

**H.P. Blavatsky**  
**COLLECTED WRITINGS**



**VOLUME XII**

**1889-1890**

## FOREWORD TO VOLUME XII

The material in the present Volume is in direct chronological sequence to the writings in Volume Eleven, and includes some very important essays from H.P.B.'s pen.

In addition to that, the student will find in its pages the complete, unaltered and unedited text of H.P.B.'s Esoteric Instructions.

The continued interest and helpful assistance of our collaborators and friends is gratefully acknowledged. Special mention should be made of Dara Eklund, Nicholas Curtis Weeks, Shelley von Strunckel and Peter S. Ryan, who read the proofs in various stages of production. We also appreciate the careful work done by Dara Eklund in preparing the Index. Our grateful recognition is extended to Grace F. Knoche and Kirby van Mater for special help and serious interest they exhibited in connection with the text of the Esoteric Instructions. We also wish to acknowledge the expert technical work performed by Jim Burgener in the reproduction of the Colored Plates in the Instructions, which add considerably to the value of the Volume as a whole.

BORIS DE ZIRKOFF,

Compiler.

LOS ANGELES, CALIFORNIA

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## CHRONOLOGICAL SURVEY

OF THE CHIEF EVENTS IN THE LIFE OF H. P. BLAVATSKY AND  
COL. HENRY S. OLCOTT,  
FROM NOVEMBER, 1889, THROUGH DECEMBER, 1890.  
(The period to which the material in the present volume belongs)

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November 21—Annie Besant takes the chair at the Blavatsky Lodge, London, for the first time (Minutes).

November 30—Col. Olcott lectures at Edinburgh (ODL, IV, 205-06; Lucifer, V, 341) .

Fall—C. W. Leadbeater leaves Ceylon and goes to England to become resident tutor of A. P. Sinnett's son Denny; accompanied by the 13-year-old Singhalese boy, C. Jinarâjadâsa (Ransom, 259).

December—The Aryan Press is announced as being established in New York (Path, IV, Dec., 1889, pp. 290, 328).

December 16—Death of Dr. Seth Pancoast, famous Kabalist and VicePresident of the T.S. at its foundation (Path, IV, Jan., 1890, p. 328).

December 17—Col. Olcott lectures at Newcastle; back in London next day, to preside over meeting of British Section (ODL, IV, 207; Lucifer, V, 341-42) .

December 19—Col. Olcott is present at the meeting of the Blavatsky Lodge (Lucifer, V, Jan., 1890, pp. 432-35).

December 22—Pandit N. Bhâshyâchârya, Director of the Adyar Library, dies (ODL, IV, 203; Theos., XI, Suppl. Jan., 1890, p. lxi).

December 25—H.P.B. appoints Col. Olcott her confidential agent for the E.S. in Asiatic countries (Lucifer, V, Jan., 1890, p. 437; Theos., XI, Suppl. March, 1890, p. cv; ODL, IV, 184).

December 25—Col. Olcott issues Executive Order appointing H.P.B. Chairman, and Annie Besant, Wm. Kingsland and Herbert Burrows members, of an Appellate Board, to be known as “the President's Commissioners” for Great Britain and Ireland (ODL, IV, 182-83; Theos., XI, Suppl. Feb., 1890, p. lxxxvii; Ransom, 262).

December 26—Col. Olcott leaves London for Colombo, Ceylon, via Marseilles; sails on the SS Oxus, Dec. 29, accompanied by Edward Douglas Fawcett (Theos., XI, Suppl. Feb., 1890, p. lxxxviii; ODL, IV, 207) .

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January 2—Blavatsky Lodge elects Annie Besant as President (Lucifer, V, Jan., 1890, p. 436) .

January 16—Col. Olcott and E. D. Fawcett reach Colombo, Ceylon (ODL, IV, 209; Theos., XI, Suppl. Feb., 1890, p. lxxxviii).

February 5—Col. Olcott reaches Adyar (Theos., XI, Suppl. Feb., 1890, p. lxxxviii).

February-March—H.P.B. spends some weeks at Brighton to recuperate from a spell of sickness; improves a good deal (Path, IV, March, 1890, p. 389) .

May-June—H.P.B. in rather poor health; has spells of prostration (Theos., XI, June, 1890, p. 532).

June 24—Death of T. Subba Row; cremated at 9:00 the following morning (ODL, IV, 234; Theos., XI, July, 1890, pp. 576-78).

June—"Department of Branch Work" organized by W. Q. Judge in U.S.A. (Path, V, June, 1890, pp. 102-03).

June—Approximate time when H.P.B.'s *Gems from the East* (a birthday book) is published (Path, V, June, 1890, p. 104).

July—Col. Olcott goes to lecture at Trichinopoly (ODL, IV, 238-39; Ransom, 265).

July 3—The premises at 19 Avenue Road, St. John's Wood, London, being ready, the new center is inaugurated (Lucifer, VI, July, 1890, pp. 431-36; Path, V, Aug., 1890, pp. 166, 197-98; Ransom, 267; Theos., XI, p. 662) .

July 9—Col. Olcott issues Executive Order in regard to the formation of an European Section of the T.S. with H.P.B. as the responsible head thereof (ODL, IV, 239; Ransom, 269; Theos., XI, Suppl. Aug., 1890, p. c1ii; and XII, Suppl. Oct., 1890, p. i; Lucifer, VI, p. 520) .

July 20—Mendacious letter from Dr. Elliott Coues in the New York Sun. W. Q. Judge brings suit against both Coues and the Sun (ODL, I, 162; Ransom, 274; Lucifer, VI, Aug., 1890, pp. 523-24; Path, V, Aug., 1890, pp. 153 et seq.).

July—Law suit of Mabel Collins against H.P.B. is taken out of court by plaintiff's Counsel and is not pursued (Path, V, Aug., 1890, p. 154).

August 16—H.P.B., with the help of other people, founds “The Working Women's Club” at 193 Bow Road, East End, London; it is opened on that date in the presence of H.P.B. Laura Cooper and Annie Besant placed in charge; it was closed in 1894, as costs became too heavy Ransom, 266; Lucifer, VII, Sept., 1890, pp. 79-80; Vahan, I, No. 2, Dec. 14, 1890, pp. 5-6).

August 25—H.P.B. issues Executive Order to the Theosophists of Europe concerning her assumption of the position of President of the European Section T.S. (Lucifer, VII, Sept., 1890, pp. 77-78).

September—The “H.P.B. Printing Press” is about to be installed at the new Headquarters in London, and funds have been supplied. Claude Falls Wright in charge. James M. Pryse has just come from the U.S.A. and has taken up his permanent residence there as printer (Mrs. A. L. Cleather in her “London Letter,” Theos., XII, Nov., 7 890, p. 127) .

September—W. Q. Judge's Echoes from the Orient published (Path, V, Sept., 1890, advert.).

September 21—Death of Megittuwatte, the great Ceylonese Buddhist priest- orator (ODL, IV, 248).

October 9-Col. Olcott leaves for Ceylon to open the Sanghamitta Buddhist Girls School, first of its kind on the Island (ODL, IV, 250; Ransom, 266)

October 7—Col. Olcott, feeling rather discouraged and sick, writes to H.P.B., before leaving Ceylon, that he wishes to retire from the Presidency of the T.S. and leave the sole headship to her. (Nov. 12 -asks her to take the Office of President.) H.P.B. flatly refuses to do so (ODL, IV, 251-52; Ransom, 271; Theos., XII, General Report, as Suppl. to January, 1891, pp. 11-13).

Oct. 27—Col. Olcott leaves Ceylon; goes to Tinnevely where he is met by Bertram Keightley; they make a tour of Southern India together; return to Adyar Nov. 10th (Theos., XII, Dec., 1890, pp. 186-87 ; ODL, IV, 252-53) .

Nov. 17—Col. Olcott issues Executive Order regarding the formation of the Indian Section T.S., with Bertram Keightley as Inspector-General of Indian Branches (Theos., XII, Suppl. Dec., 1890, p. xiii).

December 1—First issue of *The Vahan* published in London (Path, V, Dec., 1890, p. 295; *Lucifer*, VII, Nov., 1890, p. 253) .

December—Col. Olcott, owing to bad health and fatigue, places the Presidency “in Commission”; appoints Tookarâm Tatyā, Norendro Nath Sen, N. D. Khandalavala, W. Q. Judge, as President's Commissioners (Ransom, 272; Path, V, March, 1891, p. 393).

#### KEY TO ABBREVIATIONS

*Lucifer*—A Theosophical Magazine, designed to “Bring to Light the Hidden Things of Darkness.” London, 1887, etc.

Minutes—Minutes of the Blavatsky Lodge in London. Original in the Archives of that Lodge at present.

ODL—Old Diary Leaves, by Col. Henry Steel Olcott. Fourth Series, 1887-1892. London: Theos. Publ. Society; Adyar: Office of The Theosophist, 1910.

Path—The Path. Published and Edited at New York by William Q. Judge. Vol. I, April, 1886, etc.

Ransom—A Short History of The Theosophical Society. Compiled by Josephine Ransom. Adyar: Theosophical Publishing House, 1938.

Theos.—The Theosophist. Founded by H.P.B. and Col. Olcott in October, 1879. In progress.

Vahan—The Vahan. A Vehicle for the Interchange of Theosophical News and Opinions. Issued by the Council of the British Section T.S. Vol. 1, No. 1, December 1, 1890, etc.

## THE TIDAL WAVE

[Lucifer, Vol. V, No. 27, November, 1889, pp. 173-178]

“The tidal wave of deeper souls

Into our inmost being rolls,

And lifts us unawares

Out of all meaner cares.”

LONGFELLOW, Santa Filomena.

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

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians.

The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with moneybags and collection boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane Pride “into a blind wanderer, like unto a buffoon mocked by a host of buffoons,” in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer . . . .

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

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

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

The “poet-philosopher” is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection.

It is not he who repeats obstinately and parrotlike the old literary formulae and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the Future Man. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and man's divine nature, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediaeval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend individual life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing collective life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and remember the deep and innermost feelings and the aspirations of the poor people's great and suffering heart.

To do this he has first “to attune his soul with that of Humanity,” as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

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

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the “great unwashed”?

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

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

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

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

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

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

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

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

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century.

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

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

## RUSSIAN POPULAR TRACTS

### SELECTIONS FROM COUNT L. N. TOLSTOY'S TALES

[Lucifer, Vol. V, No. 27, November, 1889. pp. 195-98]

[It has been thought advisable to include in the present Series this translation by H.P.B. of one of the well-known tales of Count Lev Nikolayevich Tolstoy, for reasons given in her own introductory note. However, contrary to her statement, no other stories have been found in the succeeding issues of Lucifer.]

Since the West has shown such due appreciation of the writings of the greatest novelist and mystic of Russia of today, his best works have all been translated. The Russian, however, recognizes in none of these translations that popular national spirit which pervades the original tales and stories. Pregnant as these are with popular mysticism and the spirit of theosophical altruism, some of them are charming but most difficult to render into a foreign language. Yet, one may try. One thing is certain: no foreign translator, however able, unless born and bred in Russia and acquainted with Russian peasant life, will be able to do them justice, or even to convey to the reader their full meaning, owing to their absolutely national idiomatic language. If the genius of the Russian literary language is so *sui generis* as to be most difficult to render in translation, the Russian of the lower classes—the speech of small tradesmen, peasants and labourers, is ten times more so. Difficult as it may seem to a foreigner, yet a born Russian may attempt it, perhaps, with a little more success. At all events, as said, one may try.

Selecting therefore, from such popular tracts,—allegories and moral stories in the form of popular tales—we have translated some for the readers of Lucifer. The Christmas Numbers, December, January and February, will contain charming little stories, well worthy of a new translation.

Two of them, *Wherein is Love, Therein is God*; *God is in Right, and not in Might*, and some others are stamped with the spirit of truly religious mysticism. Each deserves to be read by the admirers of this great Russian author. For this number, however, we have selected one of a less mystical but more satirical spirit; a cap calculated to fit the head of any drinking Christian nation *ad libitum*, and we only hope its title, translated *verbatim et literatim*, will not shock still more the susceptibilities of the opponents of the title of this magazine. Russia is afflicted with the demon of drink, as much as, though not more than, England or any other country; yet it is not so much the Karma of the nation, as that of their respective governments, whose Karmic burden is growing heavier and more terrible with every year. This curse and universal incubus, drink, is the direct and legitimate progeny of the Rulers; it is begotten by their greed for money, and FORCED by them on the unfortunate masses. Why, in Karma's name, should the latter be made to suffer here, and hereafter?

HOW A DEVIL'S IMP REDEEMED HIS LOAF;  
OR THE FIRST DISTILLER

A poor peasant went out early to plough; and as he was leaving home without breaking his fast, he carried along with him a loaf of bread. Once in the field he turned over his plough, adjusted the ploughtail, put the ropes under a bush, and over them his loaf of black bread, and covered the whole with his caftan. At last, the horse got tired and the moojik felt hungry. Then he stopped his plough in the furrow, unhitched his horse, and leaving it to graze, moved toward his caftan for his meal. But when he had lifted it up—lo, no loaf was to be seen. Our moojik searched for it here, and he searched for it there he shook his garment and turned it hither and thither—no loaf! He felt surprised. Marvellous doings! No one around, and yet the loaf is carried away by someone. That someone, in truth, was an Imp, who, while the peasant was ploughing, had stolen his loaf and was now hiding behind a bush, preparing to note down the man's profanity, when he would begin to swear and take the devil's name. The peasant felt a little sore. "But, after all," said he, "this won't starve me; and he who carried away my bread, perchance needed it. Let him eat it then, and good luck to him."

So, going to the well he drank some water, rested a bit, then catching his horse, he hitched it again to the plough and returned quietly to his work. The Imp felt considerably troubled at such a failure in tempting man to sin and forthwith proceeding home to hell, he narrated to his Elder—the Chief Devil—how he had robbed the moojik of his loaf, who instead of cursing, had only said “to his good luck!” Satan felt very angry at this. “If,” he argued, “the moojik had the best of thee, in this business, then it must be thine own fault; thou didst not know how to bring the thing about. It would be a bad job for us,” he added, “if the peasants, and after them their women, were to take such tricks: no life would become possible for us after this, and such an event cannot be left disregarded. “Go,” continued Satan, “and make up for the failure of the loaf. And if at the end of three years thou shalt not have the best of that man, I will bathe thee in holy water.”

The Imp got terribly frightened at this threat, and running up to earth again, he set himself to thinking how to atone for his guilt. Thus he thought, thought still, and thought more, and went on thinking until he had found what he had to do. Assuming the appearance of a good fellow, he offered himself as a labourer to the poor peasant; and as it happened to be a drought, he advised him to sow his seed in a swamp. Hence, while the fields of all the other peasants were parched, and their harvests burnt by the sun, the crop of the poor peasant grew high and thick, full and grainy. His household had bread to their heart’s content up to the next harvest, and the surplus proved considerable. The following year, the summer being wet, the imp taught the peasant to sow his seed on the mountains. While his neighbours’ corn was blasted, fell down and got rotten, the peasant’s field on the hills brought forth the richest harvest. The moojik stored still more of the corn; and did not know what to do with it.

Then his labouring man taught him to press the corn and distill it into spirit. Having distilled plenty of it, the moojik took to drinking and making others drink thereof. One day the Imp returned to the Elder boasting that he had redeemed his loaf. The Chief went up to see for himself.

Then came the Elder to the moojik, and found that having invited the richest and wealthiest of his neighbours, he was entertaining them with whiskey. There was the mistress carrying the glasses to her guests. Hardly had she begun her round when stumbling over the table, she upset the drink. Out at her flew the moojik abusing his wife to his fill.

“Behold,” he cried, “the devil’s fool. Takest thou good drink for slops? Thou, heavy-handed stupid, to spill on the earth such treasure!”

Here the Imp poked the Elder in the ribs, "Observe," said he, "and see, if he won't grudge a loaf now."

Having abused his wife, the moojik began offering the drink himself. Just then a poor labourer returning from work happened to drop in, unasked, and wishing a merry day to all, he took a seat. Seeing the company drinking, he too, craved to have a drop after his hard day's work. There he sat, smacking his lips time after time, but the host would offer him nought, only keeping on grumbling: "Who can afford to furnish with whiskey all of you!"

This pleased the chief Devil immensely; as to the Imp, he boasted more than ever: "You wait and see what will come next!" he whispered.

Thus drank the rich peasants, thus drank the host, pandering to each other, and flattering each other, with sweet words, making honeyed and false speeches. Listened the Elder to these, and praised the Imp for this, also. "Without all peradventure," said he, "this drink making them turn into such foxes, they will take to cheating each other next; and at this rate they will soon fall, everyone of them, into our hands."

"Wait and see," said the Imp, "what will come next, when each has one glass more. Now they are only like unto cunning foxes; given time, and they will get transformed into ferocious wolves."

The peasants had each one glass more, and forthwith their talk became louder and more brutal. Instead of honeyed speeches, they proceeded to abuse each other, and turning gradually fiercer, they ended by getting into a free fight and damaging each other's noses badly. Then the host took also a turn and got soundly thrashed.

As the Elder looked on, he felt much pleased with this too. " 'Tis good," saith he, "very, very good."

"Wait and see," said the Imp, "something still better is in store, as soon as they will have emptied their third glass. Now they are fighting like hungry wolves, at the third glass they will have become like swine."

The peasants had their third round, and quite lost their reason. Grumbling and hiccupping, shouting at each other, and knowing not what they said, they rushed out, some alone, some in couples, and some in triplets, and scattered in the streets. The host trying to see his guests off, fell with his nose in a mud-puddle, rolled in it and unable to rise, lay there grunting like a hog . . . . This pleased the Elder Devil most of all.

"Well," saith he, "thou hast invented a fine drink, indeed, and redeemed thy loaf! Tell me," he added, "how hast thou managed to compound it? Surely thou must have fermented it first, with the blood of the fox; thence the craft of the drunken peasant, who becomes forthwith a fox himself.

Then thou hast distilled it with wolf's blood, which makes him as wicked as a wolf? Finally, thou hast mixed the whole with the blood of the swine; therefore has the peasant become like a hog."

"Not so," quoth the Imp. "I only helped him to get some extra cereals. The wild beast's blood is ever present in man, but it remains latent and finds no issue so long as he has no more bread than he needs for his food, and then it is that he does not grudge to another his last morsel of bread. But no sooner did man get more corn than he needed, than he took to inventing things wherewith to gratify his passions. Then it was that I taught him the enjoyment—of intoxicating drink. And no sooner had he commenced to distill the gift of God into spirit, for his gratification, than his original foxish, wolfish and swinish blood arose in him. Let him now only go on drinking wine and liquor, and he will remain for ever a beast."

For which invention the Elder Devil freely praised his Devil's Imp, forgave him his failure with the stolen loaf, and promoted him in Hell.

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## GENIUS

[Lucifer, Vol. V, No. 27, November, 1889, pp. 227-233]

"Genius! thou gift of Heaven! thou light divine!  
Amid what dangers art thou doom'd to shine!  
Oft will the body's weakness check thy force,  
Oft damp thy vigour, and impede thy course;  
And trembling nerves compel thee to restrain  
Thy nobler efforts, to contend with pain;  
Or Want (sad guest!) . . . . ."  
CRABBE, Tales, XI, lines 1-7.

Among many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être*, the causes of its excessive rarity? Is it indeed "a gift of Heaven"? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another?

To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then only this alternative; to agree with the believer in a personal god, “to refer the appearance of every single individual to a special act of divine will and creative energy,” or “to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law.”

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—“the faculty of growth”; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, its vehicle, which becomes through some mysterious process fitter to receive and manifest from within outwardly the innate and divine nature of man’s over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelary deity, a Spirit whom they called genius. The substance of this entity, to say nothing of its essence—observe the distinction, reader,—and the presence of both manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance “is not here”—

“For what you see is but the smallest part  
And least proportion of humanity:  
I tell you, madam, were the whole frame here,  
It is of such a spacious lofty pitch,  
Your roof were not sufficient to contain it.”\*

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one’s own Spirit. It is the very nature of the Spiritual Entity itself, of our Ego, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time,

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\* [Henry VI, Part I, Act ii, Scene 3, lines 52-56.]

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from the beginnings to the ends of the great Life-Cycle.\* This it is that asserts itself stronger than in the average man, through its personality; so that what we call “the manifestations of genius” in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Aeschylus, or a Shakespeare are, of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing genii depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and another a vulgar, silly person is, as said, the quality and makeup of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, Inner man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man’s subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . . give it not to the unworthy,” says a Book of Hermes.

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\* The period of one full Manvantara composed of Seven Rounds.

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Paul, the “wise Master-Builder,”\* (I Cor. iii, 10) but echoes Thoth-Hermes when telling the Corinthians “We speak wisdom among them that are perfect [the initiated] . . . . the wisdom of God in a MYSTERY, even the hidden Wisdom” (ibid., ii, 6-7).

Yet, to this day the Ancients are accused of blasphemy and fetishism for their ‘hero worship.’ But have the modern historians ever fathomed the cause of such ‘worship’! We believe not. Otherwise they would be the first to become aware that that which was ‘worshipped,’ or rather that to which honours were rendered was neither the man of clay, nor the personality—the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the exiled “god” within that personality. Who, in the profane world, is aware that even the majority of the magistrates (the Archons of Athens, mistranslated in the Bible as ‘Princes’)—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged “worship”? Verily was Paul right in declaring that “we speak wisdom . . . not the wisdom of this world . . . which none of the Archons of this [profane] world knew,” but the hidden wisdom of the MYSTERIES. For, as again the Epistle of the apostle implies, the language of the Initiates and their secrets, no profane, not even an ‘Archon’ or ruler outside the fane of the sacred Mysteries, knoweth; none “save the spirit of man [the Ego] which is in him” (ibid., ii, 11).

Were Chapters ii and iii of I Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero worship.

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\* A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

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And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

“Behold,” it saith, “in every manifestation of genius— when combined with virtue—in the warrior or the Bard the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine Ego whose jailer thou art, Oh man of matter!” Thus, that which we call deification applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties— but to an accumulation of individual antecedent experiences of the Ego in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its personalities of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as genius, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations.

Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing and bare rocks of the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand, artificial genius, so often confused with the former, and which in truth is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—i.e., each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest genius, so called, back into its own primordial element, which is chaos again, or evil, or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star, the Divine Soul and mind, or what we call Buddhi-Manas. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

“If not protected, pruned, and fed with care,  
Soon dies, or runs to waste with fitful glare—”

—can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the Manasaputras, the Sons of Wisdom, for true genius lit at the flame of our higher nature, or the EGO, cannot die.

This is why it is so very rare. Lavater calculated that “the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions.” This is indeed interesting, though not too complimentary to human nature, if, by “genius,” Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, “protected, pruned, and fed,” and not the genius we speak of. Moreover, such genius is always apt to lead to the extremes of weal or woe, him through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and tattvas to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the “one in ten millions.” Thus it is only natural that confusing one with the other, the best modern writers should have failed to define true genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. “Genius requires cultivation,” says one; “Genius is vain and self-sufficient,” declares another; while a third will go on defining the divine light but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an “inflammable constitution,” will even show it “a prey to every passion but seldom delicacy of taste!” (Lord Kaimes.)

It is useless to argue with such, or tell them that original and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric; though always sui generis; and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its clue in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitively a true "great soul" full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the XIIIth century the "Angelic Doctor" snubbed Pope Innocent IV who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!'" "True," was the ready reply, "but the age is also past when she could say to a paralytic, 'Rise up and walk'." And yet from that time, and far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State impossible on Christian Principles."\* Hence no Christlike (or "Buddha-like") way of life is possible in civilized States.

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\* See "Going to and Fro in the Earth" 1st article [p. 27 of present Volume.]

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The occultist then, to whom “true genius is a synonym of self-existent and infinite mind,” mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a “soul” in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a “crass superstition.” As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet “superstition” will, once more, be made to explain why there never was yet a universally recognized genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called uneducated masses, just because of that lack of sophisticated reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . . . “the weak to bend, the proud to pray  
To powers unseen and mightier than they . . .”  
This is now called SUPERSTITION . . . . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these “phantoms” prove in no wise that that “darkness”—which is only another term for the invisible and the unseen—is really empty of any Presence save our own.

So that if in its exaggerated form, “superstition” is a weird incubus, as a belief in things above and beyond our physical senses, yet it is also a modest acknowledgement that there are things in the universe, and around us, of which we knew nothing. In this sense “superstition” becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing, “nothing whatever, in that darkness”; nor can there be anything since they, the wiseacres, have failed to discern it.

Eppur si muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: nihil sine cause. Genius and undeserved suffering prove an immortal Ego and Reincarnation in our world. As for the rest, i.e., the obloquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that “If superstition makes a man a fool, SKEPTICISM MAKES HIM MAD.”

H.P.B.

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### MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 27, November, 1889, pp. 179, 226, 249]

If the age has its great criminals it has also its martyrs, saints, and heroes, those differentiations of the diviner man from the revolting average of animalism.

SPORTIANA

“ ‘Theosophist’ on Nov. 9 won the Great Lancashire Handicap, over one mile, in 1 min. 47 2-5th sec. according to Benson’s chronograph, and credited his owner with £450.”

And now the breeze of popularity has wafted Theosophy upon the race track, good luck follows the name as it appears.

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It is with the very greatest pleasure that we print the following from the Washington People’s Advocate:

ARYAN SPIRITUAL SCIENCE

To a truly religio-scientific society like the “Blavatsky Theosophical Society,” now incorporated in Washington, and whose first object is the formation of a nucleus of a real Brotherhood of Humanity, regardless of sect, sex or colour, and which with rare consistency to its professions has abolished the colour line, which everywhere refuses admission to the intelligent coloured man to societies of white men of a scientific, philosophical, or fraternal nature, we freely give three-quarters of a column or more of space (circumstantially) every week, asked for in order to defend and expound its doctrines.

Because not sufficiently informed on the subject, the editor cannot either affirm or deny these doctrines. We assume no responsibility further than to justly grant the freedom of our paper to a society which grants to the coloured man equality of membership. Besides, as a purveyor, and not a dictator of information to the public, The People’s Advocate, to be consistent with its title, must concede to its readers the right of selection, and the opportunity to investigate all kinds of knowledge, freed alike from sectarian as well as race prejudices.

The above Branch owes its birth to our energetic brother Prof. Anthony Higgins, and though of recent date bids fair, according to The Path of October, to become “one of our most powerful Lodges.” But whether the branch is young or old, it is splendidly done; not but that all our Lodges would give a hearty welcome to a “coloured” brother.

But herein lies the merit, that this branch has succeeded in establishing relations with their coloured brethren. This is the most important part of their undertaking, for once a point of contact is established, the current will flow freely. Truly “without distinction of race” has it been done, and such indeed is the work of true Theosophists. Nor is it in this case a small matter, for the race distinction between the negro and the white in America, is perhaps more accentuated than between geographically separated nations of different colours. May the time speedily arrive when in like manner we shall see “coloured” members in all our branches, and thus, “the colour line being abolished,” our dark-hued brethren may mount the first step of the ladder of “admission to societies of white men of a scientific, philosophical, or fraternal nature.”

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### **OFFICIAL NOTICE**

[Lucifer, Vol. V, No. 27, November, 1889, pp. 250-251]

Those who read Light must have seen in its issue of November 9th the following letter from Washington headed:—

#### **THE GNOSTIC THEOSOPHICAL SOCIETY**

over the signature of “Elliott Coues, President, etc.” In this document the latter asks to “correct the false statements” made “to the effect that the above-named organization is extinct.” The writer then continues: “As its founder and President, I am fully informed on the question. The Gnostic Theosophical Society was never stronger nor more active than it is today. Its memberships and ramifications extend into nearly every State in the Union. Since October 1886, when it was formally dissolved, as an association in any way dependent upon another of similar name, and immediately reformed on an independent basis, it has steadily grown,” etc., etc.

The letter closes with the words—“We desire especially to accentuate the fact that we repudiate and disclaim all connection with certain persons whose names have heretofore been identified by the public with the movement commonly called ‘Theosophical.’ ” (Signature follows.)

As the Corresponding Secretary for life, and one of the original founders, at New York in 1875, of the Theosophical Society, whose ramifications extend into the five parts of the world—the United States being only one of the five—I hereby declare the above statements to be simply nonsensical. It is a joke, evidently. And these are our proofs and reasons:—

1. There can be no authentic Theosophical Society, or even a branch thereof, outside the jurisdiction of the “Parent” Society so called, now having its Headquarters at Adyar, Madras, India. Its title, the T.S. at large not being a chartered body, may of course have hitherto been pirated, but it cannot be so now, least of all in the District of Columbia, as will be seen later.

2. This applies especially to the “Gnostic” ex-Theosophical Society of Washington, D.C., for reasons which I name below.

(a) The Gnostic branch having been chartered by the President-Founder before 1886, the said Gnostic branch, if it wished to withdraw from our jurisdiction, had as in honour bound, to drop its title of “Theosophical”; therefore—

(b) If “formally dissolved” in October 1886 and “immediately reformed,” of which no notice was ever given to Adyar, it had to remain simply the GNOSTIC Society, to which title it had, and has a perfect right; but,

(c) As it is now a matter of official record that the Branch of this name was dischartered only in May of the present year, and its President, Dr. Elliott Coues, expelled by the American Section of the General Council of the T. S., it could not, therefore, have remained from 1886 till the Spring of 1889, an association in any way independent of the Parent Society. Herein is the joke.

3. As there is at the present moment at Washington, D. C., a legally chartered Theosophical Society (the Blavatsky T. S.) formed and duly incorporated in July 1889 by Prof. A. Higgins, its President, and his associates, no other Society calling itself “Theosophical” would now be recognized by law in that District. The “Gnostic” therefore, if it still exists, and adds to its name “Theosophical” is an outlaw.

And this is why the letter of the President of the “Gnostic” Society of Washington, D. C., is a practical joke on the innocence of the readers of Light.

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

P.S. As to the general question of his abusive attacks upon “certain persons” who are Mr. Judge, Gen. Sec. of the American Section of the T.S. and myself, I will say this. I cannot do better than adopt the line of policy recommended by my quondam, egregiously and fulsomely flattering friend, the same Dr. E. Coues, in a letter to myself of date November 22, 1885, a few lines from which I will quote. It answers fully the closing (and would-be) contemptuous sentence of his letter to Light:—

. . . . . You are a grand and wonderful woman, whom I admire as much as I appreciate . . . . . I admire your fortitude and endurance in bearing burdens enough to kill anybody but the Blavatsky whose like has not before been seen, nor will be ever . . . . . Never mind your enemies! They will get a spurious and vicarious reputation by attacking you, which you can afford to let them have, though you don’t want to confer upon them the immortality they would get by your condescending to fight them. When History comes to be written they will appear, if at all, hanging on to your skirts. Shake them off, and let them go!

(Signed) ELLIOTT COUES.”

and so I do.—H.P.B.

**“GOING TO AND FRO IN THE EARTH”**

[Lucifer, Vol. V, No. 27, November, 1889, pp. 251-254]

EVOE!!

In the benevolence of their hearts, the editors of Lucifer offer their sincere condolences to their equitable neighbours and impartial, generous critics, the English clergy and editors, whose cause has just received a bad stab under the ribs from one of their most learned and distinguished prelates. His Grace the Bishop of Peterborough, presiding at the Diocesan Conference at Leicester, on the 25th of October last, made the following direful admission:—

The bishop, summing up a discussion on Socialism, said they must be careful, while knowing that many of the advocates of Socialism held doctrines which were very dangerous, that they gave full credit to the nobility of motive and tenderness of sympathy with suffering and wrong which had stirred many of those persons. Christianity, however, made no claim to rearrange the economic relations of men in the State and in Society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the Sermon on the Mount could not exist a week.

Henceforth, let editors disposed to hold up to public condemnation the Theosophical Society because of dissensions among members, and to write comic editorials on “Kilkenny Theosophy,” be more reserved, lest this pregnant confession of the Great Anglican Bishop be quoted against them. When Col. Olcott, in his South Place Institute lecture, replying to a carping questioner who sought to confound him by charging ill-temper and uncharitableness on his colleagues, said that the theosophical ideal was so high, that few could fully realize it practically, he spoke a profound truth. If it now be alleged that the Lord Bishop has but placed Christianity and Theosophy on the same level, the natural reply will be that this should make the Christian adversaries of our Society a little more just in their behaviour towards us.

