLE.

I HAVE often thought with sadness over the fate of that comrade. That so ardent and heroic a spirit, so much chivalry and generosity should meet such a horrible fate, has often made me wonder if there is any purpose in this tangled being of ours; I have hated life and the gods as I thought of it. What brought him out of those great deserts where his youth was spent, where his soul grew vast knowing only of two changes, the blaze of day and night the purifier, blue, mysterious, ecstatic with starry being? Were not these enough for him? Could the fire of the altar inspire more? Could he be initiated deeper in the chambers of the temple than in those great and lonely places where God and man are alone together? This was my doing; resting in his tent when I crossed the desert, I had spoken to him of that old wisdom which the priests of the inner temple keep and hand down from one to the other; I blew to flame the mystic fire which already smouldered within him, and filled with the vast ambition of God, he left his tribe and entered the priesthood as neophyte in the Temple of Istar, below Ninevah.

I had sometimes to journey thither bearing messages from our high priest, and so as time passed my friendship with Asur grew deep. That last evening when I sat with him on the terrace that roofed the temple, he was more silent than I had known him before to be; we had generally so many things to speak of; for he told me all his dreams, such vague titanic impulses as the soul has in the fresh first years of its awakening, when no experience hinders with memory its flights of aspiration, and no anguish has made it wise. But that evening there was, I thought, something missing; a curious feverishness seemed to have replaced the cool and hardy purity of manner which was natural to him; his eyes had a strange glow, fitful and eager;

B

I saw by the starlight how restless his fingers were, they intertwined, twisted, and writhed in and out.

We sat long in the rich night together; then he drew nearer to me and leaned his head near my shoulder; he began to whisper incoherently a wild and passionate tale; the man's soul was being tempted.

"Brother" he said, "I am haunted by a vision, by a child of the stars as lovely as Istar's self; she visits my dreaming hours, she dazzles me with strange graces, she bewilders with unspeakable longing. Sometime, I know, I must go to her, though I perish. When I see her I forget all else and I have will to resist no longer. The vast and lonely inspiration of the desert departs from my thought, she and the jewel-light she lives in blot it out. The thought of her thrills me like fire. Brother give me help, ere I go mad or die; she draws me away from earth and I shall end my days amid strange things, a starry destiny amid starry races."

I was not then wise in these things, I did not know the terrible dangers that lurk in the hidden ways in which the soul travels. "This" I said "is some delusion. You have brooded over a fancy until it has become living; you have filled your creation with your own passion and it lingers and tempts you; even if it were real, it is folly to think of it, we must close our hearts to passion if we would attain the power and wisdom of Gods."

He shook his head, I could not realize or understand him. Perhaps if I had known all and could have warned him, it would have been in vain; perhaps the soul must work out its own purification in experience and learn truth and wisdom through being. Once more he became silent and restless. I had to bid him farewell as I was to depart on the morrow, but he was present in my thoughts and I could not sleep because of him; I felt oppressed with the weight of some doom about to fall. To escape from this feeling I rose in adoration to Hea; I tried to enter into the light of that Wisdom; a sudden heart-throb of warning drew me back; I thought of Asur instinctively, and thinking of him his image flashed on me. He moved as if in trance through the glassy waves of those cosmic waters which everywhere lave and permeate the worlds, and in which our earth is but a subaqueous mound. His head was bowed, his form dilated to heroic stature, as if he conceived of himself as some great thing or as moving to some high destiny; and this shadow which was the house of his dreaming soul grew brilliant with the passionate hues of his thought; some power beyond him drew him forth. I felt the fever and heat of this inner sphere like a delirious breath blow fiercely about me; there was a phosphorescence of hot and lurid colours. The form of Asur moved towards a light streaming from a grotto, I could see within it burning gigantic flowers. On one, as on a throne, a figure of weird and wonderful beauty was seated. I was thrilled with a dreadful horror, I thought of the race of Liliths, and some long forgotten and tragic legends rose up in my memory of these beings whose soul is but a single and terrible passion; whose love too fierce for feeble lives to endure, brings death or madness to men. I tried to warn, to awaken him from the spell; my will-call aroused him; he turned, recognized me and hesitated; then this figure that lured him rose to her full height; I saw her in all her terrible beauty. From her head a radiance of feathered flame spread out like the plume of a peacock, it was spotted with gold and green and citron dyes, she raised her arms upwards, her robe, semi-transparent, purple and starred over with a jewel lustre, fell in vaporous folds to her feet like the drift over a waterfall. She turned her head with a sudden bird-like movement, her strange eyes looked into mine with a prolonged and snaky glance; I saw her move her arms hither and thither, and the waves of this inner ocean began to darken and gather about me, to ripple through me with feverish motion. I fell into a swoon and remembered nothing more.