There is one notable difference, however, between the Christian Churches and our Society, and it is this: Whereas every baptised child or adult is called a Christian, we have always drawn a clear and broad line between a Theosophist and a simple member of the T. S. A Theosophist, with us, is one who makes Theosophy a living power in his life. We have been often accused of hating Christianity. This is as untrue as it is unjust. Some of the teaching ascribed to Christ, teaching which he has in common with other great religious leaders, is admirable. But we would be as untruthful as our accusers, were we to show anything like a friendly feeling or sympathy for dogmas and ritual or that which the late Lawrence Oliphant called Churchianity. For it is this which deserves far more than the T. S. ever has, to be loudly and fearlessly proclaimed— especially after the Bishop of Peterborough's confession— Kilkeny Christianity. VERB. SAP.

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#### THE AGE OF MAN AND THE CONTINENTS

We are happy to find Mr. Grant Allen confessing to Esoteric Buddhism doctrines, and his agreement with The Secret Doctrine. For this is what he is alleged to have said to a Pall Mall reporter who interviewed Mr. Grant Allen upon his views.

“. . . . All the higher forms of religion even now contain traces of the earlier stages. The human race goes so far back.” Here I intervened. “Yes; where do you cradle its infancy—in far Chaldea or, as the new theory has it, in North West Europe, or do you hold the ‘glacial-period-primeval man’?” “Oh,” was the smiling reply, “in my opinion the human race goes as far back as the Miocene period, so far back that our existing continents hardly have assumed their present shapes when man first appeared, and as the whole world was then tropical in climate, man may have appeared anywhere.”

The reader of the above, is asked at his first leisure to open Esoteric Buddhism, 4th edition, at p. 60, and compare. It is soothing to find that the beaux esprits se rencontrent—at any rate the antediluvian spirit of Dzyan and the spirit of modern anthropological and geological speculation as represented by Mr. Grant Allen.

But there, we believe, all agreement ceases, especially on metaphysical and physical teachings. So much more the pity—for modern science.

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### AMUCK! IN THE NAME OF CHRIST!!

Our friends, the Methodist Times are at their old tricks again. Finding their own little . . . . intellectual variations on Fiction unequal to the occasion, they call in their Madras ally—the Christian College Magazine, the paradoxical organ of the “heathen” College of the never-to-be-converted Hindus, which plays once more its old fugue in the orchestra of slander. We are told again in the “Patterson Correspondence” that Madame Blavatsky fled from India in 1885, leaving Madras secretly. Considering (1) that Mrs. Dr. Sharlieb’s certificate was published more than once in various papers; (2) the fact that a kind friend, then and to this day, one of the Madras magistrates, himself saw Mme. Blavatsky off to the steamer; (3) that he kindly sent an invalid chair and his own police peons to carry in it the personality now accused of having left the country “secretly”; and that, moreover (4), her departure took place publicly, and in full daylight—the charge is rather risky!

Plain truth and known facts hold good, however, to the present day, and with all men. Therefore it is quite needless to disprove point by point the other dozen or so ruses, all as uncanny as this above-mentioned fabrication. As to the elegant epithets and insulting terms sent by Mr. Patterson to the address of Mme. Blavatsky, they really do not matter. What, or where is she, when compared with the great and eminent men and even a god, who were far worse ill-treated than she is, by the bigots of their respective countries, and this invariably only because the victims were in their way? No comparison, of course, is here contemplated, as any such would be absurd. Yet the records of history are there to show false accusations lavished, in every case, on innocent men and women when the life and reputation of such became a danger to those who envied or feared them.

Witness Socrates and Hypatia, Bruno and Joan of Arc, etc., etc. Remember the hundreds of martyrs, the latchet of whose shoes Mme. B. is not worthy of loosening, who suffered tortures and death at the hands of unscrupulous liars, of false witnesses and fanatical murderers. Does not Jesus himself head the hosts of the martyrs for truth in the Christian era? Were the reverend detractors to exhaust the whole vocabulary of Hungerford Market to abuse and vilify her, they would still never approach, let alone surpass, the insults lavished by the Pharisees on the head of Jesus—their Christ. “Thou hast the Devil,” said these dignitaries of the “grandmother” Church, the Synagogue, to the God of the present mother Church—the Man of Sorrows.” And did they not denounce Christ as “that deceiver who said . . . . After three days I will arise again”? And for that “deception” was Jesus flogged, and spat upon, and crucified; all of which in no wise prevented Mr. Patterson and a host of Mme. B.’s slanderers from worshipping that same Jesus as their God and Master. Nor does it prevent the descendants of those who put the prophet of Nazareth to death, adding, “His blood be on us, and on our children,” from holding their victim to this day as a “deceiver”; and yet prospering, the curse notwithstanding, having wealth enough to buy into bondage the whole of Christendom, and holding actually in durance vile all the crowned heads of Christian Europe!

All of which proves that fate plays ducks and drakes with gods as with mortals; that all of us are born, live and die under Karmic law, in consequence of which law few of us can know who is who, or what is what, in this world of maya. Our sincere advice to the irrepressible Mr. Patterson is, not to attempt, in the words of Job, to bore leviathan’s “jaw through with a thorn,” lest Karma “put an hook into his (own) nose” for the trouble.

ADVERSARY.

**FOOTNOTES TO “MY EXPERIENCES  
IN OCCULTISM AND OCCULT DEVELOPMENT”**

[Lucifer, Vol. V, No. 27, November, 1889, pp. 254-259]

[A. F. Tindall, having been an investigator of the occult for some sixteen years, relates some of his experiences in that realm, and the teachings which he has received from various occult agencies. H.P.B. appends a number of footnotes to several of his statements.]

[I cannot but feel that the Agencies of the Adepts are not confined in their manifestations to the Theosophical Society.] Nor was it ever claimed by us. On the contrary, the hitherto very esoteric doctrine of the Nirmanakayas was lately brought forward as a proof and explained in the treatise called The Voice of the Silence. These Nirmanakayas are the Bodhisattvas or late Adepts, who having reached Nirvana and liberation from rebirth, renounce it voluntarily in order to remain invisibly amidst the world to help poor ignorant Humanity within the lines permitted by Karma. These are the real SPIRITS of the disembodied men, and we recognize no others. The rest are either Devachanees to whose plane the spirit of the living medium must ascend, and who therefore; can never descend to our plane, or spooks of the first water. But then no Nirmanakaya will influence any man for the benefit of the latter for his own weal, or to save him from anything save death, and that only [if] the man's life is useful. By the fruit we recognize the tree. Units are as the leaves of that tree for them; and they look forward to benefit and save the trunk, not to concern themselves with its every leaf, whether good, bad, or indifferent. Even living Adepts have no such right.

[Our passions must be burnt out.] Not on the physical plane, as it would come then to a deliberate gratification of all our passions, in order to get rid of them by satiety, and this is an abomination.

[The experience must be gained, and the Soul must rise superior to them, by acquiring a love for higher things.] “Experience must be gained” of every evil as good passion mentally, and overcome in thought, by reflection. Love and longing for higher things on a Spiritual plane will thus leave no room for the lower animal longings.

[. . . certain signs to be used accompanied by a sort of prayer . . . such Magic must only be exercised when the Soul is wishing for nothing but the Will of the All-good Intelligence to be done . . .] Whether this teaching agrees with Theosophy depends on the meaning given by the mystic to “the All-God Intelligence.” If this is a Being or “Intelligence” outside of us, then it would point to either a personal God or a spirit, which is no part of the Theosophical teachings. But if it refers to our Higher Self, then we are at one with the writer. Only in this case IT (Atman) has no Will of its own, as It is no conditioned thing. The expression is faulty.

[I call the Spirits of the Living, and then see a simulacrum of them and hear them speak.] Theosophists would call this necromancy and unconscious black magic.

[on seeing the form of an Adept prior to receiving a letter] Surely no “Indian” nor any other adept, would go to the trouble of disturbing himself to announce such a trifling event as the one mentioned! Especially when a letter to that effect came “an hour later” and was all that was required. This was simply a case of the writer’s own natural clairvoyance. What would an adept have to do with this?

[There is a good and loving Intelligence pervading Nature.] Why “loving”? If absolute, it can have no attributes either of love or hatred.

[Thy will be done.] We recognize no Being to whom such a phrase may be addressed.

## THE FALL OF IDEALS

[Lucifer, Vol. V, No. 28, December, 1889, pp. 261-274]

Alas! we know that ideals can never be completely embodied in practice. Ideals must ever lie a great way off—and we will thankfully content ourselves with any not intolerable approximation thereto! . . . And yet, it is never to be forgotten that ideals do exist; that if they be not approximated to at all, the whole matter goes to wreck! Infallibly.

CARLYLE.

The approach of a NEW YEAR of Christendom, and the arrival of another birthday of the Theosophical Society on which it enters on its fifteenth year,\* afford us a most fitting opportunity to glance backward and see how far public and private ideals have gained or lost ground, and how much they have been changed for better or for worse. This will show, at the same time, whether the advent of the T.S. was timely, and how far it is true that such a Society was an imperious necessity in our age.

Limited by the exclusion of politics from its field of observation, the only horizon that Lucifer has to watch and pass judgment upon is that which bounds the realm of man's moral and spiritual being. What changes then have taken place during the vanishing year in mortal and immortal man? But here again the sphere of our observation is limited. Lucifer like a mirror of the times, can only reflect that which comes before its own polished surface, and that only in broadest outline; moreover only those passing pictures of the strongest contrast—say of Christian and Heretic life; of the mob of the frivolous and the restricted groups of mystics.

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\* The complete and final organization of the T.S. took place in New York on November 17th, 1875.

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

Mrs. Eliza Lynn Linton has chastised this hypocrisy as with a whip of scorpions in her magnificent satire, *The True History of Joshua Davidson*. That is a book that surely every Pagan as well as Christian Theosophist should read. As unhappily many have not, let us say that she makes her hero practically exemplify the principles and imitate the human virtues of the Founder of the Christian religion.

The sketch is neither a caricature nor a malicious perversion of the truth. A truly Christ-like man, whose heart overflows with a tender passionate compassion, tries to raise the ignorant and sin-crushed classes, and awaken their stifled spirituality. By degrees, through an agony of suffering and persecution, he shows the hollow mockery of popular Christianity, thus anticipating but by a few years the very sincere Lord Bishop of Peterborough. Warmed by the spirit of the code of Jesus, poor Joshua Davidson becomes a Socialist, in time a Communard of Paris; consorts with thieves and prostitutes, to help them; is persecuted and hunted down by the Christian clergy and pious laity on his return to England; and finally, at the instigation of the highly respectable vicar of his parish, is stamped to death on the platform, under the boot-heels of a clamorous mob.

This is, perhaps, but a romance; yet in its moral and gradual development of thrilling psychological evolution it is true to life. Have we not realities of but yesterday, still fresh in the public mind, that match it? Do we not all know such self-devoting men and women in our midst? Have we not all of us followed the career of certain individuals, Christ-like in aspirations and practical charity, though, perhaps, Christ-denying and Church-defying in intellect and words, who were tabooed for years by bigoted society, insolent clergy, and persecuted by both to the last limits of law? How many of such victims have found justice and the recognition they merit? After doing the noblest work among the poor for years, embellishing our cold and conventional age by their altruistic charity, making themselves blessed by old and young, beloved by all who suffer, the reward they found was to hear themselves traduced and denounced, slandered and secretly defamed by those unworthy to unloosen the lachets of their shoes—the Church-going hypocrites and Pharisees, the Sanhedrin of the World of Cant!

Truly Joshua Davidson is a sketch from real life. Thus, out of the many noble ideals trampled practically in the mud by modern society, the one held by the Western World as the highest and grandest of all, is, after all, the most ill-treated.

The life preached in the Sermon on the Mount, and the commandments left to the Church by her MASTER, are precisely those ideals that have fallen the lowest in our day. All these are trampled under the heel of the caitiffs of the canting caste de facto—though sub rosa of course, cant preventing that they should do so de jure—and shams are substituted in their place.

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Such an incident as the glove-fight at the “Pelican Club” leaves one in serious doubt. Is modern Society in England consciously hypocritical, or simply, too hopelessly bereft of guiding moral principles to be aware in all cases, of its own sins? Of course the transaction can be criticised easily enough in the light of mere conventional decorum. There is something strangely contemptible about a state of the law which pursues with angry determination the humble bruisers who arrange their honest and straightforward brutalities in the back parlour of a public house, and leaves respectfully untouched the peers and gentlemen who parade their pugilists at a fashionable club. The champion potman who is put up by his admirers to fight a pugnacious bricklayer for a few sovereigns a side, knows that the chance of bringing off his battle lies in the cunning with which he and his friends can keep the arrangements secret from the police. Let them be suspected and they will be promptly hunted down; let them be caught in this defiance of the law and they will be surely sent to prison. On the other hand let an aristocratic association of vicarious prize fighters organise a pugilistic display, behind the thin veil of a pretence that it is a boxing match with gloves; and then, though the gloves themselves may be so thin that the knuckles beneath are capable of inflicting blows quite as severe in their effect as those of the old-fashioned prize ring, the proceedings come within the pale of legality, and the services of the police can be openly retained to keep order in the neighbourhood and guard the select audience from the too eager curiosity of the envious crowd in the street.

The text is one on which familiar diatribes against the privileges of the rich can be thrown off in any quantity. And in the case before us the time chosen for the costly encounter, emphasizes in an amusing way the cynicism of the whole undertaking. Nominally, the fight took place on Monday morning, but in reality on Sunday night; on that which was just Sunday evening for the late diners of the "Pelican." The day which a multitude of enactments both legal and unwritten devote themselves to keeping holy—at the expense of all healthy and natural recreation for the people, whether of mind or body—was the day selected by the luxurious fighters of Soho for the brutal display they served themselves with, at the enormous cost we have all heard of: £1,000 was subscribed as the reward of the combatants, whose zeal in punishing each other was guaranteed—or so the aristocratic and Christian promoters of the fight imagine—by assigning £800 to the man who should be victorious and only £200 to the other. The men went into regular training for their fight, as it were to have been conducted on the undisguised system of former days—and in short the whole entertainment was a prize fight to all intents and purposes, and was expected to be an extremely "well" contested one. That it proved the reverse was a circumstance that need hardly affect any remarks that we have to make on the subject.

We leave the obvious comparisons between the one law which operates in such matters for the poor, and the other law which accommodates itself deferentially to the rich, to be drawn by critics who seek to improve the occasion in the interest of political agitation. There is no particular principle affecting the higher region of morals in the fact that laws are often stupid and unequal. But there are considerations affecting the recent prize fight which impinge on the great purposes of Theosophy. Apart from all questions of law, how is it possible, we ask, that a great body of Englishmen of education and social respectability can find the promotion of a prize fight an amusement for their blasé leisure, which even the consciences they possess can allow them to indulge in?

For remember, it is mere senseless abuse of any class or people to say they are without conscience. The members of the "Pelican Club" we may be sure, have all of them codes of honour of some sort or another which they respect in a fashion, which their consciences, however distorted by custom, would forbid them to disregard. If a Sunday evening prize fight comes within the scheme of enjoyments that seem to them permissible, it is due to the fact that the moral principles really rooted in their thinking do not stand in the way of this; nor do we find fault with the day selected but simply with such an enjoyment on any day. For them, however, sons of Protestant families, there is a fall and disregard of two ideals implied. With all of them probably, their principles would stand in the way of cheating at cards or hitting a woman. The trouble is not that their principles are weak or their consciences obscured, so far as regards the code of honour of the circles they belong to; but that the whole scheme or moral teaching on which they have been reared is debased, imperfect, and above all materialistic. The so-called religion to which they nominally belong has hardly contributed to the formation of that code at all. It would not indeed look favourably on Sunday prize fights, but it has not sufficient vitality to enforce its ideas on the hearts or lives of its careless adherents. The great scandal of modern religion as a rule of life is, that taking modern Society all round in a broad way, it does not command any attention at all. It has failed not so much to show what ought to be done or left undone—for of course even the maxims of the church as far as words go, cover a great deal of ground—as it has failed to show with any adequate force why this or that should be a guiding principle. The modern church, in fact, has broken down as a practical agency governing the acts of its followers—i.e., of the millions who are content to be called its followers, but who never dream of listening to a word it says.

Fully conscious that a great deal it says is very good, its exponents (blandly ignorant how bad is a great deal of the rest) think it is owing to the perversity of mankind that people at large are not better than they are. They never realise that they themselves—the Dry Monopole of social wines—are primarily to blame, for having divorced the good codes of morals, bequeathed to them from the religions of all time, from the fundamental sanctions which a correct appreciation of true spiritual science would attach to them. They have converted the divine teaching which is the Theosophy of all ages into a barbarous caricature, and they expect to find their parrot-echoes of preposterous creeds a cry that will draw the worldlings to their fold, an appeal which will stir them up to the sublime task of spiritualizing their own natures. They fail to see that the command to love one another must be ineffective in the care of people whose whole conception of futurity turns upon their chances of drawing a lucky number in the lottery of the elect, or of dodging the punishment that would naturally be their due, at a happy moment when the divine mind may be thrown off its balance by reflecting on the beauty of the Christian sacrifice.



H.P. BLAVATSKY  
1831-1891

One of the six portraits taken by Enrico Resta, January 8, 1889, in his studio at 4, Coburg Place, Bayswater, London W., the original glass plate of which is in the Archives of the Blavatsky Lodge of the Theosophical Society in England. Reproduced from an original print from the glass plate.

The teachers of modern religion, in fact, have lost touch with the wisdom underlying their own perverted doctrines, and the blind followers of these blind leaders have lost touch even with the elementary principles of physical morality which the churches still continue to repeat, without understanding their purpose, and from mere force of habit. The ministers of religion, in short, of the Nineteenth Century, have eaten the sour grapes of ignorance, and the teeth of their unfortunate children are set on edge. Certainly there was a good deal of bad Karma made at the "Pelican Club" on the evening of the celebrated prize fight, but no small share of it will have been carried to the account of the forlorn pastors who idly and ignorantly let slip their golden opportunities all over the town that morning, as on all others, and left their congregations unmoved by any thought that could help them to realise how they would go out of the churches into the world again when service was over, to contribute by every act and example of their lives to the formation of their own destinies and the crystallisation in their own future of the aspirations and desires they might encourage.

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

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

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

Yet, we are daily served with sanctimonious discourses upon the blessings conferred by Christian civilization and the advantages offered by both, as contrasted with the curses of “heathenism” and the superstitions and horrors of say—the Middle Ages. The Inquisition with its burning of heretics and witches, its tortures at the stake and on the rack, are contrasted with the great freedom of modern thought, on one hand, and the security of human life and property now, as compared with their insecurity in days of old.

“Is it not civilization that abolished the Inquisition and now affords the beggar the same protection of law as the wealthy duke?” we are asked. “We do not know,” we say. History would make us rather think that it was Napoleon the First, the Attila whose iniquitous wars stripped France and Europe of their lustiest manhood, who abolished the Inquisition, and this not at all for the sake of civilization, but rather because he was not prepared to allow the Church to burn and torture those who could serve him as chair à canon. As to the second proposition with regard to the beggar and the duke, we have to qualify it before accepting it as true. The beggar, however right, will hardly find as full justice as the duke will; and if he happens to be unpopular, or an heretic, ten to one he will find the reverse of justice. And this proves that if Church and State were un-Christian then, they are still un-Christian, if not more so now.

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

The dictionary definition of a gentleman” is that of a man who is wellborn, of “gentle and refined manners, and who bears arms”, a “gentleman farmer” is one who farms his own estate, and a “gentleman usher” an unpaid royal flunkey. But this will hardly do. For how many are there not, in the most aristocratic circle, with a dozen quarterings on their arms, who are vicious and depraved to a degree, for which the parallel must not be sought in Whitechapel but in the Rome of the Caesars. In comparison with the vices of these, the Odyssey at the “Pelican Club” may be viewed as the childish escapade of schoolboys.

Nay, if the truth is to be told, the habits of Royal Sons and Imperial Heirs Apparent are often unspeakably immoral and uncivilized. The fountain of honour, instead of supplying pure water, overruns with moral putridity. With such examples as these, can we wonder at the disrespect shown by lesser stars for minor ideals? Our “Admirable Crichtons” of today, beat their swords into yardsticks, and lend the honour of their arms for a dividend in shady companies juggled upon the Exchange. The modern troubadour sings not under the balcony of his lady-love, nor defends her honour in the lists of chivalry; but when jilted, writes her name on the list of defendants in breach-of-promise cases, and demands of a jury substantial damages in £.s.d. The marks of “honour” given in days of old for saving human life at one’s own peril, for noble deeds of valour and heroism achieved, are now too often reserved for those who triumph in the bloodless battlefield of commercial strife and advertisement; and grand “gold medals of HONOUR” (!?) are now falling to the lot of the proprietors of matches, pills and soaps. O shades of Leonidas of Sparta, of Solon and Pericles, veil your astral faces! Rejoice, ye larvae of the too much married Solomon and of the Temple money changers ! And ye, imperial spooks of Caligula, Constantine and the world-conquering Ceasars, look at your caricatures on the Serbian and other thrones. The claws of the royal lions of the XIXth century are clipped, and their teeth extracted; yet they try to emulate your historical vices in their humble way, sufficiently well to have lost long ago all claim to be regarded as the “Lord’s anointed,” to be prayed for, flattered and pandered to by their respective churches. And yet they are. What an unparalleled farce!

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

Thus we find every ideal of old, moral and spiritual, abased to correspond with the present low moral and unspiritual conceptions of the public. Brutalized by a psychical famine which lasted through generations, they are ready to give every ideal spiritual Regenerator as food for the dogs, while like their debauched prototypes, the Roman populace under Nero, Caligula, and Heliogabalus, they crowd to see bullfights in Paris, where, the wretched horses drag their bleeding bowels around the arena, imported Almehs dancing their loathsome danse du ventre, black and white pugilists bruising each other's features into bloody pulp, and "raise the roof" with their cheers when the Samsons and Sandows burst chains and snap wires by expanding their preternatural muscles.

Why keep up the old farce any longer? Why not change the Christmas carol thus:—

Gladiator natus hodie.

Or change the well-known anthem after this fashion:—

“GLORY TO GOLD IN THE HIGHEST

AND ON EARTH STRIFE, ILL-WILL TOWARD MEN.”

To transmute the god of the “uncivilized” age to the gold of the present cultured age, needs but the addition of an “I”: a trifle to this generation of idolaters who worship the coins of their respective realms, as the concrete embodiment of their highest ideal.

Avaunt! We are ready to make a free gift to Society with our best compliments, of all those fine European “gentlemen” and Christian champions of our century—the century of mock-civilization and mock-Christianity. As many of the former do not scruple to cheat their hard-working tradesmen out of their dues to pay their gambling debts withal, so many of the latter do not hesitate to receive on false pretences ample “collections” and personal livings, from too-confiding flocks. For who can deny that they entice them to exchange their worldly gear for promissory notes made payable in a post-mortem state of which they themselves know nothing and in which many of them do not believe? Nothing then would be nicer than for a wall to be built around Mayfair, turned into a modern Parc aux Cerfs and a Camp of Moses combined, for the confinement of the modern Bayards, preux chevaliers without reproach or fear, and the modern Pharisees, both types of the glorious Christian civilization with its divine ideal of cultured and converted Humanity. For then, and then only, would we Theosophists and other decent folk be free to consort unmolested with those who are called “sinners and publicans” by the modern “Synagogue of Jesuits”—with the Joshua Davidsons of Whitechapel.

Nor would the masses of truly religious souls be the losers, were they to be left to the sole care of the few truly Christian priests and clergymen we know of; those who now live in the daily fear of being made to appear on their trial before their bishops and churches for the unpardonable crime of serving their ideal MASTER in preference to the dead forms of their ecclesiastical superiors.

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#### THEOSOPHICAL VIEWS ON THE PRECEDING

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

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection.

Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry débris of the best human ideals, still persist in believing and teaching that the now ideal human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome a race of gods.

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

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

The Churches tell the world that "man is born in sin," and John (1st Epistle iii. 8) adds that "He that committeth sin is of the devil; for the devil sinneth from the beginning."

Those who still believe in the rib-and-apple fable and in the rebellious angel “Satan,” believe, as a matter of course in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as extra-cosmic Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being in truth, the very man himself, who is, as a physical being, the devil, the true vehicle of evil, and as a spiritual entity— god, or good. Hence, to say to mankind, “thou hast the devil,” is to utter as metaphysical a truth as when saying to all its men, “Know ye not that god dwelleth in you?” Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet—to paraphrase a Pauline text—as “there be devils many . . . yet there is but one Satan,” so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great “I,” self being for each the one mighty centre around which the whole Universe is made to revolve and turn.

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When the Emperor Julian—called the Apostate because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof—saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved.

Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These “gods” are now regarded by the Church as demons and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Antichrist and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the theological Satan of the Fall is the “mind-born Son” of the blind poet. Bereft of his theological and-dogmatic attributes Satan is simply an adversary;—not necessarily an “arch fiend” or a “persecutor of men,” but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the “Great Disinherited” and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realise the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing human in them. Milton’s Satan wars with angels who are a sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo’s Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the most awful agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron’s *Manfred*—a too super-natural character, and even *Manfred* has little akin to the human element, great as was the genius of their Creator.

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

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

Saith the Voice, “An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered.”

“O Satan, tu peux dire à présent; je vivrai!

Viens; l’Ange Liberté, c’est ta fille et la mienne

Cette paternité sublime nous unit! . . .”\*

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter generating Protest and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heartbroken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all.

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\* [Section: “Satan pardonné.”—Compiler.]

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Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes—the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

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

"Et j'efface la nuit sinistre, et rien n'en reste.

Satan est mort; renais, ô LUCIFER CÉLESTE!

H.P.B.

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### FOOTNOTES TO "THE ALCHEMISTS"

[Lucifer, Vol. No. 28, December, 1889 pp. 288-297]

[John Ransom Bridge, F.T.S., contributes an essay in defence of the Alchemists of the Middle Ages. He quotes from several alchemical writings, and certain symbolical expressions occurring in them call forth various comments from H.P.B.]

[Quoting from *Secrets Revealed: or an open entrance to the Shut Palace of the King, etc.*, by Eirenaeus Philaletha, London, 1669, the following sentence is brought forward: "But if thou do proceed warily in this Regimen, thou shalt meet with these notable things: first thou shalt observe a certain citrine sweat to stand upon thy Body; and after that citrine vapour, then shall thy Body below be tinctured of a violet colour, with an obscure purple intermixed. . ."]

Would not “thy Body below be tintured of a violet colour” rather refer to the Linga-Sarira which corresponds to the violet colour as a compound of red (Kama-rupa) and indigo dark blue of the upper Manas—the “purple” becoming obscure, meaning simply the beginning of the purification of the lower Quaternary?

[“. . . thy matter shall convert itself into grains, as fine as the atoms of Sol, and the colour will be the highest red imaginable which for its transcendent redness will show Blackish . . .”]

The transcendent red or golden orange of the Sun. This must not be confused with the scarlet Kama-rupan redness. Have in mind the colour of the Yogi-robos, the colour of which is symbolical of the sun of life and of human lifeblood.

[Referring to the Soul and Body of man, the following words are quoted from the Clavis Alchymiae of Artephius: “. . . when they arise or ascend, they are born or brought forth in the Air or Spirit, and in the same they are changed, and made Life with Life, so that they can never be separated, but are as water mixed with water. And therefore it is wisely said, that the Stone is born of the Spirit, because it is altogether spiritual.”]

That is to say, the “Soul [Manas] and Body of Man” (Body standing for the astral man) assimilate Spirit (Buddhi); are made “Life with Life” (or merge into the ONE LIFE). In other words the mysterious process of the transformation of lead (personality) into gold (pure, homogeneous Spirit) is here meant. Verily the Stone is born of the Spirit.

[Later a number of passages are quoted from Eirenaeus Philalethes’ a Commentary on Sir George Ripley’s The Compound of Alhymy.\*]

[praises of the Lord] By “Lord” the HIGHER SELF is here meant—“that SELF which is the Redeemer of man” whether it be called Christos or Krishna.

[the Quadrangle is reduced to a Circle] the four elements of nature are seen running into each other, so that they constitute a circle.

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\* [This is Eirenaeus Philalethes’ work entitled A Breviary of Alchemy: or a Commentary upon Ser G. Ripley’s Recapitulation, 1678, 8vo.—Compiler.]

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[this Philosophical Vine (thyself still) doth seem to flower, and to bring forth green clusters] This “philosophical Vine” is the lower Manas merged at last and reunited to its higher Alter Ego, when it begins to bring forth the green clusters of the “true Vine” for the Husbandman, the “Father” or Higher Self (Atma-Buddhi); vide John, xv.

[Thy Stone (thyself) hath already passed through many hazards, and yet the danger is not quite over] This “danger” comes from the Antaskarana, the bridge of communication between the Personality and the individuality not being yet destroyed. Vide Vâkya Sudhâ, the Philosophy of Subject and Object, page 3, 1st note, in Raja Yoga, Practical Metaphysics of the Vedanta.

[this green will be overcome with azure; and that by the pale wan colour, which will at length come to a Citrine; which . . . will endure for the space of forty-six days] The green of the lower Manas, the Animal Soul, will be “overcome with azure” or the reflection of the Higher (which is Indigo), into their aura which is blue, when pure.

The cycle of the 46 Fires, the period between death and new rebirth, in Devachan. The cycle of the 49 Fires is the period between two manvantaras. The members of the E.S. will understand it better than the F.T.S.

[Then shall the Heavenly Fire descend . . . . our Sol shall sit in the South, shining with redness incomparable] The HIGHER SELF will shed its radiance on the heart (the chamber of Brahma) of even the still living Man.

[our King . . . hath passed from death to Life, and possesseth the keys of both death and hell] From the death in matter into the Life in Spirit.

Man becomes a CHRISTOS, the Master and custodian of “death and hell,” i.e., of Earth, Matter and of the physical body of Senses.

[then are the elements joined] All the “Principles” in Man merge into one “Principle”—Atma-Buddhi, the grosser terrestrial elements of the lower body being of course destroyed.

[This is a notable step, from Hell to Heaven] It is hardly necessary to render this more clearly. With the ancient Mystics and even the modern Occultists, the physical body was ever called, “the grave” and the “Hell,” while the Spiritual man was referred to as the Heavenly Power, etc.

[the necessity of alternate action upon natural Bodies . . . . they must be . . . prospered and saddened, in order to be made pliable and yielding . . . . . all of which must be done with one Fire . . .] Man rises to glory through suffering in order to be made “pliable and yielding,” or impervious to the emotions and feelings of his physical senses.

This “Fire” is that of Alaya, the “World-Soul,” the essence of which is LOVE, i.e., homogeneous Sympathy, which is Harmony, or the “Music of the Spheres.” Vide The Voice of the Silence, IIIrd Treatise, page 69.

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### **“GOING TO AND FRO IN THE EARTH”**

[Lucifer, Vol. V, No. 28, December, 1889, pp. 349-350]

[After some rather extensive quotes from current newspapers and missionary organs, H.P.B. quotes also a passage from the Fire-Brand of the American Free Methodist Church. A very materialistic view is presented with regard to God and the manner in which He is alleged to supply food to his workers. In this connection, H.P.B. asks the question:]

#### **THE CATECHISM OF SCIENCE**

Going to and fro in the earth, the adversary came across a relic of Paul Bert, the vivisector. He was a practical man it seems; who having succeeded in his praiseworthy efforts to “exile the god” of theology from the schools, tribunals, burial grounds and hospitals of France, proceeded to replace the old by new primers; hence his “Civil Catechisms,” for the use of the future citizens of the great Republic. He wrote himself a Manual of Civic Ethics, and invited others to do the same.

His appeal resulted in the creation of a model library of Primers full of civic morality and scientific revelations. We choose a fragment out of the *Catéchisme Laïque* (of 1883), as a sample of the great truths in them (revealed to, and by, Science).

QUESTION. What is God—ANSWER. “I do not know.”

Q. Who created the Universe?—A. “I do not know. ”

Q. Whence mankind? Whither does it tend?—A. “I do not know. ”

Q. What have we to expect after death?—A. “I do not know. ”

Q. When and how has man appeared on earth?—A. “I do not know. ”

Q. Do not you feel ashamed of your ignorance?—A. “No shame to be ignorant of that which no one ever knew.”

Q. If you deny all the truths of alleged religion, what are the truths that you do accept?—A. “I believe in the emancipation of mankind through natural science; I believe in the harmony created by the enactment of all our duties; I believe in the regeneration of my country with the help of democracy; I believe in the conquering genius of our nation which ever was and will be the bearer and promoter of light and freedom.”

This is followed by the teaching of other truths of the natural religion according to the last word of natural science. Zoological evolution is explained. The descent of the bird from the lizard is taught as follows:—The lizard, we are told, was consumed with gigantic ambition; it wanted to become a bird, and fly sunwards; this was its *idée fixe*. The dreams and aspirations of that flat-headed quadruped reptile were so decided and intense, its will so strong, that obedient nature had to submit and act accordingly. (sic).

Q. Obedient to whom, or what? What is it nature had to submit to?—A. “To the eternal right, the law of evolutionary life, diffused throughout the universe in such quantity that it overflows every spot of it, ever absorbed and ever renewed. ”

Q. Go on!—A. “I say, that once that the taste for evolution had been developed in the lizard, nature had to undertake the duty of transforming it into a bird. The lizard felt one day the appearance of feathers on its scaly back, and standing on its hind legs, proceeded to move its four paws, rhythmically which it did until these gradually changed into wings.”

It is interesting to note that the mere uninterrupted action of intense will power and desire, is regarded by Science as a magic agent calculated to perform that which the occultist call phenomena through Kriyæakti (“creative will”) which transforms one object into another, and even created men out of material on hand, in days of the pre-Adamic mankind. Thus one point is gained. But had these Catéchismes Laïques prevailed and become popular, what kind of a race would Frenchmen have become, brought up in the sole faith in the “principles of lizard evolution” bereft of even an inkling of metaphysics?

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A very curious study is that of Chiromancy, and one that may well be looked into by the biologist. It is known that at Paris the most infallible way of registering criminals has been by taking the impress of the fingertips. People can change their faces, but their hands never. The shape of the hand, as a whole, undoubtedly shows character and training. To be sure of this, it suffices to set side by side the hand of the artist, the man of administrative ability, and the navy. Contrast the fingertips of the weaver, the watchmaker, the collier. The relative lengths of palm and fingers are also said to show character, the passional and physical nature showing itself in the undivided part of the hand, the intellectual and psychical in the fingers. The thumb, again, is significant, showing in shape and length the balance of the character—“a capable thumb,” as a novelist said, describing a clever woman. And then the lines: fewer and simpler in the more direct and simple characters, numerous and complex in the more many-sided and sensitive natures. If any of our readers care to look into this queer byway of speculation, they will find Mrs. Louise Cotton, 43, Abington Villas, Kensington, W., a very intelligent expounder of the subject.

ADVERSARY

### MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 28, December 15, 1889, pp. 344, 351]

[In connection with a lecture delivered by Dr. Jerome A. Anderson at a meeting of the San Francisco Free-thought Society, in which he had been reported to have said that “the spiritual monad in man was given individual persistence only during one manvantara, or cycle of material existence.”]

This sentence must not be misunderstood as it is reported a little too vaguely. The “Spiritual Monad” is eternal because uncreate, but its “Individual persistence”—in human form and bodies on this terrestrial chain or during the life-cycle, lasts only “one manvantara.” This does not prevent the same Spiritual Monad starting at the end of Maha-pralaya (the Grand Age of Rest) into another higher and more perfect “life-cycle with the fruit of the accumulated experiences of all the personalities the “individual” Ego (manas) had informed.

[Commenting on a sentence in Nizida’s *The Astral Light* (London: Theos. Publishing Co.) which ran: “The thought substance of the universe, i.e., the astral light . . .”]

According to Occult teaching the Astral light is not the “thought substance” of the Universe, but the recorder of every thought; the universal mirror which reflects every event and thought as every being and thing, animate or inanimate. We call it the great Sea of Illusion, Maya.— (Ed.)

### **THE FACTS BROUGHT BEFORE MASTERS\***

The party on Monday last, consisted of between 47 or 50 theosophists. Each had been asked to bring friends. The Countess and I. C. O. invited most of them, and of these I find two-thirds of the guests interested in Theosophy and one-half of them having accepted tickets for "Thursday" meetings. All our home-Theosophists spoke Theosophy, each trying to interest his group. I am told they worked admirably and Thursday next will show the results. Yet, as A. B. seemed dead against the thing, I got determined to get from the right quarters the opinion of Masters. I found I was right and there was nothing in the Mondays that could be brought against the T. S. or ourselves. It is the Countess and I. C. O. who bear the expenses, and as they do it for Theosophy they work in accordance with the programme.

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\* [The original Manuscript of this statement in H.P.B.'s own handwriting is in the Archives of the former Point Loma Theosophical Society. It is unsigned and undated and was apparently sent to W. Q. Judge. It must have been written when the Blavatsky Lodge in London was beginning to grow and expand rather rapidly, which would be in 1888-89. Confronted with diametrically opposing views from various types of people, H.P.B. must have felt the urge to ask these questions.

Countess Constance Wachtmeister was at the time managing the Theosophical Publishing Society and was the head of the Library and the Propaganda Fund. The initials I.C.O. stand for Mrs. Isabel Cooper-Oakley. Annie Besant was against the idea of inviting all these fashionable people to such functions as are discussed here.

This Manuscript was originally published in The Theosophical Forum, Covina, Calif., Vol. XXVI, January, 1948.—Compiler.]

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ANSWERS TO SOME QUESTIONS CONCERNING THIS.

Uncertain about the correctness of my own impressions I addressed the following queries and received the replies as stated.

Q. Was I wrong in encouraging the proposed monthly receptions with the view of interesting some society men and women in the T. S. movement?

A. Not in the least. The time is short, and as the Sage says: "No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause, but it is always wiser to work and force the current of events than to wait for time." Unless sought for, no man or woman of the better classes and education will come to you at this stage of opposition and struggle; and by not coming they will never learn the truth about earnest Theosophists and their meritorious efforts to win the day and unveil truth.

Q. Is it likely that the Theosophists who give these parties as those who help them should be regarded as frivolous?

A. If their motive is not frivolous, what should it matter, if they are? Let them fix their eye on the goal before them and never lose sight of it—and thus shall they be justified.

Q. Is it untheosophical to ask into the house persons of the world, rich and well-to-do people, who have their carriages and who dress fashionably?

A. To question the right of such or any other people to participate in the "Movement," is in itself untheosophical. If Theosophists realize that every man is a component and integral part of universal brotherhood and of Humanity, then, whoever he may be, he is entitled to a trial, at least. That which affects one, will act and react on all.

The motto of the Headquarters of the T. S. should be—"rigid justice to all." If it is right to care for the poor and those who suffer, it is as right to care for the rich and all those who will unavoidably be brought to far greater sufferings, unless warned and shown the true cause of all such Karmic sorrows. The poorer a man, the more sad his life, the nearer he is to the end of his punitive Karma; the richer his neighbour, the more is full of pleasures his life, the nearer he is—unless he acts in the right path—[to] his Karmic doom. Help the poor, but pity the ignorant rich.

Q. How much truth is there that the Monday party filled the house with Elementals, with the spooks of frivolity, etc.?

A. You said yourself and very correctly that the Thursday meetings crowd was as bad, as most of the visitors come moved more by morbid curiosity than sympathy, by more latent prejudice and ill-feeling than interest in your work. Every crowd has its emanations; every gathering—and the larger it is, the more potent its occult excretions—its spook-creating effluvia. The gatherings at the "Club" are as bad; the crowds in Lecture Halls, still worse. The motive, however, for facing them in each case being meritorious and pure, no harm will be allowed to come to those who beard the "Elementals" with the holy object of doing ultimate good.

Q. Am I wrong in thinking that our Theosophists in doing as they did, have really made a sacrifice? That they have put their personalities to discomfort and taken upon themselves trouble, expenditure of money, loss of time, etc., for the sake, merely, of helping the Movement, and spread of our ideas?

A. No; you are not wrong. It was no pleasure for most of them, but simply duty.

Q. They are not to be blamed then for such gatherings? I mean for trying to make these receptions attractive; for dressing and having music, etc.?

A. I do not see why they should be blamed. Every Theosophist does what he can and ought to do it on the lines he can work upon and knows how. One carries his energies among one group of people, works for one class of men. Another tries to do the same among those he sympathizes with the most. Every man is an embodiment of different ideas, and while he lives and moves on this plane, has to work through and with the help of his physical body, which is the necessary instrument that enables him to come in contact with matter and to control it, to mix with other people and influence them. Why should they not dress these bodies? The personality should be neither exalted nor neglected. The T. S. may be compared to a human body. Each organ performs a different function, apart from others, yet all work for the body and help one another. Why expect the brain to digest your food and the muscles of your legs to think out ideas? Why should the heart say to the tongue— “Move not, your jabbering disturbs me,” if the tongue performs its duty allotted to it by Nature and for the benefit of the whole body? The Self is the Master of the body and it is his duty not to allow his mental equilibrium to be disturbed by anything that may befall his physical body, or to refuse its use under any circumstances, if that use be of any benefit to his neighbour. But it is also his duty to guide his heart-emotions and not let these emotions guide him. Tell those who surround you that they are each of them a Self different from the “Self” of his Brother or Sister, and that whatever the body of one may be led to do for the benefit of all and in an absolute Spirit of unselfishness— is meritorious . . . . .

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Q. When it was declared that should the Master Himself give the orders to remain in the house or participate in these “frivolities” the Master’s orders would not be obeyed, what should I have said?

A. Nothing. The party who declared it being the only responsible one for the statement.

Q. Just so; but what I want You to state is the Occult aspect of such attitude, the Nidana aroused, so that I may repeat your own words. Was this remark right? or wrong? and if so—why?

A. Every one has a right to act according to his own conscience; but it is the nature of such act of conscience that decides whether it will be right or wrong. Suppose a “pledge-order” came to do something base and criminal— for instance sell one’s son or daughter, or rob in a legal way one’s neighbour. Then no pledge could avail. The “order” would be something going entirely against a universally recognized law, a principle. But in the case in hand the situation is quite different: here the “Order” would concern something that was only a personal prejudice based on party-spirit. The pledged party cannot go against such an innocent thing as a social gathering in the name of Theosophy, but does so, opposing her co-students and colleagues on grounds entirely selfish and personal, a sin in itself. Were then, such an order ever given (which luckily for all concerned it never will) and the pledged person refused to obey it, though knowing that since it was given there must be something serious involved in it, then—you know, what the effects of it would be.

Q. I know, but then the “party” does not know it.

A. Then she ought to. A direct “order” is a rare thing indeed and a most serious one. You have no right to let any one of them remain in ignorance.

**[“THE VOICE OF THE SILENCE”]**

[In July and August, 1889, H.P.B. went first to Fontainebleau, France, and later to St. Helier and St. Aubins, on Jersey Island. She was accompanied at least part of the time by Mrs. Ida Garrison Candler of Brookline, Boston, Mass., who was a Trustee of the European T. S. Headquarters, and a close friend of H.P.B.]

It is during this brief trip, the main purpose of which was to rest and have a change of surroundings, that H.P.B. wrote *The Voice of the Silence*, her devotional gem which was published later in the same year.

It may be found, together with *The Key to Theosophy* published the same year, in a separate Volume of the present Series.]

# 1890

**1890!**

## ON THE NEW YEAR'S MORROW

[Lucifer, Vol. V, No 29, January, 1890, pp. 357-364]

“The veil which covers the face of futurity is woven by the hand of Mercy.”

—BULWER-LYTTON.

A HAPPY NEW YEAR TO ALL! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable will—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an “evil eye” greeting instead of a blessing. Such an effect is but too easily produced even without the help of the occult combination of the two numbers, the 8 and the 9, of the late departed, and of the newly-born year. But with these two numbers staring us in the face, an evil wish, just now, would be simply disastrous!

“Halloo!” we hear some casual readers exclaiming. Here’s a new superstition of the theosophic cranks: let us hear it. . . .”

You shall, dearly beloved critics, though it is not a new but a very old superstition. It is one shared, once upon a time, and firmly believed in, by all the Caesars and World-potentates. These dreaded the number 8, because it postulates the equality of all men. Out of eternal unity and the mysterious number seven, out of Heaven and the seven planets and the sphere of the fixed stars, in the philosophy of arithmetic, was born the ogdoad. It was the first cube of the even numbers, and hence held sacred.\* In the Eastern philosophy number eight symbolizes equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth, by selfishness, the great rebel against Nature's decrees.

“The figure 8 or "oo, infinity [TdH]" indicates the perpetual and regular motion of the Universe,” says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower Self, the animal nature of man. Thus, we augur ill for the unselfish portion of humanity from the present combination of the year-numbers. For the central figures 89 in the year 1890, are but a repetition of the two figures in the tail-end of 1889. And nine was a digit terribly dreaded by the ancients. With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things Figure 9 represents the earth under the influence of an evil principle; the Kabalists holding, moreover, that it also symbolizes the act of reproduction and generation. That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own. Three times three is the great symbol of corporisation, or the materialisation of spirit according to Pythagoras—hence of gross matter.†

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\* As shown by Ragon, the Mason-Occultist, the gnostic ogdoad had eight stars representing the 8 Cabiri of Samothrace, the 8 principles of the Egyptians and Phoenicians, the 8 gods of Xenocrates the 8 angles of the cubic stone. [Maçonnerie occulte, p. 435 footnote.]

† The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a ternary: water containing earth and fire; earth containing aqueous and igneous particles; and fire being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the “nonagous envelope.”

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Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful. Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to 9— i.e., to  $3 + 6 + 0$ . Hence it is also the symbol of the human head—especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3. Moreover, this blessed 9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9—a vicious trick of material nature, also, which reproduces itself on the slightest provocation. Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Occultists, make of it that of the materialism of our age— the fatal nineteenth century, now happily on its decline.

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If this antediluvian wisdom of the ages fails to penetrate the “circumference” of the cephaloid “spheres” of our modern Scientists and Mathematicians—then we do not know what will do so. The occult future of 1890 is concealed in the exoteric past of 1889 and its preceding patronymical eight years.

Unhappily—or shall we say, happily—man in this dark cycle is denied, as a collective whole, the faculty of foresight. Whether we take into our mystic consideration the average business man, the profligate, the materialist, or the bigot, it is always the same. Compelled to confine his attention to the day’s concern, the business man but imitates the provident ant by laying by a provision against the winter of old age; while the elect of fortune and Karmic illusions tries his best to emulate the grasshopper in his perpetual buzz and summer-song.

The selfish care of the one and the utter recklessness of the other make both disregard and often remain entirely ignorant of any serious duty towards Human kind. As to the latter two, namely the materialist and the bigot, their duty to their neighbours and charity to all begin and end at home. Most men love but those who share their respective ways of thinking, and care nothing for the future of the races or the world; nor will they give a thought, if they can help it, to post-mortem life. Owing to their respective psychical temperaments each man expects death will usher him either through golden porches into a conventional heaven, or through sulphurous caverns into an asbestos hell, or else to the verge of an abyss of non-existence. And lo, how all of them—save the materialist—do fear death to be sure! May not this fear lie at the bottom of the aversion of certain people to Theosophy and Metaphysics? But no man in this century—itsself whirling madly towards its gaping tomb—has the time or desire to give more than a casual thought either to the grim visitor who will not miss one of us, or to Futurity.

They are, perhaps, right as to the latter. The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an esoterically true remark, in saying that “the future does not come from before to meet us, but comes streaming up from behind over our heads.” For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop of it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event nonexistent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures—those “dark-winged birds, the embodied memories of the Past,” which, in Sala’s graphic fancy “wheel and shriek over the Lethean lake.”

In the first case, we are real philosophers; in the second—but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by “King Karma.” Happy those of its warriors by whom Death is regarded as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. Post-mortem oblivion of every evil—to the smallest—is the most blissful characteristic of the “paradise” we believe in. Yes: oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one’s sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy-seven times sevenfold . . . .

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Christians—the Continental especially—celebrate their New Year days with special pomp. That day is the Devachan of children and servants, and everyone is supposed to be happy, from Kings and Queens down to the porters and kitchen-malkins. The festival is, of course, purely pagan, as with very few exceptions are all our holy days. The dear old pagan customs have not died out, not even in Protestant England, though here the New Year is no longer a sacred day—more’s the pity. The presents, which used to be called in old Rome *strenae* (now, the French *étrennes*), are still mutually exchanged. People greet each other with the words:—*Annum novum faustum felicemque tibi*, as of yore; the magistrates, it is true, sacrifice no longer a white steer to Janus. But magistrates, priests and all devour still in commemoration of swan and steer, big fat oxen and turkeys at their Christmas and New Year’s dinners. The gilt dates, the dried and gilt plums and figs have now passed from the hands of the tribunes on their way to the Capitol onto the Christmas trees for children.

Yet, if the modern Caligula receives no longer piles of copper coins with the head of Janus on one side of them, it is because his own effigy replaces that of the god on every coin, and that coppers are no longer touched by royal hands. Nor has the custom of presenting one's Sovereigns with strenae been abolished in England so very long. Disraeli tells us in his *Curiosities of Literature* of 3,000 gowns found in Queen Bess's wardrobe after her death, the fruits of her New Year' tax on her faithful subjects, from Dukes down to dustmen. As the success of any affair on that day was considered a good omen for the whole year in ancient Rome, so the belief exists to this day in many a Christian country, in Russia pre-eminently so. It is because instead of the New Year, the mistletoe and the holly are now used on Christmas day, that the symbol has become Christian? The cutting of the mistletoe off the sacred oak on New Year's day is a relic of the old Druids of pagan Britain. Christian Britain is as pagan in her ways as she ever was.

But there are more reasons than one why England is bound to include the New Year as a sacred day among Christian festivals. The 1st of January being the 8th day after Christmas, is, according to both profane and ecclesiastical histories, the festival of Christ's circumcision, as six days later in the Epiphany. And it is as undeniable and as world-known a fact as any, that long before the advent of the three Zoroastrian Magi, of Christ's circumcision, or his birth either, the 1st of January was the first day of the civil year of the Romans, and celebrated 2,000 years ago as it is now. It is hard to see the reason, since Christendom has helped itself to the Jewish Scriptures, and along with them their curious chronology, why it should have found it unfit to adopt also the Jewish Rosh ha-Shanah (the head of the year), instead of the pagan New Year. Once that the 1st Chapter of Genesis is left headed in every country with the words, "Before Christ, 4004," consistency alone should have suggested the propriety of giving preference to the Talmudic calendar over the Pagan Roman. Everything seemed to invite the Church to do so. On the undeniable authority of revelation Rabbinical tradition assures us that it was on the 1st day of the month of Tishri, that the Lord God of Israel created the world—just 5,848 years ago.

Then there's that other historical fact, namely that our father Adam was likewise created on the first anniversary of that same day of Tishri—a year after. All this is very important, pre-eminently suggestive, and underlines most emphatically our proverbial western ingratitude. Moreover, if we are permitted to say so, it is dangerous. For that identical first day of Tishri is also called “Yom ha-Din,” the Day of Judgment. The Jewish El Shaddai, the Almighty, is more active than the “Father” of the Christians. The latter will judge us only after the destruction of the Universe, on the Great Day when the Goats and the Sheep will stand, each on their allotted side, awaiting eternal bliss or damnation. But El Shaddai, we are informed by the Rabbins, sits in judgment on every anniversary of the world's creation—i.e., on every New Year's Day. Surrounded by His archangels, the God of Mercy has the astro-sidereal minute books opened, and the name of every man, woman and child is read to Him aloud from these Records, wherein the minutest thoughts and deeds of every human (or is it only Jewish?) being are entered. If the good deeds outnumber the wicked actions, the mortal whose name is read lives through that year. The Lord plagues for him some Christian Pharaoh or two, and hands him over to him to shear. But if the bad deeds outweigh the good—then woe to the culprit; he is forthwith condemned to suffer the penalty of death during that year, and is sent to Sheol.

This would imply that the Jews regard the gift of life as something very precious indeed. Christians are as fond of their lives as Jews, and both are generally scared out of their wits at the approach of Death. Why it should be so has never been made clear. Indeed, this seems but a poor compliment to pay the Creator, as suggesting the idea that none of the Christians care particularly to meet the Unspeakable Glory of the “Father” face to face. Dear, loving children!

A pious Roman Catholic assured us one day that it was not so, and attributed the scare to reverential awe. Moreover, he tried to persuade his listeners that the Holy Inquisition burnt her “heretics” out of pure Christian kindness.

They were put out of the way of terrestrial mischief in this way, he said, for Mother Church knew well that Father God would take better care of the roasted victims than any mortal authority could, while they were raw and living. This may be a mistaken view of the situation, nevertheless, it was meant in all Christian charity.

We have heard a less charitable version of the real reason for burning heretics and all whom the Church was determined to get rid of; and by comparison this reason colours the Calvinistic doctrine of predestination to eternal bliss or damnation with quite a roseate hue. It is said to be stated in the secret records of the Vatican archives, that burning to the last atom of flesh, after breaking all the bones into small fragments, was done with a predetermined object. It was that of preventing the “enemy of the Church” from taking his part and share even in the last act of the drama of the world—as theologically conceived—namely in “the Resurrection of the Dead” or of all flesh, on the great Judgment Day. As cremation is to this hour opposed by the Church on the same principle—to wit, that a cremated “Sleeper” will upon awakening at the blast of the angel’s trumpet, find it impossible to gather up in time his scattered limbs—reason given for the auto-da-fé seems reasonable enough and quite likely. The sea will give up the dead which are in it, and death and hell will deliver up their dead (Vide Revelation xx, 13); but terrestrial fire is not to be credited with a like generosity, nor supposed to share in the asbestosian characteristics of the orthodox hellfire. Once the body is cremated it is as good as annihilated with regard to the last rising of the dead. If the occult reason of the inquisitorial auto-da-fé rests on fact—and personally we do not entertain the slightest doubt of it, considering the authority it was received from—then the Holy Inquisition and Popes would have very little to say against the Protestant doctrine of Predestination. The latter, as warranted in Revelation, allows some chance, at least, to the “Damned” whom hell delivers at the last hour, and who may thus yet be pardoned.

While if things took place in nature as the theology of Rome decreed that they should, the poor “Heretics” would find themselves worse off than any of the “damned.” Natural query: which of the two, the God of the Calvinists or the Jesuit of God, he who first invented burning, beats the other in refined and diabolical cruelty? Shall the question remain in 1890, sub judice, as it did in 1790?

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But the Inquisition, with its stake and rack and diabolical tortures, is happily abolished now, even in Spain. Otherwise these lines would never have been written; nor would our Society have such zealous and good theosophists in the land of Torquemada and the ancient paradise of man-roasting festivals, as it has now. Happy NEW YEAR to them, too, as to all the Brethren scattered all over the wide globe. Only we, theosophists, so kindly nicknamed the “sevening lunatics,” would prefer another day for our New Year. Like the apostate Emperor, many of us have still a strong lingering love for the poetical, bright gods of Olympus and would willingly repudiate the double-faced Thessalonian. The first of Januarius was ever more sacred to Janus than Juno; and janua, meaning “the gate that openeth the year,” holds as good for any day in January. January 3, for instance, was consecrated to Minerva-Athênê, the goddess of wisdom and to Isis, “she who generates life,” the ancient lady patroness of the good city of Lutetia. Since then, mother Isis has fallen a victim to the faith of Rome and civilization and Lutetia along with her. Both were converted in the Julian calendar (the heirloom of pagan Julius Caesar used by Christendom till the XIIIth century). Isis was baptized Geneviève, became a beatified saint and martyr, and Lutetia was called Paris for a change, preserving the same old patroness but with the addition of a false nose.\*

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\* This festival remains thus unchanged as that of the lady Patroness of Lutetia-Paris, and to this day Isis is offered religious honours in every Parisian and Latin church.

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Life itself is a gloomy masquerade wherein the ghastly danse macabre is every instant performed; why should not calendars and even religion in such case be allowed to partake in the travesty?

To be brief, it is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious Makara of the Hindu mystics—the “Kumaras,” it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha,\* or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or Budhi by its Aryan name, Mercurios, the son of Caelus and Hecate truly, or of the divine (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth, its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced “god of the time”-servers. Yet it is well named, and as well chosen to be celebrated by all the political opportunists the world over.

Poor old Janus! How his two faces must have looked perplexed at the last stroke of midnight on December 31! We think we see these ancient faces. One of them is turned regretfully toward the Past, in the rapidly gathering mists of which the dead body of 1889 is disappearing. The mournful eye of the God follows wistfully the chief events impressed on the departed Annus: the crumbling Eiffel tower; the collapse of the “monotonous”—as Mark Twain’s “tenth mule”—Parnell-Pigot alliteration; the sundry abdications, depositions and suicides of royalty; the Hegira of aristocratic Mohammeds, and such like freaks and fiascos of civilization. This is the Janus face of the Past.

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\* The 4th of January being sacred to Mercury, of whom the Greeks made Hermes, the R. Catholics have included St. Hermes in their Calendar. Just in the same way, the 9th of that month having been always celebrated by the pagans as the day of the “conquering sun” the R. Catholics have transformed the noun into a proper name, making of it St. Nicanor (from the Greek nikao, to conquer), whom they honour on the 10th of January.

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The other, the face of the Future, is enquiringly turned the other way, and stares into the very depths of the womb of Futurity; the hopeless vacancy in the widely open eye bespeaks the ignorance of the God. No; not the two faces, nor even the occasional four heads of Janus and their eight eyes can penetrate the thickness of the veils that enshroud the karmic mysteries with which the New Year is pregnant from the instant of its birth. What shalt thou endow the world with, O fatal Year 1890, with thy figures between a unit and a cipher, or symbolically between living man erect, the embodiment of wicked mischief-making and the universe of matter.\* The “influenza” thou hast already in thy pocket, for people see it peeping out. Of people daily killed in the streets of London by tumbling over the electric wires of the new “lighting craze,” we have already a premonition through news from America. Dost thou see, O Janus, perched like “sister Anne” upon the parapet dividing the two years, a wee David slaying the giant Goliath, little Portugal slaying great Britain, or her prestige, at any rate, on the horizons of the torrid zones of Africa? Or is it a Hindu Sûdra helped by a Buddhist Bonze from the Empire of the Celestials who make thee frown so? Do they not come to convert the two-thirds of the Anglican divines to the worship of the azure coloured Krishna and of the Buddha of the elephant-like pendant ears, who sits cross-legged and smiles so blandly on a cabbage-like lotus? For these are the theosophical ideals—nay, Theosophy itself, the divine Wisdom—as distorted in the grossly materialistic, all-anthropomorphizing mind of the average British Philistine. What unspeakable new horrors shalt thou, O year 1890, unveil before the eyes of the world? Shall it, though ironclad and laughing at every tragedy of life, sneer too, when Janus, surnamed on account of the key in his right hand, Janitor, the doorkeeper to Heaven—a function with which he was entrusted ages before he became St. Peter—uses that key?

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\* It is only when the cipher or nought stands by itself and without being preceded by any digit that it becomes the symbol of the infinite Kosmos and of absolute—Deity.

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It is only when he has unlocked one after the other the door of every one of the 365 days (true “Blue Beard’s secret chambers”) which are to become thy future progeny, O mysterious stranger, that the nations will be able to decide whether thou wert a “Happy” or a Nefast Year.

Meanwhile, let every nation, as every reader, fly for inquiry to their respective gods if they would learn the secrets of Futurity. Thus the American, Nicodemus-like, may go to one of his three living and actually reincarnated Christs, each calling himself Jesus, now flourishing under the star-spangled Banner of Liberty. The Spiritualist is at liberty to consult his favorite medium, who may raise Saul or evoke the Spirit of Deborah for the benefit and information of his client. The gentleman-sportsman can bend his steps to the mysterious abode of his rival’s jockey, and the average politician consult the secret police, a professional chiromancer, or an astrologer, etc., etc. As regards ourselves we have faith in numbers and only in that face of Janus which is called the Past. For—doth Janus himself know the future?—or . . . . “perchance himself he does not know.”

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### WAS CAGLIOSTRO A “CHARLATAN”?

[Lucifer, Vol. V, No. 29, January, 1890, pp. 389-95]

To send the injured unredressed away,  
How great soe’er the offender, and the wrong’d.  
owe’er obscure, is wicked, weak and vile—  
Degrades, defiles, and should dethrone a king.

SMOLLETT

The mention of Cagliostro’s name produces a twofold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt.

People are unable to understand that this “enchanter and magician” (read “Charlatan”) could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him, a brother Mason, say, that (like Prince Bismarck and some Theosophists) “Cagliostro might well be said to be the best abused and most hated man in Europe.” Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about “Giuseppe Balsamo” in his supposed native land; and it was from these copious notes that the author of Faust wrote his play “The Great Kophta.”

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the imprimatur of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or—lie incarnate.

The very name of Giuseppe Balsamo, which, when rendered by cabalistic methods, means “He who was sent,” or “The Given,” also “Lord of the Sun,” shows that such was not his real patronymic. As Kenneth R. H. MacKenzie, F.T.S., remarks, toward the end of the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name provided by Occult Fraternities for disciples destined to work in the world. Whosoever then, may have been Cagliostro’s parents, their name was not “Balsamo.” So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, “a great Hermetic Eastern Sage” or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name.

But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta—becoming the friend and protégé of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. “Is it possible, then,” pertinently asks MacKenzie, “that a man of such engaging manners could have been the lying imposter his enemies endeavoured to prove him?”

The chief cause of his life-troubles was his marriage with Lorenza [or Serafina] Feliciani, a tool of the Jesuits; and two minor causes, his extreme good nature, and the blind confidence he placed in his friends—some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and posthumous reputation; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church. Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the “Good Brotherhood of Castiglione,” as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, “he who is not with us is against us,” and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even today accused of having served the Jesuits as their spy; and this by Masons who ought to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded the orders of those whom he served.

But instead of this, what do we see? Cagliostro charged with being the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this “cunning impostor” is tried and condemned —by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to lifelong imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds so that they had to beg their way through Piedmont and Geneva. Kenneth MacKenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. “He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and his appearance as an advocate of revolutionary principles has no basis in fact.” He was simply an Occultist and a Mason, and as such was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by lifelong imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro's biographies to show that he taught the Eastern doctrine of the "principles" in man, of "God" dwelling in man—as a potentiality in actu (the "Higher Self")—and in every living thing and even atom—as a potentiality in posse, and that he served the Masters of a Fraternity he would not name because on account of his pledge he could not. His letter to the new mystical but rather motley Brotherhood, the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the Loge des Amis Réunis, based on the principles of Martinism,\* and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and theosophical Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the Royal Masonic Cyclopaedia (p. 95) says on the subject:

. . . on the 15th of February, 1785, the Lodge of Philalethes (or Lovers of Truth), in solemn Session—with Savalette de Langes, royal treasurer; Tassin, the banker, and Tassin, an officer in the royal service —opened a Fraternal Convention at Paris . . . Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers general, and notably two London names—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may be added M. le Comte de Cagliostro, and Mesmer, "the inventor," as Thory describes him (*Acta Latomorum*, Vol. II. p. 95), "of the doctrine of magnetism!" Surely such an able set of men to set the world to rights, as France never saw before or since!

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the "Convention" would not adopt the Constitutions of the Egyptian Rite, nor would the Philalethes consent to have its archives consigned to the flames, which were his conditions sine qua non. It is strange that his answer to that Lodge should be regarded by Brother K. R. H. MacKenzie and other Masons as emanating "from a Jesuit source." The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:

. . . . The unknown Grand Master of true Masonry has cast his eyes upon the Philaletheans . . . Touched by their piety, moved by the sincere avowal of their desire, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple.