I was awakened before dawn, those with whom I was to cross the desert were about to start and I could remain no longer. I wrote hurriedly to Asur a message

full of warning and entreaty and set out on my return journey full of evil forebodings. Some months after I had again to visit this temple; it was evening when I arrived; after I had delivered the message with which I was charged, I asked for Asur. The priest to whom I spoke did not answer me. He led me in silence up to the terrace that overlooked the desolate eastern desert. The moon was looming white upon the verge, the world was trembling with heat, the winged bulls along the walls shone with a dull glow through the sultry air. The priest pointed to the far end of the terrace. A figure was seated looking out over the desert, his robes were motionless as if their wrinkles were carved of stone, his hands lay on his knees, I walked up to him; I called his name; he did not stir. I came nearer and put my face close to his, it was as white as the moon, his eyes only reflected the light. I turned away from him sick to the very heart.

Æ.

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THE ELEMENT LANGUAGE (*concluded*).

IT has been said that before we can properly understand the character of any deity we would have to know the meaning and the numbers attached to each letter in the name, for in this way the powers and functions of the various gods were indicated. If we take as examples names familiar to everyone, *Brahma*, *Vishnu*, and *Rudra*, the three aspects of Parabrahm in manifestation, and analyse them in the same way as the roots, they will be found to yield up their essential meaning. From the union of *B*, life, *R*, breath, and *Ma*, the producer, I would translate *Brahma* as "the creative breath of life." *Vishnu* similarly analysed is the power that "pervades, expands, and preserves;" I infer this from the union of *V*, whose force is pervasion, *Sh*, expansion, and *N*, continuation. *Rudra* is "the breath that absorbs the breath." *Aum* is the most sacred name of all names; it is held to symbolize the action of the Great Breath from its dawn to its close: it is the beginning, *A*, the middle, *U*, and the close *M*. It is also an affirmation of the relation of our spiritual nature to that universal Deity whose aspects are *Brahma*, *Vishnu*, and *Rudra*. I shall have more to say of the occult power of this word later on. Taken in conjunction with two other words, it is "the threefold designation of the Supreme Being." *Om Tat Sat* has a significance referable to a still higher aspect of Deity than that other Trinity; the *Om* here signifies that it is the All; *Tat* that it is self-existent or self-evolved; I think the repetition of the *T* in *Tat* gives it this meaning: *Sat* would signify that in it are contained the seeds of all manifestation. H. P. Blavatsky translates this word as Be-ness, which seems to be another way of expressing the same idea. The mystic incantation familiar to all students of the Upanishads, "*Om, Bhur, Om, Bhuvar, Om, Svar*," is an assertion of the existence of the Divine Self in all the three worlds or *Lokas*. *Loka* is generally translated as a place; the letters suggest to me that a place or world is only a hardening or crystalization of Fire or Light. In *Bhur Loka* the crystalization of the primordial element of Fire leaves only one principle active, the life principle generally called *Prana*. *Bhur Loka* then is the place where life is active; we have *B*, life, and *R*, movement, to suggest this. In the word *Bhuvar* a new letter, *V*, is inserted: this letter, as I have said, corresponds to the Astral world, so that *Bhuvar Loka* is the place where both the Astral and Life principles are active. It is more difficult to translate *Svar Loka*: there is some significance attached here to the letter *S*, which I cannot grasp. It might mean that this world contains the germs of Astral life; but this does not appear sufficiently distinctive, *Svar Loka* is generally known as *Devachan*, and the whole incantation would mean that the Deity is present throughout the Franic, Astral, and Devachanic worlds. It is interesting to note what is said

in the Glossary by H. P. B., about these three words (p. 367): they are said to be "lit by and born of fire," and to possess creative powers. The repetition of them with the proper accent should awaken in the occultist the powers which correspond to the three worlds. I think by these examples that the student will be able to get closer to the true significance of incantation; those who understand the occult meaning of the colours attached to the letters will be able to penetrate deeper than others into these mysteries.