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\* The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists.

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COUNT ALESSANDRO DI CAGLIOSTRO

1743?-1795?

Engraved by Robert Samuel Marquard (1751-1792) from a  
Painting by Francesco Bartolozzi (1727-1815).  
(Bibliothèque Nationale, Collect. Caffarelli Calamy)

It is the wish of the unknown Grand Master to prove to them the existence of one God—the basis of their faith; the original dignity of man; his powers and destiny . . . . It is by deeds and facts, by the testimony of the senses, that they will know GOD, MAN and the intermediary spiritual beings [principles] created between them; of which true Masonry gives the symbols and indicates the real road. Let then, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith [based on knowledge], and not into that of scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected.”\*

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\* Royal Masonic Cyclopaedia, p. 96.

† See the Three Principles and the Seven Forms of Nature by Böhme and fathom their Occult significance, to assure yourself of this.

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In the Occult phraseology of certain Occultists “Father, Son and Angels” stood for the compound symbol of physical, and astro-Spiritual MAN.† John G. Gichtel (end of XVIIth cent.), the ardent lover of Böhme, the Seer of whom de Saint-Martin relates that he was married “to the heavenly Sophia,” the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their “senses,” “God, man and the intermediary Spiritual beings,” that exist between God (Atma), and Man (the Ego).

Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: “We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it in consequence of a love of forms . . . Can you elevate yourselves to (your) God and the knowledge of yourselves by the assistance of a Secretary and a Convocation?” etc.\*

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so called, several of which were incorporated by Alexander Dumas in his *Mémoires d'un Médecin*, with those prolific variations of truth and fact which so characterize Dumas père's romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian savant, Giovanni Sforza, from the private correspondance of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap.†

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\* The statement on the authority of Beswick that Cagliostro was connected with the Loge des Amis Réunis under the name of Count Grabianca is not proven. There was a Polish Count of that name at the time in France, a mystic mentioned in Madame de Krüdner's letters which are with the writer's family, and one who belonged, as Beswick says, together with Mesmer and Count de Saint-Germain, to the Lodge of the Philalethes. Where are Savalette de Langes' Manuscripts and documents left by him after his death to the Philosophic Scottish Rite? Lost?

† [H.P.B.'s statement to the effect that the fragments she is about to quote had been recently published, presents a problem which has never been fully solved. Some of the excerpts which she quotes in this article have been published over the signature of Giovanni Sforza in a communication entitled: “La Fine di Cagliostro,” which appeared in the *Archivio Storico Italiano*, 5th Series, Vol. VII, February, 1891, pp. 144-151. This Archive was published in Florence by G. P. Vieusseux. Obviously, this source is over a year later than H.P.B.'s own article, and could not have been used by her at the time. She also brings up several points which are not mentioned in the above source. Further research is therefore required to identify the source she used.—Compiler.]

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This correspondence with Pietro Calandrini, the Great Chancellor of the said Republic, begins from 1784, but the really interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the “celebrated Count di Cagliostro, who has recently arrived with his wife from Trent via Turin to Rome. People say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani . . . . So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him.” From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2nd January, 1790, just a year after Cagliostro’s arrival, it is stated that: “last Sunday secret and extraordinary debates in council took place at the Vatican. It (the council) consisted of the State Secretary and Antonelli, Pallotta and Campanelli, Monsignor Vicegerente performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe da S. Maurizio. The Count is incarcerated in Castel Sant’ Angelo, the Countess in the Convent of Santa Apollonia, and the monk in the prison of Ara Coeli. That monk, who calls himself ‘Father Svizzero,’ is regarded as a confederate of the famous magician. In the number of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, ‘The Three Sisters.’ The object of this work is ‘to pulverize certain three high-born individuals’.”

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the “three sisters” standing symbolically for the three “Principles” in their duplex symbolism.

On the plane of occult chemistry they “pulverize” the triple ingredient used in the process of the transmutation of metals; on the plane of Spirituality they reduce to a state of pulverization the three “lower” personal “principles” in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous “wizard” has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th, 1791, he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a Mason and an “Illuminate,” an “Enchanter” occupied with unlawful studies; he was also accused of deriding the holy Faith, of doing harm to society, of possessing himself by means unknown of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the “arch heretic’s” documents, diplomas from foreign Courts and Societies, Masonic regalias and family relics were solemnly burned by the public hangmen in the Piazza della Minerva, before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the Maçonnerie Egyptienne, which thus can no longer serve as a witness in favour of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the Cardinal Secretary a word instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of San Leo, and that the whole transaction should be conducted in great secrecy. The monk Svizzero was condemned to ten years’ imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.



LORENZA SERAFINA FELICIANI  
Countess di Cagliostro

But what was the Castle of San Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the “Castle” in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box, after which the jailors pulled him up “with the rapidity of the wind.” On April 23rd, 1792, Giuseppe Balsamo—if so we must call him—ascended heavenward in the criminal’s box, incarcerated in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th, 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular stiletto, as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luigi Angiolini, a Tuscan diplomat, writes as follows: “At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Caesar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semproni had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property.

The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with the same feelings after his death, and thus keep the thieves at bay . . . .”

But yet—a query! Was Cagliostro dead and buried indeed in 1795, at San Leo? And if so, why should the custodians at Castel Sant’ Angelo of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and “died”? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

“Why,” asks Bottini, “if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?”

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, “He saved others; him self he cannot save . . . . let him now come down from the cross, and we will believe . . . .”

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

H. P. B.

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[Consult the Bio-Bibliographical Appendix at the end of the present Volume. S.V. CAGLIOSTRO, for additional information about him.—Compiler.]

**[COLONEL HENRY S. OLCOTT  
AND THE ESOTERIC SECTION]**

[Lucifer, Vol. V, No. 29, January, 1890, p. 437; The Theosophist, Vol. XI, Supplement to March, 1890, p. cv]

Theosophical Society, Esoteric Section London, 25th December, 1889.

I hereby appoint Colonel H. S. Olcott my confidential agent and sole official representative of the Esoteric Section for Asiatic countries.

All correspondence relative to admission into, and resignation from, the Section shall be referred to him, and all Instructions transmitted by him, and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked "Private" on the envelope.

(Signed) H. P. BLAVATSKY.

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[The above appointment was followed in Lucifer by a brief statement signed by H.P.B. and which is reproduced herewith:]

The members of the Esoteric Section in London and the surrounding district have formed themselves into a Lodge, for the purpose, among other things, of stimulating Theosophical activity and organizing members of the Society into active groups of workers. It is hoped that, in this way, they may become useful to the Society at large.

No member need apply for admission into the E.S. unless he is prepared to adopt in full the three objects of the T.S. and to become practically an earnest worker for Theosophy.

H.P.B.

## MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 29, January, 1890, pp. 442-43]

In America, as in England and every other civilised country, complaints are heard from the press of the failure of Christianity to influence the lives of the people. We have just come across an article in an American paper on "The Failure of Christianity in Villages," in which our contemporary declares that:

Nothing is more marked in American social life, or more to be regretted, than the manifest decay of religious activity and the loss of vitality in our American towns and villages, especially in the rural districts. New England presents this failure in one form, and the North-West presents it in another, but in nearly all American villages, wherever you go, the Christian religion in the existing forms in which its friends try to commend it to the public, is set forth in ways which for the most part are not attractive to the average man, and do not impress the people with much respect for the truths which are behind them.

The truth is that the age is outgrowing the dead-letter rendering which materializes truth into falsehood. Everywhere empty hands are outstretched into the darkness groping after the Truth. It is for the Theosophists to chase away the darkness with the "light from the East."

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Theosophists, and more especially Occultists, will be interested in learning that Dr. Albertini has discovered that colour blindness is accompanied by a corresponding deafness to certain notes. Persons who cannot see red cannot distinguish the note Sol; those who cannot see green cannot distinguish Re. Thus, from time to time, do the discoveries of Western science confirm Eastern knowledge; and as science presses nearer to the heart of things, we may look to see these confirmations increase.

## PENSÉES SUR LE NOUVEL AN ET LES FAUX NEZ

[La Revue Théosophique, Paris, Vol. II, No. 11, 21 janvier,  
1890, pp. 193-98]

1 8 9 0, salut!

«Annum novum faustum felicemque tibi!»

Telle fut la phrase sacramentelle dans la bouche de tout gentil, grand ou petit, riche ou pauvre, pendant la journée du 1er janvier, des siècles avant l'ère chrétienne; telle nous l'entendons encore aujourd'hui, surtout à Paris. Ce souhait mutuel s'échangeait au susdit jour dans toute l'étendue de l'Empire romain. Il réveillait les échos du palais des Césars, égayait le pauvre taudis de l'esclave, et montait aux nuages dans les vastes galeries ouvertes du Colisée, au Capitole et au Forum, partout sous le ciel bleu de Rome. Ce jour-là, tout le monde s'affublait, en l'honneur de Janus, à la double face, d'un faux nez plus ou moins saillant, de bonte, de franche cordialité et de sincérité.

«Que la nouvelle ANNÉE vous apporte bonheur et prospérité!» disons-nous à chacun de nos lecteurs! «Qu'elle vous soit légère», disons-nous à nos ennemis et détracteurs. Frères! —disons-nous à tous les théosophes dans toutes les parties du monde,—Frères, débarrassons-nous, pour ce jour, du moins, de nos faux nez respectifs, pour nous souhaiter réciproquement santé et succès, et, surtout, un peu plus d'entente cordiale que pendant l'année 1889, heureusement décédée.

Cependant, que nous répétions la vieille formule latine d'une manière ou d'une autre, en français ou en anglais, ce ne sera toujours qu'une variation sur l'ancienne phrase païenne. Car le nouvel an, ainsi que toute autre fête, n'est qu'un legs fait aux peuples chrétiens par les adorateurs des dieux de l'Olympe. Échangeons donc souhaits et étrennes, mais ne soyons pas ingrats, theosophes. N'oublions pas que nous tenons ces coutumes du paganisme; et que félicitations et étrennes nous viennent de la même source.

En effet, les étrennes ne sont que les *strenae*, les présents échangés par les Latins au 1<sup>er</sup> janvier, le jour qui ouvrait le nouvel an.\* Comme tout le monde sait,—ou ne sait pas, ce qui m'est bien égal,—ce jour était consacré à Janus, lequel donna son nom au mois de *Januarius* ou janvier, et même au saint de ce nom, patron de Naples et de ses *lazzaroni*. Mais cet aimable saint n'est, après tout, qu'un des faux nez du dieu *Bifrons*. Le vieux païen s'appelait, dans sa première jeunesse, *Diaus* de son nom védique, le beau dieu du jour et de la lumière. Après avoir émigré en Thessalie, et de là en Italie, où il s'établit sur le Tibre dans son petit hameau du *Janiculum*, il fit latiniser son nom et devint *Dianus*, dieu de la lumière (d'où *Diane*). Ses faux nez furent nombreux, et l'histoire n'en sait plus le nombre. Mais il s'est laissé convertir depuis; et voici maintenant plus de dix-huit siècles, qu'ayant remplacé son dernier et modeste faux nez par un masque plus respectable, sinon plus impénétrable—il se nomme saint Pierre.

Que le lecteur veuille bien ne pas se récrier, et qu'il s'abstienne surtout d'épithètes malsonnantes à notre adresse, lesquelles ne nous feraient aucun mal, mais pourraient lui faire du tort,—à nos yeux. Je ne suis que l'humble interprète des vérités et symboles plus ou moins voilés, mais fort connus de tous ceux qui ont étudié leur *Virgile* et leur *Horace*, ainsi que leur *Ovide*. Ni faux nez, ni masque, ne pourraient empêcher un vieux païen de reconnaître, dans l'apôtre qui renia son Maître, son Janus à double face. Les deux son identiques, et tout le monde a le droit de prendre son bien où il le trouve. Saint Pierre n'est le *coeli Janitor* que parce que Janus le fut. Le vieux concierge du ciel, qui tirait le cordon de la porte du palais du Soleil, à chaque nouveau jour, comme à chaque nouvel an, et la refermait sur eux, en les reconduisant, n'est que trop reconnaissable dans son nouveau rôle. Il était écrit, dans les étoiles qui gouvernent la destinée des dieux comme celle des mortels, que Janus,—qui tenait la clef du ciel dans une main et une hallebarde de l'autre, tout comme saint Pierre le fait depuis qu'il lui a succédé,—céderait sa place de portier du Soleil à celui qui deviendrait le gardien des portes du Paradis,—la demeure du Christ-Soleil.

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\* De Janus—“porte” ou entrée quelconque; la porte qui ouvre l'année.

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Le nouveau coeli Janitor a succédé à toutes les fonctions et privilèges de l'ancien, et nous n'y voyons aucun mal. Salomon l'a dit; «Il n'y a rien de nouveau sous le soleil»; —et il a bien dit. On serait joliment bête d'aller inventer de nouvelles fonctions ou de nouveaux dieux,—que nous créons à notre image,—lorsque nos pères d'au delà du Déluge avaient si bien pris cette peine pour nous. C'est pour cela que tout est resté comme par le passé et que rien n'est changé dans ce monde,—sauf les noms. Dans toutes les cérémonies religieuses le nom de Janus était toujours invoqué le premier, car ce n'est que par son immédiate intercession que les prières des fidèles idolâtres pouvaient parvenir aux oreilles des dieux immortels. Maintenant, il en est de même. Celui qui croirait communiquer avec l'un des personnages de la trinité par-dessus la tête de saint Pierre serait bien attrappé. Sa prière subirait le sort d'une supplique qu'on chercherait à laisser dans la loge du concierge, après avoir eu des mots avec lui et l'avoir appelé «vieux portier»: elle n'arriverait jamais aux étages supérieurs.

Le fait est que la Grande armée des «Pipelets»\* et des «Anastasies» devrait avoir pour patron reconnu Janus Bifrons, le dieu à l'image de qui elle se créa. Ce n'est qu'alors qu'elle aurait un droit légal aux étrennes, le jour de l'an, tandis que son grand patron recevrait son denier depuis le commencement jusqu'à la fin de l'année. Tout est relatif dans cet univers illusoire; cependant il est nécessaire qu'entre un portier céleste et un portier terrestre il existe une différence de degré. Quant aux étrennes, elles ont existé de tout temps pour les grands comme pour les petits. Caligula, tout Empereur qu'il était, ne dédaignait pas de rester sur pied toute la journée du nouvel an, dans le vestibule de son palais, pour recevoir les *strenae* de ses sujets tremblants,—avec leurs têtes quelquefois,—pour varier. La Reine-Vierge, la «Queen Bess» d'Angleterre mourut, en laissant 3,000 robes de gala, qui représentaient ses dernières étrennes.

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\* [See footnote appended to the English translation of this article. —Compiler.]

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Et c'est ainsi qu'agissent encore les grands et les petits, dans l'année du Seigneur 1890, sur notre boule détraquée que nous nommons Terra—«le marche-pied» de Dieu.

Ce même Dieu d'Abraham et de Jacob ne se laissait-il pas attendrir par des promesses et des présents, aussi bien que les dieux des nations? Ce Dieu et ces dieux ne recevaient-ils point, tout comme les mortels, des étrennes pour services rendus ou à rendre? Jacob, lui-même, ne marchandait-il pas avec son Dieu, en lui promettant comme étrennes «la dime de tout ce que tu [Dieu] m'aura donné»? Et il ajoutait, ce bon patriarche, à Luz devant «Bethel»:—«Si Dieu est avec moi . . . s'il me donne du pain à manger, et des habits pour me vêtir . . . certainement, l'Éternel me sera Dieu.» Disant cela, il n'oubliait pas non plus, dans une simple, mais belle cérémonie phallique, d'étreindre la pierre «Bethel» qu'il avait dressée, en arrosant son sommet d'huile (Genèse, xxviii, 18, 20-22).

Cette touchante cérémonie venait aux Israélites directement des Indes, où la pierre de Shiva, le lingam, subit aujourd'hui la même opération exotérique avec de l'huile et des fleurs, à chaque fête des adorateurs du dieu de la Destruction (de la matière brute) et des Yogis.

Tout est resté alors comme jadis. Le nouvel an fait son entrée triomphale dans les pays chrétiens,—en France surtout,—comme il la faisait, il y a deux mille ans, lorsque les Païens le célébraient en se donnant une indigestion de figues et de prunes dorées. Celles-ci ont émigré depuis sur les arbres de Noël, ce qui n'empêche pas toujours qu'elles ne nous viennent des temples de Janus. Il est vrai que les prêtres ne sacrifient plus sur son autel un jeune taureau blanc; —il est remplacé par l'agneau de la même couleur,—mais des hécatombes de quadrupèdes et de volailles sont égorgées annuellement en son honneur, ce jour-là. Il est certain que plus de sang innocent est versé aujourd'hui, pour satisfaire l'appétit vorace d'une seule rue de Paris, le jour de l'an, qu'il n'en fallait pour nourrir toute une ville romaine du temps des Césars.

Le doux Julien, le païen, qui retrouva à Lutèce ses dieux bien-aimés,—après que les dieux gaulois eurent été, par ordre de César, affublé des faux nez des divinités romaines,—passait ses heures de loisir à apprivoiser des colombes en l'honneur de Vénus. Les féroces potentats qui vinrent après lui,—les fils aînés de l'Église,—n'apprivoisaient que des Vénus, qui en faisaient leurs pigeons. L'histoire servile surnomma le premier, pour plaire à l'Église, l'Apostat, et fit suivre les noms des autres d'épithètes sonnantes:— le «Grand», le «Saint», «le Bel». Mais si Julien devint «Apostat»—ce fut, peut-être, parce qu'il avait en horreur les faux nez; tandis que ses successeurs chrétiens ne seraient probablement pas présentables en bonne société, sans cet appendice artificiel. Un faux nez devient, au besoin, un ange gardien, voire même à l'occasion,—un dieu. Ceci est de l'histoire. La métamorphose des divinités de la Gaule barbare en dieux de l'Olympe et du Parnasse ne s'est pas arrêtée là. À leur tour ces Olympiens eurent à subir une opération par ordre des successeurs de Janus-Saint Pierre,— celle du baptême forcé. À l'aide d'oripeaux et de clinquants, de colle-forte et de ciment romain, nous retrouvons les dieux aimés de Julien, figurant, depuis leur mort violente, sous les titres de Saints et de Saintes béates, dans la Légende dorée et le calendrier du bon pape Grégoire.

Le monde est comme la mer: il change souvent d'aspect, mais reste au fond le même. Les faux nez de la civilisation et des cagots ne l'ont guère embelli, cependant . . . Bien au contraire, puisqu'avec chaque nouvelle année il devient plus laid et plus dangereux. Nous réfléchissons et nous comparons, et le jour du nouvel an moderne ne gagne rien à cette comparaison avec ses précurseurs, du temps de l'antiquité, aux yeux d'un philosophe. Les milliards dans les coffres-forts et banques des gouvernements ne rendent pas le pauvre peuple plus heureux, ni les riches non plus. Dix pièces de monnaie en bronze, à l'effigie de Janus, données pour étrennes, valaient, en ces jours, plus que dix pièces en or, à l'effigie de la République ou à celle de la Reine, ne valent maintenant; les paniers de prunes dorées, valant quelques sous, contenaient moins de germes d'indigestion que les boîtes de bonbons échangées au jour du nouvel an moderne, —ces bonbons représentant, à Paris seulement, une somme de plus d'un demi-million de francs.

Cinq cent mille francs de bonbons, à la face du même nombre d'hommes et de femmes mourant de faim et de privations! Portons-nous en esprit, ami lecteur, quinze siècles en arrière, et tâchons d'établir une comparaison entre un diner du nouvel an, dans les années 355 à 360, et un diner analogue en 1890. Allons à la recherche de ce même bon et doux Julien, lorsqu'il habitait le palais des Thermes, qui se nomme aujourd'hui l'hôtel de Cluny,—ou ce qu'il en reste. Le voyez-vous, ce grand général, à son diner à lui, entouré de ses soldats qu'après ses dieux il aime le plus au monde, et qui l'idolâtrèrent. C'est le 1er du mois de janvier et ils célèbrent le jour de Janus. Dans deux jours, le 3 janvier, ils rendront pareil honneur à Isis, patronne de la bonne ville de Lutetia Parisiorum. Depuis, la vierge-mère de l'ancienne Égypte s'est laissé baptiser Geneviève, et cette Sainte et Martyre (de Typhon?) est restée patronne de la bonne ville de Paris,—vrai symbole d'un faux nez fourni par Rome au monde chrétien. Nous ne voyons ni couteaux ni fourchettes, ni argenterie, ni porcelaines de Sèvres, à cette table impérial,—pas même une nappe; mais les viandes et les provisions que les convives font disparaître avec tant d'appétit n'ont nul besoin de passer sous les microscopes de chimistes de la police sanitaire. Aucun produit artificiel ou vénéneux ne fait partie de leur pain ou de leur vin. L'arsenic ne colore pas leurs herbes et légumes d'un faux nez de fraîcheur trompeuse; le vert-de-gris ne se niche point dans les angles de leurs boîtes de conserves, et leur poivre ne se fait pas représenter par la brique rouge pilée dans un mortier. Leur sucre (ou ce qui le remplaçait), n'est point tiré du goudron des roues de leurs chariots de guerre; en avalant leurs liqueurs et cognac, ils n'avalent pas une solution de vieilles bottes de gendarme tirées de la hotte d'un chiffonnier; ils ne dévoraient pas, avec un sourire inconscient sur les lèvres, un bouillon condensé de graisse de cadavres (d'hommes comme d'animaux) et de chiffons et charpie usés dans tous les hôpitaux de Paris,—au lieu de beurre. Car tout ceci est le produit de la culture moderne, le fruit de la civilisation et du progrès de sciences, et la Gaule, du temps de Julien, n'était qu'un pays sauvage et barbare.

Mais ce qu'ils mangeaient, à leur nouvel an, pourrait être mangé avec sécurité et profit (sauf celui des médecins) à nos diners du premier jour de l'an 1890.

«Ils n'avaient ni fourchettes, ni argenterie», me dit-on; «et,—les barbares!—ils mangeaient avec leurs doigts!»

Il est vrai; ils se passaient de fourchettes, comme peut-être de mouchoirs de poche; mais, en revanche, ils n'avalait pas, comme nous le faisons tous les jours, leurs ancêtres dans la graisse de cuisine, et les os de leurs chiens dans leur pain blanc.

Qu'on nous donne le choix, et décidément ce n'est pas le diner de gala du jour de l'an de grâce 1890, à Paris, que nous choisirons, mais celui d'il y a mille ans, à Lutèce. Affaire de goût barbare, voyez-vous; une préférence baroque et ridicule, selon l'avis de la majorité—pour le naturel dans le siècle IV, qui nous séduit infiniment plus que les faux nez et l'artificiel en tout du dix-neuvième siècle.

H. P. BLAVATSKY

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## **THOUGHTS ON THE NEW YEAR AND THE FALSE NOSES**

[La Revue Théosophique. Paris, Vol. II, No. 11, January 21,  
1890, pp. 193-98]

[Translation of the foregoing original French text.]

Hail, 1 8 9 0!

“Annum novum faustum felicemque tibi!”

Such was the sacramental phrase on the lips of all Gentiles, great or lowly, rich or poor, during the day of the first of January, centuries before the Christian era; and we hear it even today, especially in Paris.

This mutual greeting was exchanged on that day throughout the length and breadth of the Roman Empire. It awoke the echoes in the palaces of Caesars, made cheerful the poor hovel of the slave, and soared to the clouds in the spacious open galleries of the Colosseum, at the Capitol and the Forum, everywhere under the blue sky of Rome. On that day, everybody assumed, in honor of the double-faced Janus, a more or less prominent false nose of goodness, frank cordiality and sincerity.

“May the New Year bring you happiness and prosperity!” —we say to everyone of our readers. “Let it be light to you,” we say to our enemies and traducers. Brothers —we say to Theosophists in every part of the world—Brothers, let us discard, at least for today, all our respective false noses, in order to wish each other health and success, and, especially, a little more cordial mutual understanding than in the year 1889, now happily defunct.

However, whether we repeat the old Latin formula one way or another, in French or in English, it will never be but a variation of the ancient pagan phrase. For the New Year, as well as every other festival, is but a legacy to the Christian people from the worshippers of the Olympian gods. Let us, by all means, exchange wishes and gifts (*étrennes*), but let us not be ungrateful, Theosophists! Let us not forget that these customs come to us from paganism; and that felicitations and gifts also came to us from the same source.

As a matter of fact, gifts (*étrennes*) are but the *strenae*, the presents exchanged by the Latins on the first of January,\* the day that opened the New Year. As everybody does or does not know—which is all the same to me—this day was consecrated to Janus, who gave his name to the month of *Januarius* or January, and even to the Saint of that name, the patron of Naples and of its *lazzarone* [beggars]. But, after all, this amiable Saint is but one of the false noses of the god *Bifrons*. The old pagan was called in his early youth *Diaus*, after his Vedic name, the beautiful god of the day and of light.

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\* From *Janua*—“door” or any kind of entrance; the door that opens up the year.

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Having immigrated to Thessaly, and thence to Italy, where he established himself in the little hamlet of Janiculum, on the Tiber, latinizing his name and becoming Dianus, god of light (whence Diana). His false noses were many, and history has lost count of them. However, since those days he has let himself be converted. Thus it is that for more than eighteen centuries, having replaced his latest and more modest false nose with a more respectable, if not more impenetrable, mask—he is called Saint Peter.

Let the reader kindly abstain from protesting, and particularly from slinging offensive epithets at us, which would not harm us, but might well lower him in our estimation. I am but the humble interpreter of the more or less veiled truths and symbols, well known to all who have studied their Virgil and their Horace, as well as their Ovid. Neither a false nose nor a mask could prevent an old pagan from recognizing his double-faced Janus in the Apostle who denied his Master. The two are identical, and everybody has the right to take what is his own, wherever he finds it. Saint Peter is the coeli Janitor merely because Janus was that too. The old doorkeeper of heaven, who pulled the door-cord at the palace of the Sun, at every dawn and every New Year, and closed it again when ushering them out, is but too easily recognizable in his new role. It is written in the stars which rule the destiny of gods as well as mortals, that Janus—who held the key to heaven in one hand and a halberd in the other, just as St. Peter, having succeeded him, does—would relinquish his role of janitor to the Sun to him who would become the guardian of the portals to Paradise, the abode of Christ-Sun. The new coeli Janitor has become the successor to all the functions and privileges of the ancient one, and we see no harm in that. Solomon has said: “There is nothing new under the sun”; and he was right. It would be silly to invent new functions and new gods—which we fashion in our image—when our forefathers on the other side of the flood went to all the trouble of doing so for us. That is why everything has been allowed to remain as in the past, and why nothing has been changed in this world—except the names.

In all the religious ceremonies the name of Janus was always invoked first, for it was only through his immediate intercession that the prayers of the pagan devotees could reach the ear of the immortal gods. Thus it is even today. Anyone who would presume to communicate with one of the personages of the Trinity over the head of St. Peter would certainly be caught. His prayer would suffer the fate of a petition one sought to leave at the office of the janitor, after having had an argument with him and having called him “old door-keeper”; it would never reach the higher levels.

The fact is, the Great Army of the “Pipelets” and the “Anastasies”\* should recognize Janus Bifrons as their patron, the god in whose image it was created. It is only then that it would have a legal right to its gifts, the first of the year, while its great patron would receive his mite from the beginning to the end of the year. Everything is relative in this world of illusion; nevertheless there should exist a difference of degree between a celestial and a terrestrial janitor. As for the gifts, they have existed in all ages both for lowly and great men alike. Caligula, emperor as he was, did not disdain remaining throughout New Year's day in the vestibule of his palace, in order to receive the strenae of his trembling subjects; sometimes, their own heads, for a change. The Virgin-Queen, “Queen Bess” of England, when she died, left three thousand court dresses, which represented her most recent gifts. Both great and lowly behave similarly even now, in the year of our Lord 1890, on this crazy ball we call Terra—the “footstool” of God.

Did not this same God of Abraham and of Jacob allow himself to be moved to pity by promises and presents, just like the gods of other nations? This God and these gods, did they not receive, just like mortals, gifts for services rendered or about to be rendered?

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\* [Monsieur and Madame Pipelet are characters in Eugène Sue's work, *Mystères de Paris* (1842), who typify the curious habits and peculiarities of the French portier, or Janitor. “Anastasie” has not been identified.—Compiler.]

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Did not Jacob himself bargain with his God, promising him as gifts “the tithe of all that thou [God] wilt give me”? And he added, this good patriarch, at Luz near “Bethel”: “. . . . If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on . . . . then shall the Lord be my God.” Saying this he did not forget to make an offering (*étrenner*) to the stone “Bethel” which he had raised, by pouring some oil on its top, in a simple but beautiful phallic ceremony (Genesis xxviii, 18, 20-22).

This touching ceremony came to the Israelites direct from India, where the stone of Śiva, the lingam, is today the object of the same exoteric rite with oil and flowers, every time his worshippers celebrate the festival of the god of Destruction (of brute matter) and of the Yogis.

All has remained as of yore. In Christian countries, especially in France, the New Year makes its triumphal entrance just as it did two thousand years ago, when the Pagans celebrated it with indigestion caused by the figs and gilded prunes they ate. The latter fruit have migrated since to the Christmas tree, which does not alter the fact that they came to us from the temples of Janus. It is true that the priests no longer sacrifice a young white bull upon his altar; that is replaced by a lamb of the same color, but whole hecatombs of quadrupeds and fowl are slaughtered annually in his honor on that day. Certainly more innocent blood is spilled today to satisfy the voracious appetite of one Paris street alone, on New Year’s day, than was necessary to feed a whole Roman city in the time of the Caesars. The gentle Julian, the pagan who rediscovered his well-beloved gods in Lutetia—after the gods of Gaul had been disguised by order of Caesar, with the false noses of Roman divinities—spent his leisure hours taming doves in honor of Venus. The ferocious potentates who came after him, the elder sons of the Church, tamed only Venuses that made pigeons out of them. Servile history called the former Apostate, to please the Church, and added to the names of the others some high-sounding epithets: the “Great,” the “Saint,” the “Beautiful.” But if Julian became the “Apostate,” it was perhaps because he had a horror of false noses, while his Christian successors would hardly be presentable in good society without such an artificial appendage.

A false nose, when necessary, becomes a guardian angel, and upon occasion even a god. This is history. The metamorphosis of the divinities of barbarous Gaul into the gods of Olympus and Parnassus did not stop there. In their turn, these Olympians had to undergo treatment by order of the successors of Janus St. Peter—namely, a forced baptism. With the help of tinsel and brass, of paste and cement, we find the beloved gods of Julian appearing, after their violent death, in the Golden Legend and the calendar of the good Pope Gregory, under the titles of beatified Saints.

The world is like the sea: it often changes in appearance, but remains basically the same. The false noses of civilization and of the bigots, however, have hardly embellished it: on the contrary, with every New Year it becomes more ugly and more dangerous. We ponder and compare, but in the sight of a philosopher comparison with its predecessors of ancient days does not reflect favorably upon the modern New Year's Day. The millions stored in the safes and vaults of state banks do not make either the rich or the poor any happier. Ten bronze coins with the effigy of Janus, given as a gift, were worth more in those days than ten gold coins, with the effigy of the Republic or the Queen, are worth today; the baskets of gilded prunes, a few cents worth, contained less cause of indigestion than the boxes of candy exchanged on New Year's Day today—these candies representing in Paris alone the sum of half a million francs. Five hundred thousand francs in candies, and the same number of men and women dying from hunger and privations! Let us go back in our minds, my readers, fifteen centuries, and try to make a comparison between a New Year's dinner in the years 355 to 360, and a similar dinner in 1890. Let us seek out the same good and kind Julian, when he lived in the palace of Thermae, which is known today as the Hotel de Cluny—or what is left of it. Do you see him, this great general, at his dinner, surrounded by his soldiers whom he loves better than anyone else in the world outside of his gods, and who idolize him!

It is the first of January and they are celebrating the day of Janus. In two days, the third of January, they will render a similar homage to Isis, patroness of the good city of Lutetia Parisiorum. Since those days, the virgin-mother of ancient Egypt was rebaptized as Geneviève, and this Saint and Martyr (of Typhon?) has remained the patroness of the good city of Paris—true symbol of a false nose furnished by Rome for the Christian world. We see neither knives nor forks, neither silver nor porcelain of Sèvres, at that imperial table, not even a napkin; but the meats and other foods which the guests consume with so much appetite do not have to be inspected under the microscope of chemists attached to public health offices. No artificial or poisonous product is to be found in their bread or wine. Arsenic does not add to their vegetables the false nose of a deceptive freshness; rust does not hide itself in the corners of their preserved food containers, and red brick pulverized in a mortar does not play the role of their pepper. Their sugar (or that which takes its place) is not extracted from the tar in the wheels of their chariots of war; in swallowing their liqueurs and cognac, they do not swallow a solution made from the old boots of a policeman, found in the basket of a rag picker; they did not devour, with a casual smile on their lips, a bouillon condensed from the grease of corpses (of men as well as of animals) and the rags used in all the hospitals of Paris—as a substitute for butter. For all of this is a product of modern culture, the fruit of civilization and scientific progress, while Gaul at the time of Julian was but a barbarous and savage land. But what they ate on their New Year's Day could be eaten with safety and with advantage (except for the doctors) at the dinners on the first of the year 1890.

“They had neither forks nor silver,” they will say; “and they ate with their fingers, those barbarians!”

That's true; they had no use for forks, and probably for handkerchiefs also; but on the other hand, they did not have to swallow their ancestors in their kitchen grease, and the bones of their dogs in their white bread, as we do daily.

If given a choice, we would definitely not choose the gala dinner of the first of the year of grace 1890, at Paris, but the one of a thousand years ago, at Lutetia. A case of barbarian taste, don't you see! A ridiculous and baroque preference, according to the opinion of the majority, for natural in the fourth century, attracts us infinitely more than the false noses and the artificiality of everything in the nineteenth century.

H. P. BLAVATSKY.

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### THE LAST SONG OF THE SWAN

[Lucifer, Vol. V, No. 30, February, 1890, pp. 445 453]

-----I see before  
My race an age or so; and I am sent  
For the stern work, to hew a path among  
The thorns—I take them in my flesh—to tread  
With naked feet the road, and smoothe it o'er  
With blood, and fainting, I shall lay my bones  
In some sharp crevice of the broken way.  
Men shall in better times stand where I fell,  
And journey singing on in perfect bands,  
Where I have trod alone, no arm but God's,  
No voice but his. Enough!—His voice, his arm.

—Theodore Parker, Human Misery. Heavenly Relief.\*

Whence the poetical but very fantastic notion—even in a myth—about swans singing their own funeral dirges? There is a Northern legend to that effect, but it is not older than the middle ages. Most of us have studied ornithology; and in our own days of youth we have made ample acquaintance with swans of every description.

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\* [This introductory poem may be found in Parker's Autobiography, Poems and Prayers, edited by Rufus Leighton, Boston, Mass. (no date). —Compiler.]

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In those trustful years of everlasting sunlight, there existed a mysterious attraction between our mischievous hand and the snowy feathers of the stubby tail of that graceful but harsh-voiced King of aquatic birds. The hand that treacherously offered biscuits, while the other pulled out a feather or two, was often punished; but so were the ears. Few noises can compare in cacophony with the cry of that bird—whether it be the “whistling” (*Cignus Americanus*) or the “trumpeter” swan. Swans snort, rattle, screech and hiss, but certainly they do not sing, especially when smarting under the indignity of an unjust assault upon their tails. But listen to the legend. “When feeling life departing, the swan lifts high its head, and breaking into a long, melodious chant—a heart-rending song of death—the noble bird sends heavenward a melodious protest, a plaint that moves to tears man and beast, and thrills through the hearts of those who hear it.”

Just so, “those who hear it.” But who ever heard that song sung by a swan? We do not hesitate to proclaim the acceptance of such a statement, even as a poetical license, one of the numerous paradoxes of our incongruous age and human mind. We have no serious objection to offer—owing to personal feelings—to Fénelon, the Archbishop and orator, being dubbed the “Swan of Cambrai,” but w-e protest against the same dubious compliment being applied to Shakespeare. Ben Jonson was ill-advised to call the greatest genius England can boast of—the “Sweet swan of Avon”; and as to Homer being nicknamed “the Swan of Meander”—this is simply a posthumous libel, which Lucifer can never disapprove of and expose in sufficiently strong terms.

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Let us apply the fictitious idea rather to things than to men, by remembering that the swan—a symbol of the Supreme Brahm and one of the avatars of the amorous Jupiter—was also a symbolical type of cycles; at any rate, of the tailend of every important cycle in human history. An emblem as strange, the reader may think, and one as difficult to account for. Yet it has its *raison d’être*. It was probably suggested by the swan loving to swim in circles, bending its long and graceful neck into a ring, and it was not a bad typical designation, after all. At any rate the older idea was more graphic and to the point, and certainly more logical, than the later one which endowed the swan’s throat with musical modulations and made of him a sweet songster and a seer to boot.

The last song of the present “Cyclic Swan” bodes us an evil omen. Some hear it screeching like an owl, and croaking like Edgar Poe’s raven. The combination of the figures 8 and 9, spoken of in last month’s editorial, has borne its fruits already. Hardly had we spoken of the dread the Caesars and World-Potentates of old had for number 8, which postulates the equality of all men, and of its fatal combination with number 9—which represents the earth under an evil principle—when that principle began making sad havoc among the poor Potentates and the Upper Ten—their subjects. The influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has levelled its members through death to an absolute equality with their grooms and kitchen-maids. Sic transit gloria mundi! Its first victim was the Empress Dowager of Germany; then the ex-Empress of Brazil, the Duke d’Aosta, Prince William of Hessen-Philippsthal, the Duke of Monpensier, the Prince of Swarsburg Rudolstadt, and the wife of the Duke of Cambridge; besides a number of Generals, Ambassadors, Statesmen and their mothers-in-law. Where, when, at what victim shalt thou stop thy scythe, O “innocent” and “harmless” Influenza?

Each of these royal and semi-royal Swans has sung his last song, and gone “to that bourne” whence every “traveller returns,”—the aphoristical verse to the contrary, notwithstanding. Yea, they will now solve the great mystery for themselves, and Theosophy and its teaching will get more adherents and believers among royalty in “heaven,” than it does among the said caste on earth.

À propos of Influenza—miscalled the “Russian,” but which seems to be rather the scapegoat while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians—what is it? Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.

What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonouring a fellow creature: which is almost ubiquitous; and which shows such strange discrimination in the selection of its victims?



COLONEL HENRY STEEL OLCOTT  
1832-1907

Portrait taken by Elliot & Fry, 55 Baker Street,  
London W., and reproduced from *The Theosophist*,  
Vol. LIII, August, 1932, facing page 632.

Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only “an agile microbe” as Dr Symes Thomson would make us think? And is it quite true that the influential Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum—or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest—the so-called “Russian Influenza” is veiled to this day, though its body is heavy to many, especially to the old and the weak, and almost invariably fatal to invalids. A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the precursor of cholera—at St. Petersburg, at any rate. This is, to say the least, a very strange statement. That which is now called “influenza” was known before as the grippe, and the latter was known in Europe as an epidemic, centuries before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, alias “grippe,” may prove interesting to some readers. This is what we gather from authoritative sources.

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The earliest visit of it, as recorded by medical science, was to Malta in 1510. In 1577 the young Influenza grew into a terrible epidemic, which travelled from Asia to Europe to disappear in America.

In 1580 a new epidemic of grippe visited Europe, Asia and America, killing the old people, the weak, and the invalids. At Madrid the mortality was enormous; and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany, thence passed in 1593 into France and Italy. In 1658-1663 it visited Italy only; in 1669, Holland; in 1675, Germany and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the “innocent” visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 percent dying from catarrh or influenza at Vienna. In 1732 and 1733, a new epidemic of the grippe appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782, 40,000 persons were taken ill on one day, at St. Petersburg. In 1830, the influenza made a successful journey round the world—the only time—as the first pioneer of cholera. It returned again from 1833 to 1837. In the year 1847 it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg *Novoye Vremya* that Dr. Hirsh shows from 1510 to 1850 over 300 great epidemics of grippe or influenza, both general and local, severe and weak. According to the above given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called “Russian.” That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of *Blitz Catarrh*. It has nothing in common with the ordinary grippe, so easily caught in cold and damp weather; and it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centres of contagion to start from; an epidemic which spreads at once like an air current, embracing whole countries and parts of the world; striking at the same time the mariner in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world's Whitechapels, sunk in and soaked through with filth, and the aristocrat in his high mountain sanitarium (like Davos in Engadine\*), where no lack of sanitary arrangements can be taken to task for it—such a disease can bear no comparison with epidemics of the ordinary common type, e.g., such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the “microbe-killer” himself, and his host of assistants. Does it not seem therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well-nigh thrown into confusion and shuffled seasons all over the globe for the last few years—than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen—“the life-supporter” of all that lives and breathes—does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight, and becomes heavier than is its wont. In short—oxygen becomes ozone.

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\* “Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland.” *The Morning Post* of January 21, 1890.

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That would account probably for the preliminary symptoms of influenza. Descending and spreading on earth with an extraordinary rapidity, oxygen would of course produce a still greater combustion; hence the terrible heat in the patient's body, and the paralysis of rather weak lungs. What says Science with respect to ozone: "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces on nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological condition under laws so far unknown to science." A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand, "too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it." This is proceeding on rather occult lines. "The real ozone is the Elixir of Life," says *The Secret Doctrine*, Vol. I, p. 144, 2nd footnote. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (*Vide* Vol. II, pp. 113 and 114) and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who wrote in *Novoye Vremya* (No. 4931, Nov. 19th, old style, 1889) giving sound advise on the subject of the influenza, then just appeared—knew what he was talking about. Summarizing the idea, he stated as follows:—

. . . . . It becomes thus evident that the real cause of this simultaneous spread of the epidemic over all the Empire under the most varied meteorological conditions and climatic changes—are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions . . . . . The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but would be the right duty of meteorologists, astronomers, physicians, and naturalists in general, separated officially and substantially from medical men.

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic country—China, this time—was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny.

When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for their despising the “occult” sciences, and sacrificing truth to personal prejudices.

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Meanwhile, the last death song of the cyclic Swan has commenced; only few are they who heed it, as the majority has ears merely not to hear, and eyes—to remain blind. Those who do, however, find the cyclic song sad, very sad, and far from melodious. They assert that besides influenza and other evils, half of the civilized world’s population is threatened with violent death, this time thanks to the conceit of the men of exact Science, and the all-grasping selfishness of speculation. This is what the new craze of “electric lighting” promises every large city before the dying cycle becomes a corpse. These are facts, and not any “crazy speculations of ignorant Theosophists.” Of late Reuter sends almost daily such agreeable warnings as this on electric wires in general, and electric wires in America—especially:

Another fatal accident, arising from the system of overhead electric lighting wires, is reported today from Newburgh, New York State. It appears that a horse while being driven along touched an iron awning-post with his nose, and fell down as if dead. A man, who rushed to assist in raising the animal, touched the horse’s head-stall and immediately dropped dead; and another man who attempted to lift the first received a terrible shock. The cause of the accident seems to have been an electric wire had become slack and was lying upon an iron rod extending from the awning-post to a building, and that the full force of the current was passing down the post into the ground. The insulating material of the wire had become thoroughly saturated with rain. (Morning Post, Jan. 21.)

This is a cheerful prospect, and looks indeed as if it were one of the “last songs of the Swan” of practical civilization.

But, there is balm in Gilead—even at this eleventh hour of our jaw-breaking and truth-kicking century. Fearless clergymen summon up courage and dare to express publicly their actual feelings, with thorough contempt for “the utter humbug of the cheap ‘religious talk’ which obtains in the present day.”\* They are daily mustering new forces; and hitherto rabidly conservative daily papers fear not to allow their correspondents, when occasion requires, to fly into the venerable face of Cant, and Mrs. Grundy. It is true that the subject which brought out the wholesome though unwelcome truth, in the *Morning Post*, was worthy of such an exception. A correspondent, Mr. W. M. Hardinge, speaking of Sister Rose Gertrude, who has just sailed for the Leper Island of Molokai, suggests that—“a portrait of this young lady should somehow be added to one of our national galleries” and adds:—

Mr. Edward Clifford would surely be the fitting artist. I, for one would willingly contribute to the permanent recording, by some adequate painter, of whatever manner of face it may be that shrines so saintly a soul. Such a subject—too rare, alas, in England—should be more fruitful than precept.†

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Amen. Of precepts and tall talk in fashionable churches people have more than they bargain for; but of really practical Christlike work in daily life—except when it leads to the laudation and mention of names of the would-be philanthropists in public papers—we see nil. Moreover, such a subject as the voluntary Calvary chosen by Sister Rose Gertrude is “too rare” indeed, anywhere, without speaking of England. The young heroine, like her noble predecessor, Father Damien,‡ is a true Theosophist in daily life and practice—the latter the greatest ideal of every genuine follower of the Wisdom-Religion.

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\* Rev. Hugh B. Chapman, Vicar St. Luke’s, Camberwell, in *Morning Post*, January 21.

† Loc. cit.

‡ Vide *The Key to Theosophy*, p. 239: What Theosophists think of Father Damien.

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Before such work of practical Theosophy, religion and dogma, theological and scholastic differences, nay even esoteric knowledge itself, are but secondary accessories, accidental details. All these must give precedence to and disappear before Altruism (real Buddha and Christlike altruism, of course, not the theoretical twaddle of Positivists) as the flickering tongue of gas light in street lamps pale and vanish before the rising sun. Sister Rose Gertrude is not only a great and saintly heroine, but also a spiritual mystery, an EGO not to be fathomed on merely intellectual or even psychic lines. Very true, we hear of whole nunneries having volunteered for the same work at Molokai, and we readily believe it, though this statement is made more for the glorification of Rome than for Christ and His work. But, even if true, the offer is no parallel. We have known nuns who were ready to walk across a prairie on fire to escape convent life. One of them confessed in an agony of despair that death was sweet, and even the prospect of physical tortures in hell was preferable to life in a convent and its moral tortures. To such, the prospect of buying a few years of freedom and fresh air at the price of leprosy is hardly a sacrifice, but a choice of the lesser of two evils. But the case of Sister Rose Gertrude is quite different. She gave up a life of personal freedom, a quiet home and loving family, all that is dear to a young girl, to perform unostentatiously a work of the greatest heroism, a most ungrateful task, by which she cannot even save from death and suffering her fellowmen, but only soothe and alleviate their moral and physical tortures. She sought no notoriety, and shrank from the admiration or even the help of the public. She simply did the bidding of her MASTER— to the very letter. She prepared to go unknown and unrewarded in this life to an almost certain death, preceded by years of incessant physical torture from the most loathsome of all diseases. And she did it, not as the Scribes and Pharisees who perform their prescribed duties in the open streets and public Synagogues, but verily as the Master had commanded: alone, in the secluded closet of her inner life and face to face only with “her Father in secret,” trying to conceal the grandest and noblest of all human acts, as another tries to hide a crime.

Therefore, we are right in saying that—in this our century at all events—Sister Rose Gertrude is, as was Father Damien before her—a spiritual mystery. She is the rare manifestation of a “Higher Ego” free from the trammels of all the elements of its Lower one; influenced by these elements only so far as the errors of her terrestrial sense-perceptions—with regard to religious form—seem to bear a true witness to that which is still human in her Personality —namely, her reasoning powers. Thence the ceaseless and untiring self-sacrifice of such natures to what appears religious duty, but which in sober truth is the very essence and esse of the dormant Individuality —“divine compassion,” which is “no attribute” but verily “the LAW of LAWS—eternal Harmony, Alaya’s SELF.”\* It is this compassion, crystallized in our very being, that whispers night and day to such as Father Damien and Sister Rose Gertrude —“Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?” Yet, “Personality” —having been blinded by training and religious education to the real presence and nature of the HIGHER SELF—recognizes not its voice, but confusing it in its helpless ignorance with the external and extraneous Form which it was taught to regard as a divine Reality—it sends heavenward and outside instead of addressing them inwardly, thoughts and prayers, the realization of which is in its SELF. It says in the beautiful words of Dante Gabriel Rossetti, but with a higher application:

..... “For lo! thy law is passed  
That this my love should manifestly be  
To serve and honour thee;  
And so I do; and my delight is full,  
Accepted by the servant of thy rule.”  
How came this blindness to take such deep root in human nature?

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\* The Voice of the Silence. pp. 69, 71.

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Eastern philosophy answers us by pronouncing two deeply significant words among so many others misunderstood by our present generation—Maya and Avidya, or “Illusion” and that which is rather the opposite of, or the absence of knowledge, in the sense of esoteric science, and not “ignorance” as generally translated.

To the majority of our casual critics the whole of the aforesaid will appear, no doubt, as certain of Mrs. Partington’s learned words and speeches. Those who believe that they have every mystery of nature at their fingers’ ends, as well as those who maintain that official science alone is entitled to solve for Humanity the problems which are hidden far away in the complex constitution of man—will never understand us. And, unable to realize our true meaning they may, raising themselves on the patterns of modern negation, endeavour, as they always have, to push away with their scientific mops the waters of the great ocean of occult knowledge. But the waves of Gupta Vidya have not reached these shores to form no better than a slop and puddle, and serious contest with them will prove as unequal as Dame Partington’s struggle with the waters of the Atlantic Ocean. Well, it matters little anyhow, since thousands of Theosophists will easily understand us. After all, the earth-bound watchdog, chained to matter by prejudice and preconception, may bark and howl at the bird taking its flight beyond the heavy terrestrial fog—but it can never stop its soaring, nor can our inner perceptions be prevented by our official and limited five senses from searching for, discovering, and often solving, problems hidden far beyond the reach of the latter—hence, beyond also the powers of discrimination of those who deny a sixth and seventh sense in man.

The earnest Occultist and Theosophist, however, sees and recognizes psychic and spiritual mysteries and profound secrets of nature in every flying particle of dust, as much as in the giant manifestations of human nature. For him there exist proofs of the existence of a universal Spirit-Soul everywhere, and the tiny nest of the colibri offers as many problems as Brahma’s golden egg.

Yea, he recognizes all this, and bowing with profound reverence before the mystery of his own inner shrine, he repeats with Victor Hugo:

“Le nid que l’oiseau bâtit  
Si petit  
Est une chose profonde.  
L’œuf, oté de la forêt  
Manquerait  
À l’équilibre du monde.”

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**[COLONEL H. S. OLCOTT AND THE BRITISH SECTION]**

[Lucifer, Vol. V, No. 30, February, 1890, p. 517]

The following is the formal resolution passed at the late meeting of the Council of the British Section of the Theosophical Society:

Resolved: “That Colonel H. S. Olcott be appointed the delegate of the Section to the General Convention to be held at Adyar in May next, and that he is cordially requested to convey to the Convention the hearty and fraternal greetings of the British Section to their fellow Theosophists of the world, with the hope that by the united Theosophical efforts of the East and West the ensuing year may see a larger development of that spiritual brotherhood for which it is the duty of all to strive.”

(Signed) H. P. BLAVATSKY.

ANNIE BESAN  
TCONSTANCE  
WACHTMEISTER  
WILLIAM  
KINGSLAND  
ISABEL COOPER-  
OAKLEY } “Blavatsky Lodge”  
HERBERT BURROWS  
F. L. GARDNER

*Representatives*

G. R. S. MEAD (Dublin  
Lodge)  
LAURA M. COOPER  
(Edinburgh Lodge)  
ALICE LEIGHTON  
CLEATHER (Liverpool  
Lodge)  
SYDNEY EDGE  
(Cambridge Lodge)  
W. R. OLD, Secretary  
British Section

## MUDDLED MEDDLERS

[Lucifer, Vol. V, No. 30, February, 1890, pp. 517-518]

In the Supplement to The Theosophist of January, 1890 (p. lxxv) its subscribers will read with amusement, and Theosophists, with pain and disgust, a personal—very untheosophical and undignified—attack made by one officer of the T.S. on another officer of the same. It is headed “Muddled Rule-Makers,” and its editorial (?) remarks are directed against a good Theosophist and a personal friend, who has all our gratitude and esteem for the unselfish work done by him for the good of the cause. His crime in the sight of the acting editor consists, it appears, in his having failed to express himself in the “Constitution and Bylaws” of the “Blavatsky Branch” of the Theosophical Society at Washington (U.S.A.) according to the personal hobby of the writer at Adyar.

Now, if the terms used by our Washington Brother, such as “International Theosophical Society,” “Chief President” and “Chief Corresponding Secretary” are not absolutely correct and official, then, and at any rate—

(1) It is no business of the “acting” editor of The Theosophist to take a President and officers of a Branch Society to task for it—least of all in a public magazine. The President-Founder would alone have such a right; and when (or if) using it, he would certainly have the requisite tact and delicacy not to snub a respected member and a good Brother Theosophist—publicly.

(2) Such harsh expressions as “foolishness” and “tomfoolery” and “absurdities” when used in our chief theosophical magazine and coming from the Headquarters of the T.S.—especially if applied to a Brother-Member—are not only objectionable on account of their offensive character, but detrimental and dangerous to the T.S. They lower the magazine to the level of a scurrilous Methodist Weekly and give the right to our opponents to add to the scoffing epithets of “Mutual Admiration Society” given to our Body, that of “Mutual Detraction and Vilification Brotherhood.” On lave son linge sale en famille—is a wise advice.

Such sentences as—“We ask . . . . the meaning of this ‘tomfoolery,’ “ and “We call upon Mr. W. Q. Judge” . . . . etc., may sound very grandiloquent, but the real point is, has any “We,” apart from the President, the right to “ask,” or “call upon” any officer of the T.S. publicly and in such a tone? I, for one, and in the name of the Theosophists of the British Section of the T.S. protest against and deny the “We” any such privilege.

Since the offensive remarks have been made in one theosophical periodical, I feel it my bounden duty to protest against them as publicly in another theosophical magazine. It is, I say, my bounden (and very painful) duty, and for the following reasons:

(a) I am the founder and was the editor of The Theosophist for several years—Colonel Olcott having consented to act in my place only pro tem.

(b) Together with my beloved colleague and co-worker, H. S. Olcott, we are to this day the sole proprietors of that magazine, and therefore must feel responsible for all that appears in it.

(c) I have a voice and many other rights in the management of the T.S. and its magazine, which even its present irrepressible acting editor would hardly take upon himself to question or deny.

In view of this, and the foregoing, I feel it my first duty to offer public apologies and sincere regrets to our esteemed Brother, the President of the Washington “Blavatsky Theosophical Society”—for this unjust and unbrotherly attack upon himself, in which apologies Col. H. S. Olcott would be certain to join were he still in London.

Personally, moreover, I ask him to overlook the rude criticism of the acting editor of our Journal, as the extremely debilitating climate of India, with its Madras heat and scorching sun may, very likely, have had something to do with it, thus entitling the writer to our pity.

Fortunately the President will, by this time, have reached Adyar, and he will, I am sure, put an end at once to these mischievous and undignified attacks on Brother-Theosophists by his acting editor.

Brighton (England), Feb. 1890.

H. P. BLAVATSKY.

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### MISCELLANEOUS NOTES

[Lucifer, Vol. V, No. 30, February, 1890, p. 477]

[In the course of a scholarly article on the subject of the Ego and the Unmanifested Being, Vicomte de Figuanière states that “the indestructibility of Force resides in the fact that the action of the Unmanifested is ceaseless, and that Force being limited by its primordial modes . . . . no perfect or absolute equilibrium is verified . . .” To this, H.P.B. remarks:]

Harmony in motion, Inertia in motion, and Activity in motion—not to be mistaken for unmanifested “action”—three in one and one in three. Or two positives and a neuter, through which the dominion of one passes to the other, the latter meanwhile acting as the negative—a mere aspect, for the negative, as such, is non-extant; till the “neuter,” as radically untrue as the negative—becomes in its turn a positive, namely the phase of attraction called gravitation—for it is only one phase of a triple fact, that is, latent will; the other two modes of attraction being manifested will, one now prevailing in organic states, whilst the third, as a dominant, is the compatibility of super-organic states. With the latter objection we concur heartily.—Editor, Lucifer.

## THE CYCLE MOVETH

[Lucifer, Vol. VI, No. 31, March, 1890, pp. 1-10]

“Let the great world spin forever down the ringing grooves of change.”

—TENNYSON, Locksley Hall, line 182.

“The goal of yesterday will be the starting point of tomorrow “

—CARLYLE.

The great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint-Martin— used to say in the last years of his life: “I would have loved to meet more with those who guess at truths, for such alone are living men.”

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning had fully asserted their sway over the masses. The lack of soul perception was not confined to the “Forty Immortals” of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter. The messengers sent out westward periodically in the last quarter of every century—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. Saint-Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopaedias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans.

The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest “scholar-ignoramus” in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among cultured societies.

But an undercurrent appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvellous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some years before his advent, “a change” had come “o’er the spirit of the dream” of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called “Materialism,” whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition—that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world—superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and loudly demanded recognition.

This was brought on by the invasion of “Spirit” manifestations, when mediumistic phenomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phenomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs such as man’s survival after death, and the immortality of Spirit, were no longer to be pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phenomena to be beyond the realm of matter, and beyond investigation by means of physical science, and—whether these phenomena contain per se or not the proof of immortality, demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be browbeaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent “Spiritualists.” To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogies.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical time by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed—becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with open arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their preordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious prejudices, finally broke through every artificial dam and overflowed Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, “Spiritualism,” as it was soon called, got its rights of citizenship in Great Britain. For several years it reigned undivided. Yet in truth, its phenomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a renaissance of ancient Spiritualism.

Thus, the waters of the great “Spiritual” flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which “Spiritualism” and its twin sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson.

In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a personal God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW. True science had wisely endeavored to make away along with the mental slavery of mankind, with its orthodox paradoxical God; pseudo-science had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of pseudo-“Spirits” or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of Materialistic science have succumbed to the fascination of the will-o’-the-wisps which looked at first sight as the most palpable proof of an immortal Soul in man\*—

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\* Let our readers recall the names of the several most eminent men in literature and science who had become openly Spiritualists. We have but to name Professor Hare, Epes Sargent, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butleroff, Wagner, and, greater than they, the late Dr. Pirogoff (see his posthumous “Memoirs,” published in Ruskaya Starina, 1884-1886), in Russia; Zöllner, in Germany; Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. Alfred Russel Wallace, W. Crookes, Balfour Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

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—i.e., the alleged communion between the dead and living?\* Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilized centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation to truth to no truth whatever

But, whether they placed belief in and followed “Spiritualism” or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective orthodox faiths they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them.

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\* We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus “spirits” of séances held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phenomena, and in the intercourse between Spirits or Egos—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep in dreams, and by other subjective means.

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How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search for “life in spirit” and “life in truth,” which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of “scientific” and “foremost,” of “pioneer” and “liberal,” uses these prerogatives but to domineer over the fainthearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave “Sir Oracles” of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists de facto if not de jure. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoy, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best feuilletonistes in St. Petersburg.

.....The most famous of our Russian authors, the “word-painter,” a writer of Shakespearean realism. a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, an *sich und für sich*—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting thought; and forth-with he commences to offer to himself and the world the most abstruse and insoluble problems . . . . The author of the *Cossacks* and *Family Happiness*, clad in peasant’s garb and bast shoes, starts as a pilgrim on foot in search of divine truth.

He goes to the solitary forest skits\* of the Raskolniki,† visits the monks of the Desert of Optima, passes his time in fasting and prayer. For his belles lettres and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to Anna Karenina he creates his Confessions and Explanations of the New Testament.

The fact that Count Tolstoy, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has succumbed to the wiles of Spiritualism (as his latest satire on mediums and “spirits” proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current without almost any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real “Spirits,” who are not likely to gossip it out in a modern séance-room?

And yet Count Tolstoy is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement—of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denunciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical rationale of mediumistic phenomena, a logical *raison d’être* for them.

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\* Skit is a religious hermitage.

† Raskolniki, Dissenters; hitherto persecuted and forbidden sect in Russia.

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Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successfully and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—these teachings have to be held certainly as a little more reliable than the dicta of certain “intelligences.” Whether the intellect and consciousness of the latter be induced and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the exoteric philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny—agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as “Spirits of the Dead”—because, forsooth, they themselves say so—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day sub judice. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically preordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, en desespoir de cause, follow our example and found mystic Societies.

As Egypt in the prophecy of Hermes, theosophy was accused by “impious foreigners” (in our case, those outside its fold) of adoring monsters and chimaeras, and teaching “enigmas incredible to posterity.” If our “sacred scribes and hierophants” are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names, to bury deeper than ever the little of the esoteric knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even *The Secret Doctrine*, the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers—has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but for a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical, and even scientific: and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise criticaster exclaimed in a paper we need not advertise:

To show the utterly unscientific ideas with which the work (*The Secret Doctrine*) is crammed, it may be sufficient to point out that its author refuses belief in the existence of inorganic matter and endows atoms with intelligence.

And today we find Edison's conception of matter quoted with approval and sympathy by London magazines, from Harper's, in which we read:

I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence: look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . . Do you mean to say they do this without intelligence? . . . . .

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation!" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that could be interpreted against the modern belief in reincarnation . . . ." preaches the Rev. Mr. Bullard, thus half-opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them chhayas (shadows). And now hear the English poet laureate singing in his last book, *Demeter, and other Poems*—

The Ghost in Man, the Ghost that once was Man,  
But cannot wholly free itself from Man,  
Are calling to each other thro' a dawn.  
Stranger than earth has ever seen; the veil  
Is rending, and the Voices of the day  
Are heard across the Voices of the dark.  
No sudden heaven, nor sudden hell, for man,  
But thro' the Will of One who knows and rules—  
And utter knowledge is but utter love—  
Aeonian Evolution, swift or slow,  
Thro' all the spheres—an ever opening height,  
And ever lessening earth— . . . . . \*

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\* [The Ring, lines 32-43. Italics are H.P.B.'s.—Compiler.]

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This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

“Oh!” we hear some sceptics exclaiming, “but there are poetical licences. The writer does not believe a word of it.” How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as “clerical licences.” One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a “Christo-Theosophical Society.” As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular “it is (only) intended to cover ground which the (original or ‘Parent’) Society at present does not cover.” However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical Society do not cover esoteric Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above is again proven by what the circular of the “Christo-Theosophical Society” states in the following words:—

It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophic enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

This is admirable, and shows plainly its purpose of counteracting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with universal but only sectarian Theosophy. We fear greatly that the “C.-T.S.”— by inviting

. . . . to its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind.

—limits thereby “the Mysteries of the Divine Truth” to one single and the youngest of all religions, and avatars to one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. “The Society,” states the circular, “is not made of Teachers and Learners. We are all learners.” This, with the hope distinctly expressed a few lines higher, that the members will “gladly welcome a presentation of the old truths . . . . in harmony with the conclusions of reason,” etc., leads to a natural query: Which of the “learners” is to present the said truths to the other learners? Then comes the unavoidable reasoning that whosoever the “learner” may be, no sooner he will begin his “presentation” than he will become nolens volens a “teacher.”

But this is after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

## KOSMIC MIND

[Lucifer, Vol. VI, No. 32, April, 1890, pp. 89-100; also  
The Theosophist, Vol. XI, May, 1890, pp. 414-24]

“Whatsoever quits the Laya (homogenous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION.”

—Esoteric Axioms.

“Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal.”

—CICERO. \*

Edison’s conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in Harper’s Magazine as giving out his personal belief about the atoms being “possessed by a certain amount of intelligence,” and shown indulging in other reveries of this kind. For this flight of fancy the February Review of Reviews takes the inventor of the phonograph to task and critically remarks that “Edison is much given to dreaming,” his “scientific imagination” being constantly at work.

Would to goodness the men of science exercised their “scientific imagination” a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position “with seal’d eyes to see,” one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it “is the great spring of human activity, and the principal source of human improvement.