I may here say something about the general philosophy of incantation. There is said to be in nature a homogeneous sound or tone which everywhere stirs up the molecules into activity. This is the "Word" which St. John says was in the beginning (the plane of causation); in another sense it is the Akasa of occult science, the element of sound, it is the Pythagorean "music of the spheres." The universe is built up, moulded and sustained by this element which is everywhere present, though inaudible by most men at this stage of evolution. It is not sound by the physical ears, but deep in the heart sometimes may be heard "the mystic sounds of the Akasic heights." The word *Aum* represents this homogeneous sound, it stirs up a power which is latent in it called the *Yagna*. The Glossary says that this "is one of the forms of Akasa within which the mystic word calls it into existence:" it is a bridge by means of which the soul can cross over to the world of the Immortals. It is this which is alluded to in the *Nada-Bindu Upanishad*. "The mind becoming insensible to the external impressions, becomes one with the sound, as milk with water, and then becomes rapidly absorbed in *chidakas* (the Akasa where consciousness prevades). The sound * * * serves the purpose of a lure to the ocean waves of *Chitta* (mind), * * * the serpent *Chitta* through listening to the Nada is entirely absorbed in it, and becoming unconscious of everything concentrates itself on the sound." We may quote further from another Upanishad. "Having left behind the body, the organs and objects of sense, and having seized the bow whose stick is fortitude and whose string is asceticism, and having killed with the arrow of freedom from egoism the first guardian, * * * he crosses by means of the boat *Om* to the other side of the ether within the heart, and when the ether is revealed he enters slowly, as a miner seeking minerals enters a mine, into the hall of Brahman. * * * Thenceforth, pure, clean, tranquil, breathless, endless, imperishable, firm, unborn, and independent, he stands in his own greatness, and having seen the Self standing in his own greatness, he looks at the wheel of the world."

Let no one think that this is all, and that the mere repetition of words will do anything except injure those who attempt the use of these methods without further knowledge. It has been said (*Path*, April, 1887) that Charity, Devotion, and the like virtues are structural necessities in the nature of the man who would make this attempt. We cannot, unless the whole nature has been purified by long service and sacrifice, and elevated into mood at once full of reverence and intense will, become sensitive to the subtle powers possessed by the spiritual soul.

What is here said about the *Aum* which is the name of our own God, and the way in which it draws forth the hidden power will serve to illustrate the method in using other words. The Thara-Sara Upanishad of Sukla-Yajur Veda says "Through *Om* is Brahma produced; through *Na* is Vishnu produced; through *Ma* is Rudra produced, etc." All these are names of gods; they correspond to forces in man and nature, in their use the two are united, and the man mounts upwards to the Immortals.

I have been forced to compress what I had to say in these articles, I have only been able to suggest rather than put forward ideas, for my own knowledge of these correspondences is very incomplete. As far as I know the subject has been untouched hitherto, and this must be my excuse for the meagre nature of the information given. I hope later on to treat of the relation of sound and colour to form and to show how

these correspondences will enable us to understand the language which the gods speak to us through flowers, trees, and natural forms. I hope also to be able to show that it was a knowledge of the relation of sound to form which dictated the form of the letters in many primæval alphabets.

G. W. R.

————:O:————

DEEP SLEEP.

Heart-hidden from the outer things I rose,
The spirit woke anew in nightly birth
Into the vastness where forever glows
The star-soul of the earth.

There all alone in primal ecstasy,
Within her depths where revels never tire,
The olden Beauty shines; each thought of me
Is veined through with its fire.

And all my thoughts are throngs of living souls;
They breathe in me, heart unto heart allied
With joy undimmed, though when the morning tolls
The planets may divide.

————:O:————

DAY.

In day from some titanic past it seems
As if a thread divine of memory runs,
Born ere the Mighty One began his dreams,
Or yet were stars and suns.

But here an iron will has fixed the bars;
Forgetfulness falls on earth's myriad races,
No image of the proud and morning stars
Looks at us from their faces.

Yet yearning still to reach to those dim heights,
Each dream remembered is a burning-glass,
Where through to darkness from the light of lights
Its rays in splendour pass.

G. W. R.

————:O:————

"THE FIRST STEP."

IN those gold-mines of luminous thought the Upanishads, two brief statements gleam brighter than the rest. They place on record the brief biography of a soul pilgrimage, and he who has but insight enough to read between the lines, will find there all he needs to know concerning the valley of Quest and the steps that he must tread to reach and enter into the realms of the real, and find the "small old path that stretches far away."