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\* [Tusculan Disputations, I. xxvii (66). See pp. 31-32 footnote, in Vol. VII of the present Series, for Latin text of this passage, and additional note.—Compiler.]

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. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes.” It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a “dreamer” and a madman to boot. Finally, the whole of modern science is formed of “working hypotheses,” the fruits of “scientific imagination” as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the imprimatur of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science that of crystalline life, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of absolute life and a life-principle as an entity: otherwise it would be the first to see that absolute life cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, “teaches mysteries” they say; and mystery is the negation of common sense, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall.

There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery on physical lines—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: “mystery is the fatality of science.” Official science is surrounded on every side and hedged in by unapproachable, forever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Félix addressed fifty years ago to the French academicians have nearly become immortal as a truism. “Gentlemen,” he said, “you throw into our teeth the reproach that we teach mysteries . . . . But imagine whatever science you will; follow the magnificent sweep of its deductions . . . . and when you arrive at its parent source you come face to face with the unknown!”\*

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison’s dreams.” But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. N. I. Pirogoff of St. Petersburg has done in his posthumous Memoirs.†

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\* [Le Mystère et la Science, lecture of Father Félix of Notre Dame. Cf. des Mousseaux, Les Hauts Phénomènes de la Magic 1864 pp. xiv-xix.]

† [Reference is here to Dr. Nikolay Ivanovich Pirogov’s (1810-81) posthumously published work entitled in Russian: Voprosi zhizni. Dnevnik starago vracha, i.e., Life’s Problems. The Diary of an Old Physician. A subtitle states: “Written exclusively for myself, but not without a secret thought that, perhaps, somebody else might also read it someday.” The subtitle gives also the dates: November 5, 1879—October 22, 1881, which are old style then current in Russia.]

This Diary was published in 1887, and later translated into one or more foreign languages. The most recent edition is contained in his Complete Works in eight volumes published by the State Publishing House of Medical Literature, Moscow, 1962. The Diary may be found in the eighth volume of this edition. The original MS. of Dr. Pirogov’s Diary is in the holdings of the Military-Medical Museum in the Soviet Union.—Compiler.]

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Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked; he, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:

was the very incarnation of exact science and methods of thought; who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut—the same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstrations. . . . . \*

—Of what? Why, of the existence in every organism of a distinct “VITAL FORCE” independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life-Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is unscientific, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon had the “hardihood” to declare in his Memoirs that:

We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—the direct embodiment of the universal mind—a perfection inaccessible to our own (human) mind . . . . . Because, we have no right to maintain that man is the last expression of the divine creative thought.

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\* Novoye Vremya, 1887.

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Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His Memoirs show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic “Thought divine,” and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

Our reason must accept in all necessity an infinite and eternal Mind which rules and governs the ocean of life . . . . . Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush . . . . . Directing the forces and elements toward the formation of organisms, this organizing life-principle becomes self-sentient, self-conscious, racial or individual. Substance, ruled and directed by the life principle, is organized according to a general defined plan into certain types . . . . .

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he:

acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save that organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.

And he adds à propos of Moleschott’s materialism:

Howsoever much fish and peas I may eat, never shall I consent to give away my Ego into durance vile of a product casually extracted by modern alchemy from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then “illusion” has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my “I” is not the product of chemical and histological elements but an embodiment of a common universal Mind.

The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality.

For, as remarks elsewhere this great and philosophic man of Science:

The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!

The above selections translated verbatim from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the Memoirs of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is only a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists.

While few of them would dare to return as openly as did Dr. Pirogoff to the “exploded superstition” of vitalism and the severely exiled life-principle, the principium vitae of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of “principia non homines,” has not yet come. And yet there are exceptions to the general rule, and physiology— whose destiny it is to become the handmaiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances of so-called “inanimate” nature, which are acting exclusively in living beings. For, as they will argue:

The fact that we reject the interference of other forces in living things, depends entirely on the limitations of our senses. We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions.

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, aeons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the “Great Breath.”\*

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\* Vide The Secret Doctrine, Vol. I, pp. 2 and 3.

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Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basel,\* who speaks like an Occultist.

It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate.

And forthwith the lecturer adds that man being endowed “in addition to his physical senses with an inner sense,” a perception which gives him the possibility of observing the states and phenomena of his own consciousness, “he has to use that in dealing with animate nature”—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the effects, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:

Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our inner senses even that supposed foundation loses its force and there is no ground for admitting it.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism:

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\* From a paper read by him some time ago at a public lecture.

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Thus, a deeper and more direct acquaintance with our inner nature unveils to us a world entirely unlike the world represented to us by our external senses, and reveals the most heterogenous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws.

Hitherto the opponents of vitalism and “life-principle,” as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of blind matter. All those manifestations that used to be attributed to a “mystical life-force,” they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:

I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, are in reality unfathomable. They are vastly more complicated, in fact; and as we stand at present, they will not yield to any mechanical explanation.

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the “animalists”! But the Basel professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept free will and consciousness, in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say thought—in the Amoebas.

Now the Amoebas or animalculae are, as all know, microscopical protoplasms—as the Vampyrella Spirogyra for instance, a most simple elementary cell, a protoplastmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualifications, and coin a new term. For see what Cienkowsky says of it.\* Speaking of this microscopical, bare, reddish cell, he describes the way in which it hunts for and finds among a number of other aquatic plants one called Spirogyra, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it, when moved by hunger, first projecting its pseudopodiae (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a Spirogyra, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amoeba—the Colpadella Pugnax—he says that he found it showing the same predilection for the Chlamydomonas on which it feeds exclusively; “having made a puncture in the body of the Chlamydomonas it sucks its chlorophyl and then goes away,” he writes, adding these significant words: “The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them consciously acting beings”!

Not less suggestive are the observations of Th. W Engelmann† on the Arcella, another unicellular organism only a trifle more complex than the Vampyrella.

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\* L. Cienkowsky. See his work Beiträge zur Kenntniss der Monaden. Archiv für mikroskopische Anatomie.

† Beiträge zur Physiologie des Protoplasma, in Dr. E. F. W. Pflüger’s Archiv für die gesammte Physiologie des Menschen und der Thiere, Bonn, 1869, 2nd year, pp. 310-11, 387.

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He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, i.e., on their convex side, so that the pseudopodiae, projected from the edge of the shell, find no hold in space and leave the Amoeba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its pseudo or false feet means to get hold of the surface and thereby turning its body over to raise itself on all its pseudopodiae. After this, the Amoeba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amoebae will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Th. W. Engelmann:

If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the Arcellae begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time. by one device or the other; and no sooner have they succeeded than the gas bubbles disappear! It is impossible not to admit that such facts as these point to the presence of some PSYCHIC process in the protoplasm.”

Among hundreds of accusations against Asiatic nations of degrading superstitions, based on “crass ignorance,” there exists no more serious denunciation than that which accuses and convicts them of personifying and even deifying the chief organs of, and in, the human body. Indeed, do not we hear these “benighted fools” of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about Tantrikas, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebrae, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed to act consciously and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed ignorance. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognized as individual organisms and—quien sabe—will come perhaps to be recognized some day as an independent race of thinkers inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It’s now well demonstrated that

this wall is covered with epithelium cells, each of which is an organism per se, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent Amoeba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—pseudopodiae—out of their contractive, bare, protoplasmic bodies—which pseudopodiae, or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct . . . . .

The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so, —remained unexplained. But today we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.\*

And the lecturer queries, why, if this discrimination in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic drops—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognizes its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, sense, choose, and select its favorite drop of fat from a pigmental grain? But we will be told that “sensing, choosing, and selecting” pertain only to reasoning beings, at least to the instinct of more structural animals than is the protoplasmic cell outside or inside man. Agreed: but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their scientific prose is but one degree removed from the ignorant, superstitious, but rather poetical “twaddle” of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and a mind in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood.

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\* From the paper read by the Professor of physiology at the University of Basel, previously quoted.

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Physiologists find great difficulty in explaining this process, and regard it as an impossibility to bring it under the endosmotic laws. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.\* Generally speaking, poor convenient endosmosis is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. “It is evident that in all this there is not the slightest hint at diffusion or endosmosis,” says the Basel physiologist. “It becomes entirely useless to try and explain these phenomena by chemical laws.”

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiological theories on the lines of pure dynamic electricity have egregiously failed. Ignorant of “Fohat” no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on terra incognita, and all such phenomena have already found purely physical explanations.

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\* Untersuchungen über Resorption und Assimilation der Nährstoffe (Archiv für Experimentelle Pathologie und Pharmakologie, Vol. XIX, 1885).

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No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same law of refraction as on the plate of a photographic machine, is no vital phenomenon. The same may be reproduced on a dead eye. The phenomenon of life consists in the evolution and development of the eye itself. How is this marvellous and complicated work produced? To this physiology replies, “We do not know”; for, toward the solution of this great problem—

Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but why it is so and what is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly passive. As to the active functions of the heart and the muscles of its vessels, no one, so far, has ever been able to explain them by physical laws.

The underlined words in the concluding portion of the able Professor’s lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the “Elementary Instructions” of the esoteric physiology of practical Occultism:

The riddle of life is found in the active functions of a living organism,\* the real perception of which activity we can get only through self-observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense.

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\* Life and activity are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever, Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

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Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that esse in a mere hypothetical way, and do so, in fact, when we speak of “active functions.” Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a psychological explanation of all vital phenomena . . . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace “consciousness”—the soul of the higher animals!

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the “superstitious and ignorant” Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that:

A large number of poisons are prevented by the epithelium cells from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the lymphatic cells take a most active part.

If the reader turns to Webster’s Dictionary he will find therein a curious explanation of the words “lymphatic” and “lymph.” Etymologists think that the Latin word *lympa* is derived from the Greek *nymphē*, “a nymph or inferior Goddess,” they say.

“The Muses were sometimes called nymphs by the poets. Hence [according to Webster] all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs.”

The Goddess of Moisture (the Greek and Latin nymph or lymph, then) is fabled in India as being born from the pores of one of the Gods, whether the Ocean God, Varuna, or a minor “River God” is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same “superstitions” as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmâ, one of whose names is Anu, or atom—no sooner is it emanated than it becomes endowed with consciousness, each of its kind, and free will, acting within the limits of law. Now, he who knows that the kosmic trimurti (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the material Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,\* plus the doctrines of Gupta Vidya, or esoteric knowledge—knows also how to correctly understand this “superstition.” The five fundamental titles of Vishnu — added to that of Anu (atom) common to all the trimurtic personages—which are, Bhutâtman, one with the created or emanated materials of the world; Pradhanâtman, “one with the senses”; Paramâtman, “Supreme”; and Atman, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess.

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\* Brahmâ comes from the root brih, “to expand,” “to scatter”; Vishnu from the root vis or vish (phonetically), “to enter into,” “to pervade” the universe of matter. As to Siva—the patron of the Yogis, the etymology of his name would remain incomprehensible to the casual reader.

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Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of Physiology and Natural History.

### **NOTE BY THE COMPILER**

[In the London Theosophical Magazine *Lucifer*, Vol. VI, April, 1890, George R. S. Mead began the publication of his translation of the Gnostic Scripture known as *Pistis-Sophia*. Its successive installments ran through the May, 1891, issue of the magazine, which is in Volume VIII thereof, at which time they were temporarily suspended, to be resumed in six months: the translation, however, was never completed in *Lucifer*.

At the very outset, a Note stated that this ancient mystic Scripture was “translated and annotated by G.R.S.M., with additional notes by H.P.B.” The translation exhibits numerous footnotes, Notes and Commentaries on various terms and passages—some of which are most likely by H.P.B. They will be published in Vol. XIII of our Series.]

**[THIRD LETTER OF H. P. BLAVATSKY  
TO THE AMERICAN CONVENTION]**

[Reprinted from the Report of Proceedings of the Fourth Annual Convention of the Theosophical Society, American Section, held in Chicago, Ill., April 27 and 28, 1890.

This letter was read by Bertram Keightley, who introduced it as follows:

“I am directed by H. P. Blavatsky to read to you, as well as I can remember it, what she wished me to say to the Convention for her, as she has been too sick to write you her customary salutatory letter.”

The following cablegram had been received from H.P.B. just after adjournment of the first day’s session of the Convention:

“Judge, General Secretary:

“London, April 26, 1890

“Greetings to Convention, Too sick to write personally.

H. P. Blavatsky.”

.P.B.’s own language seems to be well preserved by Bertram Keightley.

—Compiler.]

The new cycle which has opened for Theosophy is already beginning to bear fruit. The progress made by the movement during the last year is more marked than ever before, but, while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of us, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W. Q. Judge, I must urge you to increase rather than relax your efforts.

Looking back over the past year, see how much has been accomplished by the power of union and unselfish devotion to work. During 1888-89 only six new Branches were formed in America; while in the past year fifteen additional Branches have been organized, while the numbers of the Society have increased even more rapidly in proportion.

But even more important is the marked change of spirit among the members with regard to the Society and its work, of which signs are not wanting. The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society in the West. There are signs, visible though only gradually coming into sight, that its members are at last awakening from their apathy and setting to work in earnest to practice the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all. The Tract Mailing Scheme is receiving increased support, more workers are volunteering assistance, and funds are forthcoming for carrying on the work with increased efficiency and ardor. The Pacific Coast Branches have set the example of undertaking this task as Branch work in a systematic and organized manner, and the elevation, the earnestness of the workers there deserve much praise. All gratitude is also due to the many faithful and earnest members in America who responded so nobly and generously to my appeal for aid to continue the publication of Lucifer. My heartiest thanks are theirs personally, one and all, and the fruit of their efforts will be seen in the future career of the magazine.

In England the past year has witnessed a rapid growth and a great extension of the Society and its work. Our cause has gained two noble and devoted adherents, whose names have been prominent for long years past in connection with every effort to bring real aid to suffering humanity—Annie Besant and Herbert Burrows. In them our movement in the West has gained able exponents both with pen and voice. They fill to some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences, and I, especially, am deeply indebted to Annie Besant for her invaluable assistance and co-operation in the conduct of Lucifer.

New Branches have been formed here in the past twelve months, large numbers of members have joined our ranks, while the growth of general interest in Theosophy is evidenced by the changed tone of the Press and the frequent letters and articles on the subject of Theosophy. So great is the increase of interest in London that we find ourselves obliged to build a large meeting hall, at the new Headquarters to which we shall remove in August for the weekly meetings of the Blavatsky Lodge, as our old home is quite too small to accommodate the number of enquirers who attend the meetings.

Colonel Olcott's prolonged stay in England has been of great assistance to our work. His lectures throughout England and Ireland have been the cause of the formation of several new Branches, and his example and influence have done much good on all sides. To myself his presence has been a great pleasure and satisfaction, and the added strength when the "Two Founders" were once more side by side has made itself felt in every department of our work. It was with great regret that I saw him leave for India without paying his promised visit to America; but the Society in the East has most need of his presence, and the death of Mr. Powell rendered his direct return imperative. Though not personally acquainted with Mr. Powell, I cannot forbear paying a heartfelt tribute of gratitude to his memory for the splendid work he did for the Society, and for the nobility of his complete self-sacrifice to the service of Humanity. Colonel Olcott was accompanied on his return to India by two of our staff of workers here, Mr. Bowles Daly and Mr. E. D. Fawcett, whose presence at Adyar will, I trust, be of great value to my beloved colleague, our President-Founder.

A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organization of the Esoteric Section has infused into the T.S. To the members of that Section I say: See and realise what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain.

Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who does nothing; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work in bringing Theosophy home to every man and woman in the country.

Let us look forward, not backward. What of the coming year? And first a word of warning.



WILLIAM QUAN JUDGE  
1851-1896

Reproduced from an original photograph  
taken by Elliot & Fry, 55 Baker Street, London W.

As the preparation for the new cycle proceeds, as the forerunners of the new subrace make their appearance on the American continent, the latent and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing “spiritual” or “divine” in any of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the lower planes of nature—usually of prana or life-currents. The conflicting theories of all these schools are based on misunderstood and misapplied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future, is this. In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the mind of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologize the patient. In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic. Already these so-called sciences of “Healing” are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money-getting having been once allowed to creep in, the one-time “healer” may be insensibly led on to use his power to acquire wealth or some other object of his desire.

This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men’s daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight.

Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but through it for Humanity.

May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow member.

## WHY I DO NOT RETURN TO INDIA

[This Open Letter one of the most extraordinary and deeply pathetic documents ever penned by H.P.B., may be found among the original Manuscripts in the Adyar Archives. Written to the Indian Members of The Theosophical Society in the last year of H. P. B.'s life it is like a karmic vision that both interpretes the past and throws a flood of light upon the future It embodies a message from H. P. B.'s long-suffering heart to all Theosophists without distinction. This Open Letter contains declarations very rarely made, and pronouncements which only those will understand who are firmly rooted in the Theosophical philosophy and will not mistake them for "claims," "dogmas" or delusions of grandeur. Facts and attitudes spoken of in this Letter afford a background of meaning against which may be measured various crises which took place in later years within the framework of the T.S.]

N. D. Khandalavala, quoting some short passages from this Letter in *The Theosophist*, Vol. XX October, 1898 pp. 23-24, states that it was at first intended to be circulated to the Indian Members, but "was afterwards, for certain reasons, not published." He was permitted to take a copy of it. With the "climate" prevailing at the time in the Indian T.S., the reasons which Khandalavala does not specify are easy to determine.

There seems to be no reason to doubt the accuracy of a statement by W. E. Coleman in the *Religio-Philosophical Journal* (Chicago), of September 16, 1893, p. 266, that this Open Letter was sent to India by the intermediary of Bertram Keightley who left London for India, at H.P.B.'s special request, sometime in the Summer of 1890, reaching Bombay August 31, 1890 (*The Theosophist*, Vol. XII, Suppl. to October, 1890, pp. ii-iii). He was soon elected General Secretary of the newly-formed Indian Section of the T.S. which was chartered Jan. 1, 1891.

The Open Letter which follows is one of the most important items of "source material" available today for the use of the future historian of the Theosophical Movement and its many vicissitudes. It deserves a close study on the part of all students.— Compiler.]

TO MY BROTHERS OF ÂRYÂVARTA,

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

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

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

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

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

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

One of the chief factors in the reawakening of Âryâvarta which has been part of the work of the Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with Their names and Personalities, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Dâmodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta-Vidyâ, and had acquired all the Siddhis, not as these are represented in tradition and the “blinds” of ancient writings, but as they are in fact and nature; and also that I was a Chela of one of them.

However, in the fancy of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as “Mahâtmas” and still some too enthusiastic friends belittled Them with their strange fancy pictures; our opponents, describing a Mahâtma as a full Jîvanmukta, urged that, as such, He was debarred from holding any communications whatever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahâtmas at all in our age.

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

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without the Theosophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined the Theosophical Society? Would your political Congress itself have ever been a possibility, without the Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Dâmodar) who has now the prospect of becoming one day a Mahâtma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain.

Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have been the means of doing the slightest harm, either to the country or any Hindu, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded the Theosophical Society.

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

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or the other of the Masters was almost constantly present among us, and their spirit ever protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Padri-Coulomb “thunderbolt descended.” I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott’s absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of the Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faintheartedness of the chief Theosophists, that the Society did not then and there collapse should be a sufficient proof of how it was protected. Shaken in their belief, the fainthearted began to ask: “Why, if the Masters are genuine Mahâtmas, have They allowed such things to take place, or why have they not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?”

Yet it had been explained numberless times that no Adept of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma or arrest the natural results of actions for more than a short period, and even in that case, these results will only reassert themselves later with even tenfold force, for such is the occult law of Karma and the Nidânas.

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

As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums! Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Padri class and Psychological Research Society have been unable to explain to this day, viz., the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers, why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

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

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

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe "a rival Society" and bust up Adyar (!!). At this I laughed. Then it was rumoured that I had been abandoned by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated medium, who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of Kundalini—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H.P.B. Some again held me to be a witch, sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the destruction of all those who had the misfortune to be psychologised by me.

In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a “phenomenon” could not be explained away, are so great that they alone would have made of me a most remarkable Adept—independent of any Masters or Mahâtmâs. In short, up to 1886, when the S. P. R. Report was published and this soap bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no one; nor does it matter who said a thing and who repeated it. One thing is certain; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Dâmodar in 1886, he notified me that the Masters’ influence was becoming with every day weaker at Adyar; that They were daily represented as less than “second-rate Yogis,” totally denied by some, while even those who believed in, and had remained loyal to them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, that I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay, more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council’s permission.

This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of *The Theosophist* to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw I was not wanted, and remained in Europe in spite of my ardent desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, then I found people—the S. P. R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own bona fides.

Acting under the Master's orders, I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name. Recognizing the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., viz., to promote the study of Oriental literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent.

And as, unless They appear among the Council in propria persona (which They will certainly never do now), no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the Headquarters, what reason is there, therefore, for me to live at Adyar?

The fact is this. In my position, half-measures are worse than none. People have either to believe entirely in me, or to honestly disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T.S. For the future, then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

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

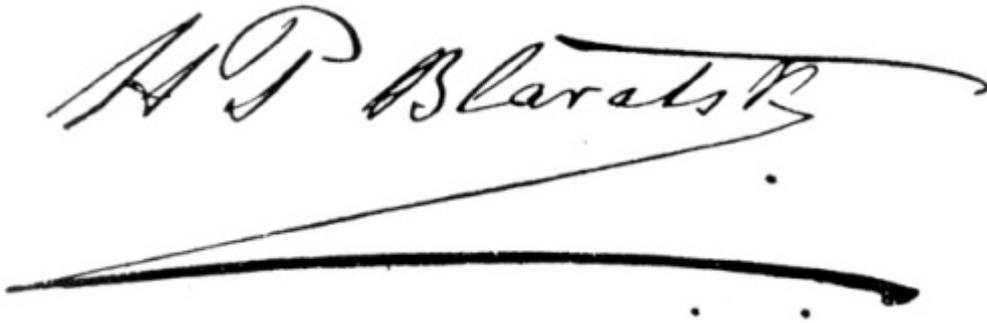
Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the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

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

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T.S. on the lines upon which they originally established it.

If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the peoples; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement.

Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumniators and ambitious malcontents—both without and within the Theosophical Society.

A handwritten signature in black ink, reading "A. P. Blavatsky". The signature is written in a cursive, flowing style. Below the signature is a long, thick, horizontal line that tapers at both ends, resembling a stylized flourish or a decorative underline.

### LA LÉGENDE DU LOTUS BLEU

[Le Lotus Bleu, Paris, Vol. I, No. 2, 7 avril, 1890, pp. 73 85]

Tout titre de Revue ou de livre doit avoir sa raison d'être,—celui d'une publication théosophique, surtout. Le titre est tenu d'exprimer l'objet en vue, en symbolisant, pour ainsi dire, le contenu du journal. L'allégorie étant l'âme des philosophies d'Orient, bien à plaindre serait celui qui n'apercevrait, dans le mot du «Lotus Bleu», que celui d'une plante aquatique,—la *Nymphaea Cerulea* ou *Nelumbo*. A coup sûr un lecteur de cette force ne verrait aussi que du bleu dans le sommaire de notre nouveau journal.

Afin d'éviter une pareille méprise, nous allons essayer d'initier nos lecteurs sur le symbolisme du lotus en général et du lotus bleu, en particulier. Cette plante mystérieuse et sacrée fut, de tout temps, considéré comme le symbole de l'Univers, en Égypte comme aux Indes. Pas un monument dans la vallée du Nil, pas un papyrus, ou cette plante n'ait eu sa place d'honneur. Depuis les chapiteaux des colonnes Égyptiennes jusqu'aux sièges et à la coiffure des rois-dieux, le lotus se retrouve partout symbolisant l'Univers.

Il devint nécessairement un attribut indispensable de tout Dieu créateur comme, de toute déesse,—cette dernière n'étant, en philosophie, que l'aspect féminin du Dieu, androgyne, d'abord, mâle, ensuite.

C'est du Padma-Yoni,—«le sein du lotus»,—de l'Espace absolu ou de l'Univers, en dehors du temps et de l'espace, qu'émane le cosmos conditioné et limité par le temps et par l'espace. Le Hiranya Garbha, «l'œuf» (ou la matrice) d'or, d'où surgit Brahmâ est nommé souvent le lotus céleste. Le dieu Vishnou, la synthèse du trimourti ou la trinité Indoue flotte assoupi, pendant les «nuits de Brahmâ», sur les eaux primordiales, étendu sur une fleur de lotus. Sa déesse, la belle Lakshmi, surgissant comme la Vénus Aphrodite du sein des eaux, a, sous les pieds, un lotus blanc. C'est au barattage, par les dieux réunis, de l'Océan de lait,—symbole de l'espace et de la voie lactée,—que, formée de l'écume des ondes crémeuses, Lakshmi, déesse de la beauté et mère de l'amour (Kama), apparut devant les dieux émerveillés, supportée par un lotus et tenant à la main un autre Lotus.

De là les deux principaux titres de Lakshmi: padma, le lotus, et Kshirabdhitanyâ,—fille de l'Océan de lait. Gautama, le Bouddha, qui ne fut jamais dégradé au niveau d'un dieu, étant, néanmoins, le premier mortel hardi qui, à l'époque historique, interrogea le sphinx muet qu'on nomme l'Univers, et fini par lui arracher les secrets de la vie et de la mort, quoique jamais déifié,—nous le répétons,—fut, cependant, reconnu par les générations en Asie comme dominant l'Univers. Et c'est pourquoi ce vainqueur et maître du monde intellectuel et philosophique est représenté assis sur un lotus épanoui,—symbole de cet univers deviné par lui. Aux Indes et à Ceylan, le lotus est généralement couleur d'or; parmi les Bouddhistes du Nord,—il est bleu.

Mais il existe, de par le monde, une troisième espèce de lotus, le Zizyphus. Celui qui en mange oublie sa patrie et ceux qui lui sont chers,—disaient les anciens. Ne suivons pas cet exemple; n'oublions pas notre patrie intellectuelle, le berceau de la race humaine, et le lieu de naissance du lotus bleu.

Levons donc le voile de l'oubli qui recouvre une des plus anciennes allégories, une légende Védique, que les chroniqueurs Brâhmes ont cependant préservée. Seulement, comme ces chroniqueurs la racontent chacun à sa manière et y ajoutent des variations,\* nous l'avons donnée ici, non d'après les versions et traductions incomplètes de Messieurs les orientalistes, mais d'après la version populaire. C'est ainsi que la chantent les vieux Bardes du Rajasthan, lorsqu'ils viennent, pendant les soirées chaudes de la saison des pluies, s'asseoir sous la verandah du bungalow de voyageurs. Nous laissons donc les Orientalistes à leurs spéculations fantaisistes. Que nous importe que le père du prince poltron et égoïste qui fut la cause de la transformation du lotus blanc en lotus bleu, s'appelât Harischandra ou Ambarisha? Les noms n'ont rien à faire, ni avec la poésie naïve de la légende, ni avec sa morale, —car on en trouvera une, si l'on cherche bien. Remarquons plutôt que l'épisode principal rappelle curieusement une autre légende,—celle de l'Abraham Biblique et du sacrifice d'Isaac.

N'est-ce point une preuve de plus que la doctrine Secrète de l'Orient pourrait bien avoir raison de soutenir que le nom du patriarche n'est ni un nom chaldéen, ni un nom hébreu, mais bien une épithète et un surnom Sanskrits signifiant a-bram, c'est-à-dire un non-brâhme,† un brâhme débrahmanisé ou déclassé et ayant perdu sa caste? Ensuite, comment ne pas soupçonner, dans les juifs modernes, les Tchandalas des temps du Rishi Agastya,—les ouvriers en briques, dont la persécution commença, il y a 8,000 ou 10,000 ans, mais qui émigrèrent en Chaldée, 4,000 avant l'ère chrétienne, lorsque tant de légendes populaires dans l'Inde du Sud rappellent les récits bibliques?

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\* Comparez l'histoire de Sunahsepa, dans le Bhâgavata-Pourâna, IX, XVI, 35; le Râmâyana. livre I, ch. lx; Manou, X, 105; Koullouka Bhatta (l'Historien); Bahurûpa et Aitareya Brâhmana; Vishnou-Pourâna (Bk. IV, ch. vii), etc., etc. Chaque livre donne sa version.

† La particule a, dans le mot sanskrit, le montre bien. Placée devant un substantif, cette particule désigne toujours la négation ou le contraire du contenu dans le terme qui suit. Ainsi Soura (Dieu), écrit a-soura, devient non-dieu ou le démon. Vidya, c'est la Science, et a-vidya l'ignorance, ou le contraire de la Science, etc., etc.

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Louis Jacolliot en parle dans plusieurs de ses 21 volumes sur l'Inde brahmanique, et il a raison, pour cette fois.

Nous en parlerons un autre jour. En attendant voici la légende du

### LOTUS BLEU

Siècles sur siècles se sont écoulés, depuis qu'Ambarisha, roi d'Ayodhyâ, régnait dans la ville fondée par le Saint-Manou Vaivasvata, le fils du soleil. Le roi était un Souryavansa (un descendant de la race Solaire) et se disait le serviteur le plus fidèle de Varouna, l'Éternel, le dieu le plus grand comme le plus puissant dans le Rig-Veda.\* Mais l'Éternel avait refusé des héritiers mâles à son adorateur, ce qui rendait le roi tout déconfit.

«Hélas!—se lamentait-il tous les matins, en faisant son poudja (dévotions) devant les dieux inférieurs.—Hélas! à quoi me sert d'être le plus grand roi sur la terre, si l'Éternel me refuse un successeur de mon sang! Une fois mort et placé sur le bûcher funéraire, qui remplira auprès de moi le doux devoir filial de briser le crâne à mon cadavre, afin de libérer mon âme de ses dernières entraves terrestres? Quelle est la main étrangère qui, pendant la pleine lune, placera le riz du Sradhha, pour faire honneur à mes mânes? Les oiseaux de la mort† ne se détourneront-ils pas eux-mêmes du festin funèbre? Car, pour sûr, mon ombre rivée à la terre par son grand désespoir ne leur permettra point d'y toucher»!‡

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\* Ce n'est que bien plus tard, dans le Panthéon dogmatique et le polythéisme symbolique des Brâhmes, que Varouna devint le Poseidon ou Neptune qu'il est maintenant. Dans le Vêda, c'est le plus ancien des dieux, un avec l'Ouranos grec; c.a.d. une personnification de l'espace céleste et des cieux infinis, le créateur et le gouverneur du ciel et de la terre, le Roi, le Père et le Maître du monde, des dieux et des hommes. L'Ouranos d'Hésiode et le Zeus des grecs en un.

† Les corneilles et les corbeaux.

‡ Le Sradhha est une cérémonie posthume observée pendant neuf jours par le plus proche parent du défunt. Il fut un temps où elle était magique. À l'heure qu'il est, elle consiste principalement à éparpiller, entre autres pratiques des boulettes de riz cuit, devant la porte de la maison du mort. Si les corneilles dévorent promptement le riz, c'est un signe que l'âme est libérée et se trouve en paix. Sinon, ces oiseaux si voraces, ne touchant pas à la nourriture, fournissent la preuve que le pisatcha ou bhout (fantôme) est là pour les en empêcher. Le Sradhha est une superstition, sans doute, mais pas plus, à coup sûr, que les neuvaines et messes des morts.

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Ainsi se désolait le roi, lorsque son grihastha (chapelain de famille) lui inspira l'idée de faire un vœu. Si l'Éternel lui envoyait deux ou plusieurs fils, il promettait au dieu de lui sacrifier l'aîné, dans une cérémonie publique, lorsque la victime aurait atteint l'âge de la puberté, Alléché par cette promesse de chairs saignantes et fumantes,—en si bonne odeur chez tous les grands dieux,— Varouna accepta la promesse du roi, et l'heureux Ambarisha eut un fils, suivi de plusieurs autres. L'aîné, l'héritier de la couronne, pro tempore, fut appelé Rohita (le rouge ), et surnommé le Devarata, ce qui, traduit littéralement, signifie le «Dieudonné». Devarata grandit et devint bientôt un vrai prince charmant, mais aussi égoïste et rusé que beau, si nous en croyons les légendes.

Lorsque le prince eut atteint l'âge voulu, l'Éternel, parlant par la bouche du même chapelain de la cour, somma le roi de tenir sa promesse. Mais, Ambarisha, inventant chaque fois des prétextes pour éloigner le moment du sacrifice, l'Éternel, à la fin, se fâcha. En dieu jaloux et colérique qu'il était, il menaça le roi de toute sa colère divine.

Pendant longtemps, ni sommations, ni menaces, n'eurent l'effet désiré. Tant qu'il y avait des vaches sacrées qui passaient des étables royales dans celles des Brâhmes, et de l'argent dans les trésoreries, pour remplir les cryptes des temples, les Brâhmes réussissaient à faire tenir Varouna tranquille. Mais, lorsqu'il ne resta plus ni vaches ni argent, l'Éternel menaça le roi de submerger son palais avec lui et ses héritiers, et, s'ils en réchappaient, de les brûler tout vifs. À bout de ressources, le pauvre roi Ambarisha fit appeler son premier-né et l'informa du sort qui l'attendait. Mais le Devarata n'entendait pas de cette oreille. Il refusa de se soumettre à la double volonté paternelle et divine.

Aussi, lorsque les feux du sacrifice eurent été allumés et que toute la bonne ville d'Ayodhyâ se fut rassemblée toute en émoi,—le prince héritier fut le seul qui manqua à la fête.

Il s'était sauvé dans les forêts des yogis.

Or, ces forêts étaient habitées par de saints ermites, et Devarata se savait là inattaquable et imprenable. On pouvait l'y venir voir, mais personne ne pouvait lui faire violence,—pas même Varouna, l'Éternel. C'était tout simple. Les austérités religieuses des Aranyakas (les saints de la forêt), dont plusieurs étaient des Daityas (des Titans, race de géants et de démons), leur donnaient une telle puissance que tous les dieux tremblaient devant leur omnipotence et leurs pouvoirs surnaturels,—même l'Éternel.

Ces yogis antédiluviens, paraît-il, avaient le pouvoir de détruire cet Éternel lui-même, à volonté,—peut-être bien parce que c'était eux qui l'avait inventé.

Devarata passa dans les forêts plusieurs années; puis, à la fin, il en eut assez. S'étant laissé dire qu'il pouvait satisfaire Varouna, en trouvant un substitut qui se ferait immoler à sa place,—pourvu que le remplaçant fût un fils de Rishi,—il se mit en route et finit par découvrir ce qu'il lui fallait.

Dans le pays qui s'étend près des rivages fleuris du fameux lac Poushkara, il y avait famine, et un grand Saint, nommé Ajigarta,\* était sur le point d'y mourir de faim, avec toute sa famille. Il avait plusieurs fils, dont le second, un adolescent vertueux, appelé Sunahsepa, était en train de devenir un Rishi, lui aussi. Profitant de la disette et pensant avec raison que ventre affamé aurait plus d'oreilles que ventre satisfait, le rusé Devarata mit le père au courant de son histoire. Après quoi il lui offrit cent vaches contre Sunahsepa, pour lui servir de substitut comme viande d'offrande sur l'autel de l'Éternel. Le père vertueux refusa net, d'abord. Mais le doux Sunahsepa s'offrit de lui-même et parla ainsi à son père.

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\* D'autres le nomment Rishika et font du roi Ambarisha, Hariœchandra, le fameux Souverain qui fut le paragon de toutes les vertus.

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«Qu’importe la vie d’un seul, lorsqu’elle peut sauver celle de tant d’autres? L’Éternel est un Dieu grand, et sa miséricorde est infinie; mais il est aussi un dieu fort jaloux, et son courroux est prompt et vengeur. Varouna est maître de la terreur, et la mort obéit à son commandement. Son esprit ne contestera pas toujours avec celui qui lui désobéit. Il se repentira d’avoir créé l’homme, et alors il brûlera vifs cent mille lakhs\* de personnes innocentes, pour un seul coupable. Si sa victime lui échappait, pour sûr, il dessécherait nos fleuves, mettrait la terre en feu, et fendrait les femmes enceintes, dans sa bonté infinie . . . Laisse-moi donc me sacrifier, mon père, pour cet étranger qui nous offre cent vaches; car cela t’empêcherait, toi et mes frères, de mourir de faim et sauverait des milliers d’autres d’une mort terrible.

«À ce prix, l’abandon de la vie m’est doux».

Le vieux Rishi versa des larmes; mais il finit par consentir; et s’en fit préparer le bûcher du sacrifice.† Le lac Poushkara‡ était un des sites favorisés sur cette terre par la déesse Lakshmi-Padma (lotus blanc), qui se plongeait souvent dans ses ondes fraîches, pour rendre visite à sa sœur aînée,

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\* Un lakh est une mesure de 100,000, qu’il s’agisse d’hommes ou de pièces de monnaie.

† Manou (liv. X, 105), faisant allusion à cette histoire, remarque qu’Ajigarta, le saint Rishi, ne commit aucun péché en vendant la vie de son fils,—puisque ce sacrifice préservait sa vie à lui et celle de toute sa famille. Ceci nous rappelle une autre légende, plus moderne, pouvant servir de parallèle à celle-ci. Le Comte Ugolino, condamné à mourir de faim dans son donjon, ne dévora-t-il pas ses enfants—«pour leur conserver un père»? La légende populaire de Sunahsepa est plus belle que le commentaire de Manou;—une interpolation des Brâhmes dans les Manuscrits falsifiés, évidemment.

‡ Ce lac est quelquefois appelé Pokhar, des nos jours. C’est un fameux lieu de pèlerinage annuel, situé dans un site charmant et à cinq milles anglais d’Ajmir, dans le Rajasthan. Poushkara signifie «lotus bleu», l’eau du lac étant recouverte, comme d’un tapis, de ces belles plantes. Mais la légende assure qu’elles étaient d’abord blanches. Poushkara est aussi un nom propre d’homme, et le nom d’une des «sept îles sacrées», dans la Géographie des Indous,—les Sapta dwipas.

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Varouni, l'épouse de Varouna l'Éternel.\* Lakshmi-Padma entendit l'offre de Devarata, vit le désespoir du père, et admira le dévouement filial de Sunahsepa. Pleine de pitié, la mère de l'amour et de la compassion, envoya quérir le Rishi Visvamitra, l'un des sept Manous primordiaux et fils de Brahmâ, et réussit à l'intéresser au sort de son protégé. Le grand Rishi lui promit son aide. Apparaissant à Sunahsepa, tout en restant invisible aux autres, il lui enseigna deux versets sacrés (Mantras) du Rig-Véda, lui faisant promettre de les réciter sur le bûcher. Or, celui qui prononçait ces deux mantras (invocations) forçait tout le conclave des dieux,—Indra en tête,—à venir à son secours, et devenait par cela même Rishi, dans cette vie ou dans sa réincarnation future.

L'autel était dressé au bord du lac, le bûcher préparé et la foule assemblée. Étendant, puis liant son fils sur le sandal parfumé, Ajigarta s'arma du couteau du sacrifice. Déjà, il levait son bras tremblant au-dessus du cœur de son fils bienaimé, lorsque celui-ci entonna les versets sacrés. Encore un instant d'hésitation et de douleur suprême. . . et, comme l'enfant finissait son mantra, le vieux Rishi plongea son couteau dans le sein de Sunahsepa. . .

Mais ô miracle! . . . Au même instant, Indra, le dieu d'azur (le Firmament), glissa des cieux et tomba au milieu de la cérémonie. Enveloppant le bûcher et la victime d'un épais nuage azuré le brouillard éteignit les flammes du bûcher et délia les cordes qui tenaient l'enfant captif. C'était comme si un coin du ciel bleu s'était affaissé sur les lieux, illuminant le pays entier et colorant toute la scène de son azur doré. Effrayés, la foule et le Rishi lui-même tombèrent sur le nez, à moitié morts de peur.

Lorsqu'ils revinrent à eux, le brouillard avait disparu, et un complet changement de scène s'était opéré.

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\* Varouni, déesse de la chaleur (plus tard, déesse de Vin), est née aussi de l'Océan de lait. De «quatorze objets précieux» produits par le barattage, elle apparaît la seconde, et Lakshmi, la dernière, précédée de la coupe d'Amrita,—le breuvage qui donne l'immortalité.

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Les feux du bûcher s'étaient rallumés d'eux-mêmes, et, étendue dessus, on vit une biche (Rohit) ,\* qui n'était autre que le Prince Rohita, le Devarata,—qui, le cœur percé du couteau qu'il avait dirigé contre un autre, brûlait lui-même en holocauste pour son péché.

À quelques pas de l'autel, étendu aussi, mais sur un lit de lotus, dormait paisiblement Sunahsepa. Et à la place où le couteau s'était abaissé sur son sein, on voyait s'épanouir un beau lotus bleu. Le lac Poushkara, lui-même, recouvert, un moment auparavant, de lotus blancs, dont les pétales brillaient au soleil comme des coupes d'argent pleine d'amrita† reflétait maintenant l'azur du ciel;—les lotus blancs étaient devenus bleus.

Alors on entendit une voix mélodieuse comme la voix du vina,‡ s'élevant dans les airs du fond des ondes, prononcer ces paroles et cette imprécation:

«Un prince qui ne sait pas mourir pour ses sujets, est indigne de régner sur les enfants du Soleil. Il renaîtra dans une race aux cheveux rouges, une race barbare et égoïste; et les nations qui descendront de lui n'auront pour héritage que le couchant. C'est le puiné d'un ascète mendiant, celui qui sacrifie sans hésiter sa vie pour sauver celle des autres, qui deviendra roi et régnera à sa place».

Un frémissement d'approbation mit en mouvement le tapis fleuri qui recouvrait le lac. Ouvrant à la lumière d'or leurs cœurs bleus, les lotus sourirent de joie et envoyèrent un hymne de parfum à Sourya, leur soleil et maître. Toute la nature réjouit, excepté Devarata qui n'était plus qu'une poignée de cendres.

Alors Visvamitra, le grand Rishi, quoique père déjà de cent fils, adopta Sunahsepa pour son fils aîné, et maudit d'avance, en manière de précaution, tout mortel qui se serait à reconnaître, dans le dernier né du Rishi, l'aîné de ses enfants et l'héritier légitime du trône du roi Ambarisha.

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\* Un jeu de mots. Rohit, en Sanskrit, est le nom de la femelle du daim, de la biche. et Rohita veut dire «le rouge». C'est pour sa lâcheté et sa peur de mourir qu'il fut changé en biche par les dieux, selon la légende.

† L'élixir qui confère l'immortalité.

‡ Une espèce de luth. Un instrument dont l'invention est attribuée au dieu Siva.

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En raison de ce décret, Sunahsepa naquit, à sa prochaine incarnation, dans la famille royale d'Ayodhyâ, et régna sur le race Solaire, pendant 84,000 années.

Quant à Rohita, tout Devarata ou dieu donné qu'il fût, il subit le sort auquel Lakshmi-Padma l'avait voué. Il se réincarna dans la famille d'un étranger sans caste (MlechchhaYavana), et devint l'ancêtre des races barbares et à cheveux rouges qui habitent l'Occident.

\* \*

C'est pour la conversion de ces races que le Lotus Bleu a été fondé.

Et si d'aucun de nos lecteurs se laissaient aller à douter de la vérité historique de cette aventure de notre ancêtre Rohita, et de la transformation des lotus blancs en lotus d'azur, ils sont invités à faire un tour à Ajmir.

Une fois là, ils n'auraient qu'à se rendre au bord du lac trois fois saint, nommé Poushkara, où tout pèlerin qui s'y baigne, pendant la pleine lune du mois de Kartika (octobrenovembre), atteint la plus haute sainteté, sans se déranger autrement. Là, les sceptiques pourront voir de leurs yeux le site où s'éleva le bûcher de Rohita, ainsi que les eaux fréquentées jadis par Lakshmi.

Ils pourraient même voir les lotus bleus, si, grâce à une nouvelle transformation décrétée par les dieux, la plupart de ces plantes ne s'étaient changées, depuis, en crocodiles sacrés, que personne n'a le droit de déranger. Ce qui fait que neuf pèlerins sur dix, qui se plongent dans les eaux du lac, ont la chance d'entrer dans le Nirvana presque aussitôt après, et que les crocodiles sacrés sont les plus gros de leur espèce.

H. P. BLAVATSKY.

## THE LEGEND OF THE BLUE LOTUS

[Le Lotus Bleu, Paris, Vol. I, No. 2, April 7, 1890, pp. 73-85]

[Translation of the foregoing original French text.]

The title of a Journal or a book must have its *raison d'être*—especially the title of a Theosophical publication. This title is supposed to express the objective in view and to symbolize, as it were, the contents of the journal. As allegory is the very soul of Oriental philosophy, it would be most regrettable for anyone to see in the title “Blue Lotus” only the name of an aquatic plant—the *Nymphaea Cerulea* or *Nelumbo*. It stands to reason that a reader of this type would get nothing from the Table of Contents of our new journal.

In order to avoid such a misapprehension we are going to try to introduce our readers to the symbology of the lotus in general and of the blue lotus in particular. This mysterious and sacred plant has been considered from time immemorial a symbol of the Universe, in Egypt as well as in India. There is hardly a monument in the Valley of the Nile, hardly a papyrus, on and in which this plant did not have a place of honor. From the capitals of the Egyptian columns to the thrones and the coiffures of the god-kings, the lotus is found everywhere as a symbol of the Universe. It became of necessity an indispensable attribute of every creative god and goddess, the latter being in philosophy but the feminine aspect of the god, androgynous at first, male at a later date.

It is from *Padma-yoni*—“the bosom of the lotus”—from the absolute Space of the Universe, outside of space and time, that came forth the Cosmos conditioned and limited by time and space. The *Hiranya-Garbha*, the golden “egg” (or matrix), from which *Brahmâ* came forth was often called the celestial lotus. The god *Vishnu*, the synthesis of the Hindu *Trimûrti* or trinity floats in sleep during the “nights of *Brahmâ*,” on the primordial waters, stretched on a lotus flower.

Its goddess, the beautiful Lakshmî, coming forth like Venus-Aphrodite from the bosom of the waters, has under her feet a white Lotus. It is from the curdling of the Ocean of Milk by the collective gods—symbol of space and of the Milky Way—that Lakshmî, goddess of beauty and mother of love (Kâma) formed of the foam of the creamy waves, appears before the amazed gods, supported on a lotus and holding in her hand another lotus.

Hence the two chief titles of Lakshmî: Padma, the lotus, and Kshîrâbdhi-tanayâ—the daughter of the Ocean of Milk. Gautama the Buddha, who never was degraded to the level of a god and who was, nevertheless, the first courageous mortal who in historic times interrogated the mute Sphinx which is called the Universe, and ended by wrenching from it the secrets of life and death, while never deified, we repeat it, was nevertheless recognized by the generations in Asia as ruler of the Universe. And it is for this reason that this victor and master of the intellectual and philosophical world is represented on the opened lotus—symbol of this Universe which he had divined. In India and in Ceylon, the lotus is usually of a golden color; among the northern Buddhists it is blue.

But there exists elsewhere in the world a third species of lotus, the Zizyphus; he who eats of it forgets his native land and all those who were dear to him, said the Ancients. Let us not follow that example; let us not forget our intellectual fatherland, the world of the human race and the birthplace of the blue lotus.

Let us then lift the veil of forgetfulness which hides one of the most ancient allegories, a Vedic legend, which has been preserved by the Brahmanical chroniclers. However, as each one of these chroniclers tells it in his individual manner adding to it variations of his own,\* we give it here in a popular version, and not according to the versions and incomplete translations of Messrs. the Orientalists.

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\* Compare the story of Sunahsepa in the Bhâgavata Purâna, IX, xvi, 35; in the Râmâyana, Book I, Chap. lx; in Manu, X, 105; Kullûka-Bhâta (the Historian); Bahurûpa and Aitareya Brahmana; Vishnu-Purâna, Bk. IV. Ch. vii, etc., etc. Each work gives its own version.

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It is thus that this legend is sung by the old bards of Râjasthân, when they come on hot evenings of the rainy season and seat themselves under the veranda of the bungalow where the travelers are seated. We ignore therefore the Orientalists and their fantastic speculations. What matters it that the father of the cowardly and egotistical prince who was the cause of the transformation of the white lotus into the blue lotus was called Harischandra or Ambarîsha? These names have nought to do, either with the naive poetry of the legend, or with its moral—for there is one if one seeks it. And let us make note of the fact that the chief episode in it oddly enough reminds one of another legend—the one about the biblical Abraham and the sacrifice of Isaac. And is this not additional evidence that the secret doctrine of the Orient might well have a reason to maintain the name of the patriarch is neither Chaldean nor Hebrew, but rather a Sanskrit epithet and a title meaning a-bram, i.e., a non-brâhmana,\* a brâhmana de-brâhmanized, or having lost caste? And why should we not suspect in the modern Jews the Chansâlas of the times of the Rishi-Agastya—the bricklayers whose persecution began some 8,000 to 10,000 years ago, and who immigrated to Chaldea 4,000 years before the Christian era, when so many of the popular legends of Southern India remind us of the Biblical stories? Louis Jacolliot speaks of this in several of his 21 volumes on Brahmanical India and he was right for once.

We will discuss this further at some other time. Meanwhile here is the legend of:

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\*The particle a of the Sanskrit word shows it. Placed before the substantive, this particle always denotes the negative or the contrary of what is contained in the immediately following term. Thus Sura (god), written a-sura, becomes non-god or demon. Vidyâ, is Science, and a-vidyâ is ignorance or the contrary of Science, etc.

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## THE BLUE LOTUS

Centuries after centuries have rolled away, since Ambarîsha, King of Ayodhyâ, reigned in the city founded by the Holy Manu, Vaivasvata, the son of the Sun. The King was a Sûryavansa (a descendant of the Solar Race) and considered himself the most faithful devotee of Varuna, the Eternal, the greatest and the most powerful god in the Rig-Veda.\* But the Eternal had refused male heirs to his devotee, which made the king very disconsolate.

“Alas!—lamented he every morning, while making his pûja (devotions) before the lesser gods—Alas! what good is it to me to be the greatest of kings on earth, if the Eternal refuses me a successor to my blood! When once I am dead and they have placed my body on the funerary pyre, who will perform the sweet filial duty of breaking the skull of my corpse, in order to free my soul from its last terrestrial shackles? Whose will be the stranger’s hand which, at the full moon, will offer the rice of the Srâddha, to honour my manes? Will not the birds of death† themselves turn away from the funerary feast? For, surely, my shade, earth-bound by its great despair, will not allow them to touch me!”†

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\* It is only much later that Varuna became the Poseidon or Neptune that he is today in the dogmatic Pantheon and the symbolic polytheism of the Brâhmanas. In the Veda he is the most ancient of the gods, the same as the Greek Ouranos, i.e, a personification of celestial space and the infinite sky, the creator and governor of heaven and earth, the King, the father and the Master of the world, of the gods and of men. The Ouranos of Hesiod and the Zeus of the Greeks all in one.

† Ravens and crows.

‡ The Śrâddha is a posthumous ceremony performed for nine days by the closest relative of the deceased. At one time it was magical. At present, it consists among other practices, primarily in the scattering of small pellets of cooked rice in front of the door to the house of the defunct. If the crows devour the rice promptly, it is a sign that the soul is liberated and is at peace. If not, these voracious birds refraining from touching the food, furnish the proof that the piçâcha or bhûta (the ghost) is present to prevent them. The Śrâddha is a superstition, no doubt, but not more so, to be sure, than the Novenas and Masses for the dead.

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Thus did the king lament, when his grîhastha (family chaplain) suggested to him the idea of taking a vow. If the Eternal would send him two or more sons, he would promise the god to sacrifice the eldest, in public ceremony, when the victim would have attained the age of puberty. Whetted by that promise of bloody and fuming flesh—in such good odour with all great gods—Varuna accepted the promise of the king, and the happy Ambarîsha had a son, followed by several others. The eldest, the heir to the crown, *pro tempore*, was called Rohita (the red-one), and surnamed Devarâta, which, translated literally, means “god-given.” Devarâta grew up and soon became a veritable Prince charming, but also as selfish and cunning as he was beautiful, if we are to believe the legend.

When the prince had attained the desired age, the Eternal speaking through the mouth of the same court chaplain cautioned the king to keep his promise. But as Ambarîsha thought of an excuse each time in order to delay the moment of the sacrifice, the Eternal finally became angry—jealous and choleric god that he was—threatening the king with his divine anger.

For a long time neither warnings nor threats had the desired effect. As long as there were sacred cows which could be transferred from royal barns to those of the Brâhmanas, and as long as there was money in the treasury, to fill the crypts in the temples, the Brâhmanas succeeded in keeping Varuna quiet. But, when there were neither cows nor money left, the Eternal threatened to submerge the palace with the king and his heirs, and, if they escaped therefrom, to burn them all alive. Being at the end of his rope, the poor king Ambarîsha summoned his first-born and informed him of the fate that awaited him. But Devarâta turned a deaf ear to this. He refused to submit to the paternal and divine wills.

And so, when the fires of the sacrifice had been kindled, and the whole good city of Ayodhyâ had gathered in great excitement—the heir apparent was the only one absent from the feast.

He had taken refuge in the forest of the Yogins.

These forests were inhabited by holy hermits, and Devarâta knew that he would be safe from being overtaken or attacked. He could be visited but no one could inflict any violence upon him—not even Varuna, the Eternal. It was all very simple. The religious austerities of the Âranyakas (the holy men of the forest), several of whom were Daityas (Titans, a race of giants and demons), gave them such might that all the gods trembled before their omnipotence and their supernatural powers—even the Eternal.

These antediluvian yogins, it would seem, had the power to destroy at will the Eternal himself—perhaps because it was they who had invented him.

Devarâta remained in the forest for several years. At long last, he grew weary of it. He allowed himself to be persuaded that he could satisfy Varuna by finding a substitute who would be willing to sacrifice himself in Devarâta's place, as long as he were the son of a Rishi. He started on his journey and ended by discovering what he sought.

There was famine in the countryside surrounding the blossom-laden shores of the famous Pushkara Lake, and a very Holy Man, called Ajîgarta,\* was on the verge of dying of hunger with his entire family. He had several sons, the second, a virtuous adolescent, Sunahsepa, by name, was on the way to becoming a Rishi. Taking advantage of the famine and imagining, with good reason, that a hungry stomach would listen more eagerly than a full one, the cunning Devarâta related his tale to the father. He offered him 100 cows in exchange for Sunahsepa, whom he would use as a substitute for the offering of flesh on the altar of the Eternal. At first the virtuous father curtly refused.

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\* Others call him Rishika and speak, instead of Ambarîsha, of Harischandra, the famous sovereign who was a paragon of all the virtues.

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But the sweet Sunashepa offered himself and spoke thus to his father.

“What matters the life of one man if it can save the life of so many others? The Eternal is a great God, and his pity is infinite; but he is also a very jealous god, and his anger is quick and vengeful. Varuna is master of terror and death obeys his command. His spirit will not compromise forever with one who disobeys him. He will repent himself of having, created man, and will burn alive a hundred thousand lâkhs\* of innocent people for one guilty one. If his victim escapes him, he will surely dry up our rivers, scorch our land and split open pregnant women, in his infinite mercy . . . . Let me sacrifice myself, my father, in the place of this stranger who is offering us 100 cows, for this will prevent you and my brothers from dying of hunger, and would save thousands of others from a terrible death.

“At such a price, to forsake life is sweet.”

The old Rishi shed tears, but he finally consented and went to prepare the sacrificial pyre.†

Lake Pushkara‡ was one of the favorite localities on this earth of the goddess Lakshmî-padma (white lotus), who frequently dipped herself in its cool waters, in order to visit her elder sister Varuni,

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\* A lâkh stands for 100,000 whether it be men or coins.

† Manu (Book X, 105), mentioning this story, remarks the Ajîgarta, the holy Rishi, did not commit any sin by selling the life of his son, seeing that the sacrifice preserved his own life and the life of his entire family. This reminds us of another and more modern legend, which could well parallel this one. Did not Count Ugolino, condemned to die of hunger in his dungeon, devour his children —“in order to keep alive for them their father”? The popular legend of Sunashepa is more beautiful than the commentary of Manu; evidently a Brahmanical interpolation in the falsified manuscript.

‡ This lake is now sometimes called Pokhar. It is a well-known place of annual pilgrimage located in the charming surroundings of Râjasthân, some five English miles from Ajmere. Pushkara means “white lotus,” as the waters of the lake are covered with these beautiful flowers as if with a carpet. The legend says that they were at first white. Pushkara is also a man’s proper name as well as the name of one of the “seven sacred islands,” in the Geography of the Hindus—the Sapta dwîpas.

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the spouse of Varuna, the Eternal.\* Lakshmî-padma overheard Devarâta's offer, saw the despair of the father, and admired the filial devotion of Sunashepa. Full of pity, the mother of love and compassion sent for the Rishi Visvâmitra, one of the seven primordial Manus and son of Brahmâ, and succeeded in interesting him in the fate of her protégé. The great Rishi promised her his help. Appearing before Sunashepa, while remaining invisible to the others, he taught him two sacred verses (mantras) of the Rig-Veda, and made him promise to repeat them on the pyre. Anyone who pronounced these two mantras (invocations) compelled the entire conclave of the gods—with Indra at the head—to come to his rescue, and thus by that very act become a Rishi, both in this and his future incarnation.

The altar was raised on the shore of the lake, the pyre was ready and the crowd had already assembled. Laying his son upon the perfumed sandalwood, and tying him to it, Ajîgarta armed himself with the sacrificial knife. He was already raising his trembling hand over the heart of his beloved son, when the latter intoned the sacred verses. Another moment of hesitation and of supreme pain . . . and as the young man was about to finish his mantra, the old Rishi plunged his knife into the bosom of Sunashepa . . .

But, oh miracle! . . . at the same instant, Indra, the god of the azure (the Firmament), swooped from the heavens into the very midst of the ceremony, enveloping the pyre and the victim with a thick azure cloud; the mist extinguished the flame of the pyre and untied the cords which bound the captive man. It was as if a corner of the blue sky had descended over the locality, illumining the whole countryside and lending to the whole scene a golden azure hue. Frightened, the crowd and the Rishi himself fell on their faces, half-dead with fear.

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\* Varuni, goddess of heat (later on, goddess of Wine), is also born from the Ocean of Milk. Of the "fourteen precious things," produced from its curdling, she is the second one to appear, and Lakshmî is the last, preceded by the cup of Amrita, the drink that confers immortality.

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When they came to, the mist had disappeared and a complete change of scene had taken place.

The flames of the pyre had rekindled themselves and, spread on it, could be seen a roe-deer (rohit),\* which was none other than the Prince Rohita, the Devarâta, who, his heart pierced with the knife which he had aimed at another, was himself burning as a holocaust for his sin.

A few feet from the altar, also stretched out, but on a bed of lotuses Sunahsepa slept peacefully. And on the spot where the knife was lowered upon his chest, could be seen a beautiful blue lotus bursting into bloom. Lake Pushkara itself, covered but a moment earlier with white lotuses, whose petals shone in the sun like silver cups filled with amrita,† reflected now the azure of the sky; the white lotuses were changed into blue ones.

Then, rising into the air from the depths of the waters, a melodious voice could be heard, like unto the sound of the Vînâ,‡ uttering the following curse.

“A Prince who does not know how to die for his subjects is unworthy to reign over the children of the Sun. He will be reborn in a red-haired race, a barbarous and selfish race; and the nations which will descend from him will have for heritage but the lands of the setting Sun [couchant]. It is the first born of an ascetic mendicant, he who sacrifices his life without hesitation in order to preserve the life of others, who will become king and will rule in his place.”

A quiver of approbation ran through the carpet of flowers which covered the lake. Opening their blue hearts to the golden light, the lotuses smiled with joy and sent up a hymn of perfume to Sûrya, their sun and master. The whole of nature rejoiced, except Devarâta who was then but a handful of ashes.

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\* A play on words. Rohit, means in Sanskrit a female deer, a roe, and Rohita means “the red-one.” According to the legend, he was changed into a roe on account of his cowardice and his fear of dying.

† The elixir which bestows immortality.

‡ A kind of lute, an instrument the invention of which is ascribed to the god Siva.

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The Visvâmitra, the great Rishi, already the father of a hundred sons, adopted Sunashepa as his eldest son, and cursed in advance, as a precaution, any mortal who refused to recognize him as the Rishi's eldest son and the legitimate heir to the throne of King Ambarîsha.

By reason of this decree, Sunashepa was born in his next incarnation in the royal family of Ayodhyâ and reigned over the Solar race for 84,000 years.

As to Rohita, Devarâta or god-given though he was, he suffered the fate to which Lakshmî-Padma had doomed him. He reincarnated in the family of an outcast foreigner (Mlechchha-Yavana), and became the ancestor of the barbarous red-haired races that inhabit the Occident.

\* \* \* \* \*

It is with a view to the conversion of these races that The Blue Lotus has been founded.

And if any one of our readers should doubt the historical veracity of this adventure of our ancestor Rohita, and of the transformation of the white lotuses into azure ones, we invite him to pay a visit to Ajmere.

Once there, all they would have to do would be to go to the shores of the thrice-holy lake called Pushkara where any pilgrim who bathes therein during the full moon of the month of Kartika (October-November) attains the highest holiness, without further trouble. The skeptics will be able to see with their own eyes the site where stood the pyre of Rohita, and the waters frequented erstwhile by Lakshmi.

They would even see the blue lotuses, were it not that owing to a new transformation decreed by the gods, most of these plants changed since those days into sacred crocodiles, which no one has the right to disturb, and that is why nine out of ten pilgrims, who dip themselves in the waters of the lake have a chance to enter immediately into Nirvâna, and why the sacred crocodiles are the fattest of their species.

## THOUGHTS ON THE ELEMENTALS

[Lucifer, Vol. VI, No. 33, May, 1890, pp. 177-188]

[At the time when this essay was published in the pages of Lucifer, Annie Besant prefaced it with the following remarks: "H.P.B. being too ill to write her usual editorial, the following unpublished article, written by her more than two years ago, is selected to take its place."

A number of years later, namely in June, 1896, Lucifer published an essay under the title of " 'Spirits' of Various Kinds," which turns out to be identical with the one spoken of above, but with a few additional paragraphs, mainly towards its end.

We publish "Thoughts on the Elementals" as it appeared in May 1890, inserting the added material wherever it is found in the later reprint.—Compiler.]

Years have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of "Spirits." The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is—endless. The great kyriology of their symbolic names—is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation—the Prakrita and the Vaikrita or Padma, the primary and the secondary), all-evolved from the body of Brahmâ. The Urdhvasrotas only,\* of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phœnician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders.

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\* The Urdhvasrota, the Gods, so called because the bare sight of aliment stands to them, in place of eating; "for there is satisfaction from the mere beholding of ambrosia," says the commentator of the Vishnu-Purana.

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None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognized as the attendants upon the Jewish Jehovah—were proclaimed Devils.

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists, brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground—still he will acknowledge no other Spirits save those of the dead.

This is his Karma, and also that of the Churches collectively. In the latter such a stubborn fanaticism, such *parti pris* is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any “Spirits.” If a man is a skeptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all—the question changes. Where is that man or woman free from prejudice and preconceptions, who can believe that in an infinite universe of life and being—let us say in our solar system alone—that in all this boundless space in which the Spiritualist locates his “Summerland”—there are only two orders of conscious beings—men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant day. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers.

Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old Comte de Gabalis, immortalized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the “Spirits” of the séance-rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy Karma\* in the shape of assassination.

The way he introduces the Comte de Gabalis is worthy of attention.

I was astonished one Remarkable Day, when I saw a man come in of a most exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a Foreigner, “Adore my son; adore the most great God of the Sages; and let not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency.”†

There is only one answer to be made to those who, taking advantage of such works, laugh at Occultism.

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\* The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.

† Sub Mundanes; or the Elementaries of the Cabal: being the History of Spirits, reprinted from the Text of the Abbé De Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man. Bath, Robert H. Fryer 1886.