Across the lapse of ages a comrade's voice seems borne to us from heights of achievement to the levels where we dwell; a seeker for freedom he, convinced that there is only one thing worth the seeking. Calm, strong, encouraging, the words thrill through our inmost being, and we know without a doubt that what one attempted others can; that what one achieved others may; and that the initial effort if not already made in former lives, can be made right here and now despite all circumstances, and surroundings, in the whirl of the nineteenth century, as it was then in calmer grander ages.

"Seeking for freedom I go," we read, and our hearts respond and beat for a moment in unison with all who have trodden the unknown way; weak as we feel ourselves, unsuitable as we are, black as we know our lower nature to be, we too would go; for pondering over the words old memories seem to awaken dim shadowy recollections of resolutions made in spirit and forgotten all too long; flashes of light that half reveal ways already trodden when we "journeyed with Deity;" things relating to the True alone, striven for and partly gained; a hidden chord in the heart is touched, vibrations not registered in the mind, or translatable into terms of brain consciousness are set up; the intellect cannot respond, but soul speaks to soul, and we recognise the language—for the soul is the same in all ages, the "immortal pilgrim ever faces home again," and "the yearning to go out into the infinite" is more intense, perhaps, now than ever; longing hearts frame questions that the lips never utter; the soul's tragedy since the beginning of time is this—the God within refuses to be satisfied with illusive, transitory things.

By intuitive prescience, we see the difficulties to be overcome if we would start upon the one quest worth a thought; the heights to be scaled, the battles won. It will not do to start upon the unknown way scarce knowing what we seek, but like Arthur's knights, we "follow wandering fires, lost in the quagmire." Our vows must not be lightly taken like theirs, because others swore, nor must we limit the search to twelve months and a day. Life after life if needs be, unceasingly, uncomplainingly, with no thought of abandoning the self-imposed task, we must press as if we would conquer; we must be willing to lose ourselves to find ourselves; to sacrifice self to self impersonal; to give up happiness and instead thereof find blessedness, and the freedom from self which is freedom to serve humanity.

Well may we pause and consider; the foes to conquer are not those without alone, they are "those of our own household"—our lower self. And that truly is a task from which all but the bravest may well shrink, but it need not be finished in a day or hour; the whole of time is ours, and "whether we come to our own to-day, or in ten thousand years, matters little." This alone matters, not whether we achieve, but whether we *attempt* to-day. Vices may be conquered one by one; the battle waged inch by inch; we can "rise on stepping-stones of our dead selves to higher things"; we know we are not bound save by the fetters of our own forging, we impose our own limits, we weave the strands of illusion that bind us fast. Anywhere, anytime, with one determined effort we can free ourselves, at least partially. And what we need is determination, courage, will, and a conviction that the path lies just where it always did; "that it is well to tread it now; that the gates of gold exist, and

that our hands can lift the latch." What is needed then? simply this—courage to abandon all things else and take the first step. We do not, cannot, doubt that those who live but to serve humanity, are waiting to give us all the help the Good Law permits, if we but open up our way to their plane. We know that the Great Lodge exists, and that Master hears every heart-beat in the right direction; all hindrance lies with us, and if we are but loyal to Him, and true to our highest thoughts, we must overcome all obstacles sooner or later. To one who would serve, and whose motives were all unselfish, the answer was given—"Until the Master calls you to be with Him, be with humanity; to live to benefit mankind is the first step." H. B. Blavatsky taught us in the words she translated for our daily use—"the first step is sacrifice, the second renunciation."

We read, "here then lies the beginning of the way, this is the first step to help humanity, whilst striving to drill out the sense of separateness; to live but for this one object, that we may serve others as they serve the Law. In the first hot glow of enthusiasm we would all be approved disciples, all chelas if we could, that is surely of the lower self a courted distinction we have not merited; our work lies ready to hand, our appointed task is just where we are, we are not wanted anywhere else; we cannot scale the heights where they dwell yet awhile, nor can our longing, alone avail to bring them near to us; first we must "raise ourselves by ourselves" by a life of purity and meditation; "we can endeavour to become divine and set our final hopes no lower than that supreme condition; we can free our consciousness from desire of ought for self, and learn *to be*; we can at least try to realize all the help we have had; we can strive to maintain a fixed habit of one-pointedness in thought; we can by repeated effort keep a note of spiritual consciousness sounding within the heart and listen to that, and by continuous thought of the Master and loyalty to Him become channels through which (even unconsciously to ourselves) His words may reach others; and those who do all they can, and all they know how to do, do enough."

Be with humanity :—there is misery enough to relieve; tears enough to dry; we can recognize and entertain an "angel unawares" in the beggar at our door; we can see the divine in every creature if we look deep enough. In the feeble cry of childhood there is a call to duty; in the unexpressed misery of the dumb animals a plea for pity.

On the thought plane too, so much remains to be done, and the time is short. Our efforts may not be needed later on; they are now. We should study the truths contained in our literature and be able to state them clearly, so that we may give sound reasons for "the faith that is in us"; we should cultivate intellect as well as intuition; we should be prepared, when necessary, to meet and confute materialistic views, and correct erroneous scientific ones.

Lastly, if we would "help humanity" we must *live* occultism. So shall we find that strength will come to us as units, and as a Society, and the first object of the T. S. be more than accomplished.

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NOTES ON THE ADWAITA PHILOSOPHY.

Compiled from 'Monism or Adwaitism,' 'Vasuleva Manana,' 'The Theosophic Glossary,' etc.

THE Adwaita is one of the six Darsanas or Hindu Schools of Philosophy. The word Darsana means Consciousness, and this a very significant fact, as showing that the systems of philosophy were supposed to be developed from the inner consciousness, that is to say they were produced by concentration and meditation.

In Theosophic literature one often meets with allusions to Hindu writings under various names, and short definitions of these may be useful.

The *Vedas* are the Hindu Scriptures, all the most ancient Hindu sacred writings. The word is from the root *vid* to know, and the Vedas are Divine knowledge. The Hindus say that they were first taught orally for thousands of years, and then compiled and written down in Thibet.

The *Upanishads* are the most important, and the esoteric part of the Vedas. The Hindu pundits say that the word Upanishad means that which destroys ignorance and thus produces liberation of spirit through the knowledge of the supreme truth. Just as Christ said "And ye shall know the truth, and the truth shall make you free." The Glossary says that the Upanishads treat of very abstruse metaphysical questions, such as the origin of the universe, the nature and essence of the unmanifested Deity, and the manifested gods, the connection of spirit and matter, the universality of mind, and the nature of the human soul and ego.

The *Vedāntas* are writings in explanation of the Vedas. The word Vedānta means the end of all Vedic knowledge, the last word about the Vedas.

To return to the Darsanas or Schools of Philosophy. These are all founded on the Upanishads. The most important of them are the Sankhya School, the Yoga School and the Advaita School—the subject of this paper.

The *Sankhya System* is sometimes called the materialistic. It is an enumeration or analysis of the Universe. It treats of the evolution of matter in all its various stages, and may be said roughly to correspond to that aspect of Theosophy which is set forth in Esoteric Buddhism.

The *Yoga System* aims at reaching knowledge by self training, so that the Sankhya and the Yoga systems are each incomplete in themselves, but are complementary to each other. That is to say both systems are needed to make one complete system.

The *Advaita Philosophy* appears to be the most important of the six systems, and to be complete in itself. The word Advaita means *non-dual* and the leading idea of this system is the oneness of the Universe, the Unity of Nature, or in other words the omnipresence of Atma in all stages of manifestation and on all planes of being. It asserts that Atma is the only Reality, and that the realization of this truth is right knowledge whereby man is freed for ever from illusion, and enabled to rise above flesh and matter. By some strange delusion we go on imagining the physical universe to be real. Our perceptions are held in bondage by the physical senses and by the force of the convictions of those around us. Our fellow men, believing matter to be a reality, exert as it were a vast hypnotic influence on our minds, and from this hypnotic influence we are unable to free ourselves. Once realise clearly that the existence of matter is entirely owing to false perception, to a wrong mode of thought, and we are on the way to right knowledge by which final liberation is obtained. A man who is hypnotised will imagine a rope to be a snake, and as long as he is under the hypnotic influence will be unable to free himself from the delusion. In the same way *we* are hypnotized into imagining the One Reality to be many, and as long as we imagine it to be so, so it will be for us.

The Unity of Nature, which is the root idea in the Advaita Philosophy, is being daily illustrated in many ways, from the scientific aspect, by the progress of modern science. Many instances of this are given in Haeckel's History of Creation. There is, in fact, nothing in nature but Pure Spirit, the Central Truth, and to realise this and gain freedom it is right knowledge that is required. Now how is this right knowledge to be gained?

The Advaita Philosophy says that it is the force of individuality which prevents persons from realizing their true nature, by enveloping them with intense mist; but also that it is this individuality alone which is the cause of final emancipation

(Vasudeva Manana). I take this to mean that the stage of individuality is a necessary stage through which humanity must pass, but that it is necessary to emerge from it before mankind can be finally emancipated. The statement appears to be analogous to the statement made in the Key to Theosophy, that the human Ego is divine in its essential nature, yet not pure enough to be one with the All, and has therefore to pass through the Cycle of Necessity or Reincarnation which will make it fit for conscious union with the Universal Spirit.

The Adwaita Philosophy also says that this individuality which prevents right knowledge is annihilated by spiritual wisdom, which arises from the discrimination of Tattvas or spiritual vibrations.

(To be continued.)

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LIGHT FROM THE EAST.

ALL that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of him who draws the carriage.

All that we are is the result of what we have thought; it is founded on our own thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.—*Dhammapada*.

Neither by the eyes, nor by spirit, nor by the sensuous organ, by austerity, nor by sacrifices, can we see God. Only the pure, by the light of wisdom and by deep meditation, can see the pure God.—*Upanishad*.

"Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!"—*Saman and Yagur Vedas*.

The small, old path stretching far away, has been found by me. On it sages who know Brahman move on to the heavenly place, and thence higher on, entirely free.—*Yainavalkya*.

For thoughts alone cause the round of rebirths in this world; let a man try to purify his thoughts. What a man thinks, that he is: this is the old secret.—*Maitrayana-Upanishad*.

A delicious fragrance spreads from the leaders of the world over all quarters, a fragrance by which, when the wind is blowing, all these creatures are intoxicated.—*Sardharma-Pundarika*.

When the body sleeps people see the playground of the soul, but if they never see; therefore let no one wake a man suddenly, for if the soul gets not rightly back to his body, it is not easy to remedy.—*Upanishads*.

There is this city of Brahman—the body—and in it the palace, the small lotus of the heart, and in that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self, here in the world, and whatever has been or will be, all that is contained within it.—*Chanuloya-Upanishad*.

I know that great spirit of sunlike lustre beyond the darkness. A man who knows him truly passes over death ; there is no other path to go.

Grasping without hands, hasting without feet, he sees without eyes, he hears without ears. He knows what can be known, but no one knows him ; they call him the first, the Great Person.—*Svetasriatara-Upanishad*.

One moment in eternity is of as great consequence as another moment, for eternity changes not, neither is one part better than another part.—*Zoroaster*.

There is one Eternal thinker thinking non-eternal thoughts ; He, though one, fulfils the desires of many. The wise, who perceive Him within their self, to them belong eternal life, eternal peace.—*Upanishads*.

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NOTES.

The current number of the *Contemporary Review* contains an article by Andrew Lang: "Comparative Psychological Research." The comparatives go back as far as 1665, and the house of Lady Conway. Mr. Lang is "almost persuaded."

In the same Review, August Weimanns (replying to Herbert Spenser) avows himself to be an "Ultra Darwinian," and a believer in "the All-sufficiency of Natural Selection."

* * *
Professor St. George Mivart has accepted and "heartily" submitted to the ruling of the Vatican in regard to "Happiness in Hell," and the current number of the *Nineteenth Century* may be found a copy of the "Decree," with an account of the "methods" of the "Sacred Congrega-

tion of Cardinals," when they move to declare a book "forbidden": all over the familiar signature of Father Clarke, S.J. British good-nature is just now listening to Rome, as may be noticed by any casual reader of the current numbers.

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Miss Taylor, in the current *National Review*, appears under the title of "An Englishwoman in Thibet."

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Messrs. Macmillan will shortly announce a volume of selections from the correspondence of Matthew Arnold.

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Dr. H. Macleod has published (Burnet) a cheap edition at sixpence, of his "Far East, a familiar Account of a Visit to India."

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DUBLIN LODGE.

The session now commenced, meeting on Wednesday evenings at 3 Upper Ely-place, has every promise of increased activity, harmony, and solidarity. The transference of the valuable printing plant to the headquarters, which is about to take place, provides increased facilities for the issue of circulars, leaflets, pamphlets, and reprints of valuable articles and books at a low cost, and will afford abundant scope for the surplus energy of our active members. At the meeting on the 30th August, the amount still due on the plant, £22, was promptly subscribed by the members, so that the whole plant now becomes the collective property of the Lodge; thanks to the theosophical action of our North Dublin brethren, who have so strenuously helped forward Masters' cause.

FRED J. DICK, *Secretary*.