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“Servitissimo” gives it himself in his own chaffing way in his introductory “Letter to my Lord” in the above-named work.

I would have persuaded him [the author of Comte de Cabalis] to have changed the whole form of his work,” he writes, “for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the Cabal are serious matters, which many of my friends do seriously study . . . . the which are certainly most dangerous to jest with.

Verbum sat sapienti.

They are “dangerous,” most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fire produced by chance and accident.

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in “Angels,” for many have seen them

“. . . . by the sick one’s pillow—

Whose was the soft tone and the soundless tread?

Where smitten hearts were drooping like the willow, They stood between the living and the dead.”

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the “drolleries” of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are historical and scientific facts, whatever the garb they are presented in to the profane. Since the first kings began reigning “by the grace of God,” countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their haunches and at their fingers’ ends, than all their royal masters put together had in their brainless heads.

They alone had the inestimable privilege of speaking truth at the Courts, and those truths have always been laughed at . . .

This is a digression; but such works as the Comte de Gabalis have to be quietly analyzed and their true character shown, lest they should be made to serve as a sledge hammer to pulverize those works which do not assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most positively maintained that there are more truths uttered in the witty railleries and gasconades of that “satire,” full of preeminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in effects and results—good or bad motive being everything. Many of the preliminary rules and conditions to enter societies of adepts, whether of the Right or the Left Path, are also identical in many things. Thus Gabalis says to the author: “The Sages will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. You must renounce all carnal Commerce with Women” (p. 27).

This is sine qua non with practical Occultists—Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the Dugpas and Jadoos of Bhutan and India, one with the Voodoos and Nagals of New Orleans and Mexico,\* with an additional clause to it, however, in the statutes of the latter, and this is to have carnal commerce with male and

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\* We speak here of the well-known ancient statutes in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the Dugpa renounces to this day commerce with living women; and, as the New Orleans Voodoo does, when in the exercise of his powers. Every Kabbalist knows this.

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Female Jinns, Elementals or Demons, call them by whatever names you will.\*

“I am making known nothing to you but the Principles of the Antient Cabal,” explains de Gabalis to his pupil. And he informs him that the Elementals (whom he calls Elementaries), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. “In respect of Eternity . . . they must finally resolve into nothing.” . . . “Our Fathers, the philosophers,” goes on the soi-disant Rosicrucian, “speaking to God Face to Face, complained to him of the Unhappiness of these People (the Elementals), and God, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with God, has been made Partaker of the Divinity: the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a she-Nymph or a Sylphide becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy as to be married to a Sage; a Gnome or a Sylphe ceases to be Mortal from the moment that he Espouses one of our Daughters.”

Having delivered himself of this fine piece of advice on practical sorcery, the “Sage” closes as follows:

“No, no! Our Sages have never erred so as to attribute the Fall of the first Angels to their Love of women, no more than they have put Men under the Power of the Devil . . . There was nothing criminal in all that. They were Sylphs which endeavored to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the Philosophers, have appeared so Just to us that we are all resolved by common consent utterly to Renounce Women; and entirely to give ourselves to Immortalizing of the Nymphs and Sylphs” (p. 33).

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\* The Jewish Kabbalist of Poland and Galicia calls the female Spirit of Nergal, when bent on revenge, to his help and to infuse into him power. The Mussulman Sorcerer a female Jinni; a Russian Koldun a deceased Witch (vyed'ma). The Chinese maleficer has a female Huen in his house at his command. The above intercourse is said to give magic powers and a Supernal Force.

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And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, and it is not those of Holland who will deny the fact, with a recent event among their colleagues and coreligionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called “Spirits of the Dead,” watch. Let those who ridicule our warnings and doctrine and make merry over them—explain after analysing it dispassionately, the mystery and the rationale of such facts as the existence in the minds of certain Mediums and Sensitives of their actual marriage with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the undeniable facts of SPIRIT-MATERIALIZATIONS. If there are “Spirits” capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of séance-rooms, all of which facts have been proven as well as the existence of those visitors themselves—why should not those same Spirits perform matrimonial duties as well? And who are these “Spirits” and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine—,—one of which authoresses we abstain from naming out of regard to the surviving relatives —were the actual “Spirits” of those two deceased ladies! That the latter felt a “Spiritual affinity” for an idiotic, old and slovenly Canadian medium and thus became his happy wife, as he boasts publicly, the result of which union is a herd of “spiritual” children bred with this holy Spirit? And who is the astral husband—the nightly consort of a well-known New York lady medium whom the writer knows personally?

Let the reader get every information he can about this last development of Spiritual (!) intercourse. Let him think seriously over this, and then read the Comte de Gabalis, especially the Appendix to it, with its Latin portions; and then, perchance, he will be better able to appreciate the full gravity of the supposed chaff, in the work in question,\* and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the “Elementaries” of the Kabalists—and all those poetical, spiritual “Lillies” of the “Harris Community,” the astral “Napoleons,” and other departed Don Juans from the “Summerland,” the “spiritual affinities from beyond the grave” of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. “Platon”—(a presumptuous pseudonym to assume, by the by) a dissatisfied ex-theosophist, tells the Spiritualist (see Light, Jan. 1, 1887) that not only is there no reincarnation—because the astral “spirit” of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is a tomfoolery. “

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\* “Sub-Mundanes; or The Elementaries of the Cabala”; with an illustrative Appendix from the work “Demoniality” or “Incubi and Succubi,” by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporeity of the Incubi and Succubi would do as well now, perhaps: “The blessed St. Anthony” having inquired who he was, the little dwarf of the woods answered. “I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi” or “Spirits of the Dead” might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

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Without Karma reincarnation cannot stand,” and, since his astral informant “has inquired in the realm of his present existence as to the theory of reincarnation, and he says he cannot get one fact or a trace of one as to the truth of it . . .” this “astral” informant has to be believed. He cannot lie. For “a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts . . . especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness.”\*

Let us hope that the “astrals” of such eminent chemists as Messrs. Crookes and Butleroff—when disembodied will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their post-mortem communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt, for the present generation of Spiritualists, since the name assumed by the “astral control of a friend” was that of a truthful and honorable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good — goes for nought. And thus the “Spirit-husbands and -wives” must be also believed when they say they are this or that. Because, as “Platon” justly argues: “There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as the spirit says they do, the philosophy of Occultism in regard to reincarnation is wrong upon this point; and how do we know that the many other points are correct, as they are without proof?”

This is high philosophy and logic. “The end of wisdom is consultation and deliberation” — with “Spirits,” Demosthenes might have added, had he known where to look for them—but all this still leaves the question, “who are those spirits”—an open one.

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\* The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those “Spirits” are not even “lying” Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the sitters and the brain of the medium as a connecting link.

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For, “where doctors disagree,” there must be room for doubt. And besides the ominous fact that Spirits are divided in their views upon reincarnation—just as Spiritualists and Spiritists are, “every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity,” says Sir T. Browne. This is no disrespectful cut at “Platon,” whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, once gave a very wise definition of Truth, by showing how necessary it is to draw a distinction between truth and accuracy. A person may be very truthful—he observed—that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschel, puts it, “The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.”

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; i.e., that Theosophists are, to say the least, in the same box with Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the “universal experience,” demanded by Sir John Herschel, says.

Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity. And since—whether in the writings and traditions of the East, in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the medieval Theosophists and so on, ad infinitum;—since we find in all these, the same identical testimony as to the extremely various and often dangerous nature of all those Genii, Demons, Gods, Lares, and “Elementaries,” now all confused into one heap under the name of “Spirits,” we cannot fail to recognize in all this something “enduring the test of universal experience,” and “coming unchanged” out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the “Spirits” in America, one that is neither a Theosophist, nor a Spiritualist, be asked: “What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was slowly killing, and the Spirit-wives and husbands of the mediums?” Surely none—would be the correct answer. Those who do not shudder at this hideous revival of mediaeval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy—which unveils the mysteries of the “Spirit World” and unmasks the Spirits masquerading under eminent names—none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

“*Monstrum horrendum, informe, ingens cui lumen ademptum . . .*”\* is the fittest epithet to be applied to most of the “Lillies” and “Joes” of the Spirit World.

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\* [Virgil, Aeneid, III, 658: “A monster awful, shapeless, huge, bereft of light,” said of Polyphemus. —Compiler.]

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But we do not mean at all—following in this the example of Spiritualists, who are determined to believe in no other “Spirits” than those of the “dear departed” ones—to maintain that save Nature Spirits or Elementals, Shells, or Elementaries, and “Gods” and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits—who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men’s hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such superhuman and supersensuous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of “Joes,” “Daisies,” and other spooks and “controls.” And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened skeptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complete psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict remain “non compos mentis” or “victim to fraud and psychology”? etc., etc.

When we say with regard to unbelievers that they are “a handful” the statement is no underevaluation; for it is not those who shout the loudest against degrading superstitions, the “Occult craze” and so on, who are the strongest in their skepticism. At the first opportunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the “Departure of the Fairies.” They are gone, says the poet:

. . . . .“They are flown,  
Beautiful fictions of our fathers, wove  
n Superstition’s web when Time was young,  
And fondly loved and cherished—they are flown,  
Before the Wand of Science! . . . .”

We maintain that they have done nothing of the kind; and that on the contrary it is these “Fairies”—the beautiful, far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its “Wand.”

Belief in “Spirits” is legitimate, because it rests on the authority of experiment and observation; it vindicates, moreover, another belief, also regarded as a superstition: namely, Polytheism. The latter is based upon a fact of nature: Spirits mistaken for Gods, have been seen in every age by men—hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD—that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism—once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom “no man shall see and live” (Exodus, xxxiii, 20),

shows him at the same time so human and so petty a God as to concern himself with the breeches\* of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in conscious intra-Kosmic Beings, in fact, is logical and reasonable, while belief in an extra-Kosmic God is an absurdity. And if Jehovah who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses (“See, I have made thee a god to Pharaoh: and Aaron. . . . thy prophet”—Exodus, vii, 1) as the Egyptian monarch’s deity, why should not “Pagans” be allowed the choice of their own Gods? Once we believe in the existence of our Egos, we may well believe in Dhyān Chohans. As Hare has it: “man is a mixed being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is infinite and uncreated.” And if God is the latter, then God is not a “Being” but an incorporeal Principle, not to be blasphemously anthropomorphized. The angels or Dhyān Chohans are the “Living Ones”; that Principle, the “Self-Existent,” the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the “River of Life,” whose ever rolling waves create angels and men alike, the former being simply “men of a superior kind,” as Young intuitively remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren.

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\* “And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach” (Exodus xxviii, 42). GOD a linendraper and a tailor!!

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The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their Houen,\* Bhûts, and Pisachas—the Pagan, however, only to keep them quiet from post-mortem mischief.

[The next three paragraphs were added at some later date:]

On the other hand, we have demonstrated fully in the Proem to The Secret Doctrine that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides—is as idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polytheism, whereas the Churches—in company with the Protestant Spiritualists, whether consciously or otherwise—put a mask on theirs by claiming for it the title of a monotheistic Church. There is a philosophy in dealing with the question of spirits in Indian “idolatry” that is conspicuously absent from the Western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar.† In the Vedas the Gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems,‡ as may be seen on reference to Beal’s Catena of Chinese Buddhism. Each one of these thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the number of the Gods being given by the Hindus as thirty-three crores (33 x 10,000,000).

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\* The Houen in China is “the second Soul, or human Vitality, the principle, which animates the ghost” as explained by missionaries from China; simply the astral. The Houen, however, is as distinct from the “Ancestor” as the Bhuts are from the Pitris in India.

† See The Secret Doctrine, Vol. I, Book I, Part III: “Gods, Monads and Atoms,” pp. 610 et seq.

‡ See Chinese, Burmese, and Siamese Mythologies.

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The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its bodily fabric, so to say, in invisible atoms and visible molecules—physical and chemical particles.\*

Although these Gods are said to be “superior to man in some respects,” it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolized in the Mahâbhârata by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and Deva-yonis (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience “Know ye not that we shall judge angels?” (I Corinth., vi, 3 ), and speaks of the astral body of man, the soma psychikon, and the spiritual body, soma pneumatikon, which “hath not flesh and bones,” but has still an external form.

[The following couple of sentences were added at some later date:]

An Adept, by putting himself under a special course of training and initiation, may attain the status of a Deva, but by such a course he is debarred from further progress along the true path. (See “The ‘Elixir of Life’ “ in Five Years of Theosophy.)† The story of Nahusa gives a glimpse of the truth as known to the Initiates.

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\* See again “Gods, Monads, and Atoms.”

† [The remarkable Essay on “The Elixir of Life” appeared originally in The Theosophist,” Vol. III, March and April, 1882, and was written under dictation by Godolphin Mitford who used on other occasions the pseudonym of Moorad Alee Beg or Mirza Murad Ali Beg. It has been reprinted several times in various publications. as well as a separate pamphlet.—Compiler.]

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The order of Beings called the Devas—whose variety is so great that no description of it can be attempted here—is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may however, be mentioned. The Pitris, or our “lunar ancestors,” and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos do believe in, and even worship “Spirits.” This is a great mistake. It is not the Pitris individually that were ever consulted, but their stored wisdom collectively; that wisdom being shown mystically and allegorically on the bright side of the moon.

What the Brahmans invoke are not “the spirits” of the departed ancestors—the full significance of which name will be found in Vol. II of The Secret Doctrine, where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay “*nacha punarâvarti*”—“I shall not come back”—and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the “lunar” ancestors and their connection with the “moon” would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is Soma, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A “soma-drinker” attains the power of placing himself in direct rapport with the bright side of the moon, thus deriving inspiration from the concentrated intellectual energy of the blessed ancestors. This “concentration,” and the moon being a storehouse of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a dual nature—one giving life and wisdom, the other being lethal.

He who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom—will have his reward. The word Pitri does mean, no doubt, the ancestor; but that which is invoked is the lunar wisdom esoterically and not the “Lunar ancestor.” It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the Nabathean Agriculture, who wrote down “the revelations of the Moon.” But there is the other side to this. If most of the Brahmanical religious ceremonials are connected with the full moon so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from “the dark side of the moon,” which is a terra incognita to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris . . . . Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called “superstitions” of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread “degrading superstitions,” any more than has any other philosophical or scientific Society.

[The following paragraph was added at some later date:]

If some Theosophists—most of them indeed—openly confess their belief in Dhyân Chohans (disembodied men from other preceding Manvantaras), in Pitris (our real, genuine ancestors), and the hosts of other spirits—mundane, sub-mundane, and supra-mundane—they do no worse than the whole Christian world did, does, and will do. In this way they are far more honourable than those who hide that belief and keep it sub rosa.

The only difference between the “Spirits” of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the “Spirits of the Dead,” and in whom the Roman Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan-Chohans, Devas, Pitris, Elementals high and low—and know them as the “Gods” of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as man is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

H. P. B.

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**THE LETTERS OF JOHANN CASPAR LAVATER  
TO THE EMPRESS MARIA FEODOROVNA,  
THE WIFE OF THE EMPEROR PAUL I OF RUSSIA.**

(Written in the year 1798, and translated from the original autographs)

[Lucifer, Vols. VI & VII, May, June, August & October, 1890]

Johann Caspar Lavater, the famous Physiognomist, was the son of a skillful physician at Zürich and was born November 15th, 1741. As a child he was of a very lively imagination and gave himself up to silent reveries; while yet at school he believed that he had received direct answer to his prayers.

Later on at Leipzig and Berlin he made the acquaintance of the scholars and theologians of Northern Germany, and on his return to Zürich was made deacon and subsequently first pastor of the orphan church there. Until he entered on his great physiognomical work, all his energy was devoted to the service of religion, although he also gained a sufficient reputation as a poet. His sermons were marked by such fine style, lively enthusiasm, and also by a certain mysticism which always characterized him, that they won large admiration even in foreign countries. His great work, entitled *Physiognomische Fragmente*, was based on the theory that there was a close connexion between the internal man and the outward expression of the face. This won him such fame that his name was speedily known all over Europe. During the Swiss Revolution, he boldly opposed the new views and the Directory, being decided in this by the spectacle of the French Revolution which had thoroughly disgusted him. For this he was imprisoned in 1799, but was soon set at liberty and died in 1801 of a wound received while assisting the distressed at the capture of Zürich by Masséna. In private life Lavater is said to have been one of the most virtuous and even saintly of men.

In presenting a translation of these letters, of which only a few have previously seen the light, we are guided by a desire to interest those of our readers who may be orthodox Christians or Spiritualists. For although the opinions of Lavater are greatly in advance of the narrow theology of his times, and in many places he gives utterance to ideas of great sublimity, still no Theosophist or Occultist can agree with his theology, psychology, or spiritualism, which are throughout characterised by very material conceptions, and remind us strongly of the "Summer Land," and the literal interpretation of St. John's Revelation. And now with regard to the letters themselves.

In 1881, in Nos. 3 and 4 of the German journal, the *Christian Reading*, appeared a letter from the Director of the St. Petersburg Imperial Public Library to the authorities of the University of Jena, congratulating them on the occasion of the completion of the 300th year of the existence of its foundation, and concluding with the following words:—

. . . . We have collected some accidentally preserved pages belonging to the rich treasury of German literature, and have the honor to present them, as a jubilee offering, to one of the most active centres of German culture, traces of which are perceived in every place where science and learning are a care, and the remarkable monuments of which occupy the most prominent place in our Library, in whose name I now present the enclosed copies.

The St. Petersburg Imperial Public Library wishes the University of Jena success in its future undertakings, which have hitherto been so beneficial to science during the 300 years of its existence.

The Director of the St. Petersburg Imperial Public Library.

(Signed) BARON KORF.

Member of the State Council of the Secretariat.

P.S.—The copy of the enclosed was entrusted by the Council of the Library to its chief Librarian R. Meenoulof, who deems himself very happy to have had the good fortune of discovering, during the recataloguing of the private library of the Grand Duke Constantine Nikolayevitch, at Pavlovsk, this forgotten correspondence of Lavater.

The above letter was prefaced by the following explanation:—The palace of the Grand Duke at Pavlovsk is the residence where the Emperor Paul passed the happiest years of his life. Later on it became the favorite residence of his late august widow, the never-to-be-forgotten—for her philanthropy and beneficence to suffering humanity—the Empress Maria Feodorovna. The palace library, which owes its existence to this august pair, contains a collection of most remarkable and choice works. Among other things a small packet was found there containing some autograph letters of Lavater, which have hitherto remained unknown to the biographers of this famous man. These letters were written by him at Zürich, in 1798. Sixteen years before, Lavater had the opportunity of making the acquaintance of the Grand Duke Pavel (Paul) Petrovitch and his wife, during their travels incognito, under the titles of the Count and Countess Severni (North), when they visited Zürich and Schaffhausen.

From 1796 to 1800, Lavater sent his physiognomical discoveries to Russia and along with them letters, or rather fragments in the shape of letters, of a spiritualistic tendency, with the object of giving the best possible general conception about the state of the soul after the death of the body.

Lavater allows that the soul of the dead can transmit its thoughts to a receptive and chosen mind (now called a medium), and thus communicate with and write letters to the friends it left on earth, and give them an idea of its existence in the realm of the spirits. In his letters Lavater speaks of his religious convictions with great enthusiasm. The publication of a few of these letters with the permission of the Grand Duke Constantine Nikolayevitch, will enable the public to become better acquainted with the sympathetic and lofty soul of Lavater. As to the rest, and the correspondence which contains his physiognomical observations, owing to their private nature and length they cannot be made public property \*

Those now offered to the public were translated directly from the autograph letters at St. Petersburg.—[ED.]

[H.P.B. has appended footnotes to various expressions of Lavater, and to certain statements which occur in the three letters purporting to have been written by a discarnate “Spirit” who signs himself “Makariozenagath.” The expressions to which the footnotes are appended appear in square brackets.]

[every spirit, co-ordinately with his personal character] Evidently, the great Swiss physiognomist was better acquainted with the nature of living men than with that of disembodied spirits, since he attributes to the latter a personality of human characteristics!

[each Spirit . . . ennobling his personality] What would Lavater, with such exalted and lofty, though rather too anthropomorphic ideas about disembodied souls, say, to the inane and often senseless “messages” from the Spirit World through the modern professional medium? What would he think of the materializations of “three-toed” Lillies, punch-and-tea-drinking John Kings and the rest of the astral crew? Thus it seems, that Spirit-letters were known before modern Spiritualism was born [our light radiates softly around the head of every good, loving, and true Christian] Sectarian feelings even in Spirits [we stimulate in him ideas, which without our influence could otherwise never have entered his head] Such are the ways and the modus operandi of the Planetary Dhyanis and the Nirmanakâyas, but not quite those of disembodied spirits of ex-“personalities.”

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\* Thus only two or three of the Lavater letters were sent for publication in 1881, the rest being withheld.

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JOHANN KASPAR LAVATER  
1741-1801

Yet, great and saintly, indeed, must be the man or woman who becomes worthy of such visitants! As a general rule such an influence is exercised on the lower self by one's own Ego, a Spirit surely, yet not "disembodied."

[thus a highly worthy man . . . becomes in this manner an . . . agent for the spirit] Which of the professional mediums answer this description? Is it the drunken sots and epileptics we all know, or have heard of, who are such "highly worthy" people?

[I soar over, and light upon him . . .] The "Spirit" is hardly of the modest class. The style of his letters is that of Lavater himself; and we have little doubt but they were written by him in trance condition, unknown to himself.

[Spirits . . . live bereft of their free will, subject to the will alone of the Almighty] Surely such a state of irresponsibility is nothing to be envied nor desired. What kind of "liberated" Spirits are these!

[following a particularly phantastic passage full of visions] One would hardly recognize the genius and remarkable intellect of Lavater in the above gush. It might be more appropriate to sign this letter with the name of one of General Booth's "Army."

[at last speech returned to us] What kind of conception of Spirit and Spirits had the great Lavater, if he could accept all this physiological description of post-mortem emotions, as a bona fide narrative of a disembodied soul? A queer "Spirit" this!

[a Being before whom bows the whole Universe] This we fear, is a slight exaggeration of facts. The Spirit seems to forget the millions of the “heathen.”

We are, indeed, forced to suspect the venerable Spirit Makariozenagath of being the disincarnated Spirit of a Methodist preacher.

[out of thousands of things . . . there may be hardly one that I dare mention] This is but in the order of things.

Who is there who can boast of having received from a communicating “Spirit” any entirely new information, never heard of before, yet correct and useful to either science in general, or mankind in particular?

[their religious feeling penetrates our being and their infidelity repels us] We demur to the last proposition, while quite ready to agree with the first. The respective religious beliefs of their mediums must “penetrate,” the communicating “spirits,” if we are allowed to judge by the results. While one “returning” angel-guide vouchsafes, say, to a Roman Catholic medium and audience the blessed truths of the immaculate conception and teaches reincarnation, another “angel-control” will, in the presence of protestants and English Spiritualists, denounce the latter doctrine as “unphilosophical heathen rubbish” and make high fun over the doctrine of rebirth.

[light is . . . the mystery . . . which cannot be understood by any mortal] And yet it is pretty well known to Occultists and even many an advanced Kabalist, without mentioning those who realize the true meaning of Alchemy and its transmutations.

It is evident that the word “light” is used for aura, or that radiant emanation from animate and inanimate objects which is called by Reichenbach Od. But the presence of such in living persons, at any rate, is well known even to good clairvoyants and sensitives, or mediums, who see it, though they are rarely able to understand and analyze correctly its coruscations.

[we have no authority to compel by, or subject to, our power any human being, whose will is entirely independent from our will] The angel-guides and controls of the modern medium speak differently. What they demand of those whom they “overshadow” and break into, like a midnight burglar, is absolute passivity and no exercise of free will, as it is fatal to spooks.

[the “Spirit” quotes Matt. xvi, 19: “And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”]

Just so; only these words scarcely apply to Peter the Apostle, but rather to Peter, the symbol of the mystery between Soul (the earthly, lower manas) and Spirit (the Higher Manas or Ego), the Christos within man. The “Spirit of God” spoken about is evidently our “Higher Ego”, the only divine Entity upon which act and react all the deeds of the terrestrial Personality. But this is a theosophical teaching with which too few are acquainted, to make of it a subject of any lengthy dissertation

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#### EDITOR’S NOTE

Two words to the unwary, who believe in the communion of disembodied spirits with mortal men. We have translated the above Letters verbatim in spite of their weary repetitions, and have laid them in all their goody-goodness and gigantic gush before the readers of Lucifer. And now we ask; is there one sentence in them that could be regarded as new or useful for mankind, or even for the mortal Empress for whose benefit they were written? Has the pious and Christo-gushing Makariozenagath given the smallest information on that bourne “from which no traveller returns,” added an atom of fresh information to the general knowledge of the world, or benefited thereby man, woman, or child? Written by Lavater, who was undeniably a man of genius, and great scientific knowledge; one whose sincerity could no more be questioned than his horror of an honest man for any deception of that kind—what are we to think of these letters written by the spirit of a dead man to a friend on earth? How difficult is it for a mind, warped by theological prejudices, to exercise a right judgment, or vision, in the psychic experience of which it may be the subject! We see this strongly in the case of Swedenborg who ruined what might otherwise have been true vision, by clothing everything he saw in this same miserable theological garb. So with the friend of Lavater; the moment he had experience of the realm beyond five senses, he immediately thought himself with the God and angels of his imaginary heaven and worked in the details with his own preconceptions.

It is curious how all these untrained psychics see each in the terms of his own religion or theory, and because they experience some new sensation, are straightway convinced of the absolute truth of their experience. We know a dozen people who believe with all their souls that they have made the intimate acquaintance of Jehovah (!), and will tell you how he is dressed, even to the minutest details of his toilette; others again, a still more numerous class, who are the bosom psychic friends of Jesus Christ (!!); and so on. The “cruel, hard-hearted” world calls them “cranks” and Lucifer, little as he values the opinion of the many as a rule, must endorse its verdict, adding that the communications of the “dear Spirits” up to date must be roughly catalogued under the heading of “flapdoodle.”

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**[RULES FOR THE RESIDENTS  
OF THE LONDON HEADQUARTERS]**

[The following Rules were established by H.P.B. at 19 Avenue Road, the London Headquarters of The Theosophical Society. Their approximate date is the Spring of 1890. They came to light when, many years later, Digby Besant sent a copy of them to the English T.S., and they were published in News and Notes, London, July-August, 1949.]

**RULES**

**WHICH MUST BE CONFORMED TO BY ALL RESIDENT  
MEMBERS AT THE HEADQUARTERS OF THE THEOSOPHICAL  
SOCIETY IN EUROPE.**

**I**

The latest time for rising in the morning, during all seasons of the year, is 8 o'clock.

**II.**

Breakfast must be concluded by 9 A.M., at which hour the table will be cleared.

III.

All lights must be turned out before going to bed, and both in sittingrooms and bedrooms must be turned down or extinguished when not in use.

IV.

All lights must be out by 12 (midnight), special arrangements being made in any exceptional cases.

V.

The bathroom must not be used between 11:30 P.M. and 6 A.M.

VI.

Members may invite friends to share the common meals, giving written notice to the Housekeeper on the slips provided for the purpose, and paying 1/- for breakfast, lunch, or tea, and 1/6 for dinner. Visitors must leave by 11: 30 P.M., and all gas be extinguished and doors locked by 11:45.

VII.

Members must, in the morning, notify in the book provided for the purpose, intended absences from meals. After 10 P.M. any member requiring tea or coffee must make or warm it for himself on the gas stove in the back kitchen.

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Regularity in life consists of regularity in speech and action, and these cannot exist apart from regularity in thought and feeling. In Practical Theosophy, therefore, it is necessary that these five conditions should coexist viz.

RIGHT THOUGHT, RIGHT FEELING,  
RIGHT SPEECH, RIGHT ACTION,  
RIGHT LIVING.

## BLACK MAGIC IN SCIENCE

[Lucifer, Vol. VI, 34, June, 1890, pp. 265-275]

“. . . Commence research where modern conjecture closes its faithless wings.”

—Bulwer-Lytton, Zanoni.

“The flat denial of yesterday has become the scientific axiom of today.”

—Common Sense Aphorisms.

Thousands of years ago the Phrygian Dactyls, the initiated priests, spoken of as the “magicians and the exorcists of sickness,” healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybelê, the many-breasted goddess, the daughter of Coelus and Terra. Indeed, her genealogy and the myths attached to it show Cybelê as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very fons vitæ of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man’s existence; hence, Cybelê’s life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that Magna and Bona Dea, the prolific Mater, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the Asclepieia—the healing temples of Aesculapius, where the patients once admitted were treated, during the process of “incubation,” magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, “psychology,” and what not.

But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences—which are all sciences within the science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, “authorities” so called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian “mesmerism.” As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The “breath of Cybelê”—Akâśa-tattva in India—is the one chief agent, and it underlays the so-called “miracles” and “supernatural” phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last Gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher per ignem, as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the Asclepieia. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus—the “quack” and “drunken impostor” in the opinion of the said scientific “bald infants” of his days, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of today.

Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants, have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease— (developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he mesmerized by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—animal magnetism. This brought to Mesmer a mass of followers and disciples.

The new force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical bourgeoisie, were at his feet. The clergy got frightened and cried—"the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the Savants of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the leeches well nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury a piacere ad libitum? Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science—in its teens; the beginning of the great deadly struggle between Theology and Facts, Spirituality and Materialism.

In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the “Forty Immortals” are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf’s enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church, which attributed all kinds of phenomena except its own divine miracles to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous baquet, some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the “Immortals” appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest, and baldest among their “Infants” to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the “Dialectical Society” of London and some of England’s greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician Deslon, who, as eyewitnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion.

Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (vide *Isis Unveiled*, Vol. I, pp. 171-176).

Even now when experiment has amply demonstrated that “Mesmerism” or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the “Breath of Cybelê”) is a fact, we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, too mysterious, for our Darwinists and Haeckelians. One needs too much moral courage, you see, to face the suspicion of one’s colleagues, the doubt of the public, and the giggling of fools, “Mystery and charlatanism go hand in hand,” they say; and “self-respect and the dignity of the profession,” as Magendie remarks in his *Physiologie Humaine*, “demand that the well informed physician should remember how readily mystery glides into charlatanism.” Pity the “well informed physician” should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z— and ask whether, starting from the above “truism,” he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . . “The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer’s facts, now generally accepted, were at first stoutly denied.” And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognized dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism “there is an abyss.” That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves, which being, so to say, the sentries that keep the doors of our senses opened, getting anaesthetized under hypnotic conditions, allow these to get closed. A. E. Simonin reveals many a wholesome truth in his excellent work, *Solution du problème de la suggestion hypnotique*.<sup>\*</sup> Thus he shows that while “in Magnetism (mesmerism) there occurs in the subject a great development of moral faculties”; that his thoughts and feelings “become loftier, and the senses acquire an abnormal acuteness”; in hypnotism, on the contrary, “the subject becomes a simple mirror.” It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, “seemingly marvellous actions are produced, these are due to the hypnotizer, not to the subject.” Again . . . . “In hypnotism instinct, i.e., the animal, reaches its greatest development; so much so, indeed, that the aphorism ‘extremes meet’ can never receive a better application than to magnetism and hypnotism.” How true these words, also, as to the difference between the mesmerized and the hypnotized subjects. “In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (un ange). In the other, it is his instincts which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism (‘Mesmerism’) is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous.”

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<sup>\*</sup> See the review of his work in the *Journal du Magnétisme*, May, June. 1890, founded in 1845 by Baron Dupotet, and now edited by H. Durville, in Paris.

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Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its Karma also. Intended to kill the “Mesmeric” craze, it reacted as a deathblow to the public confidence in scientific decrees. In our day the Non-Possumus of the Royal Colleges and Academies is quoted on the Stock Exchange of the world’s opinion at a price almost as low as the Non-Possumus of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the Graphic. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

Why can’t our scientific men say: “We have blundered about Mesmerism; it’s practically true”? Not because they are men of science but simply because they are human. No doubt it is humiliating when you have dogmatized in the name of science to say, “I was wrong.” But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a “suitable enclosure,” in which, forsooth, you don’t mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer’s death at the age of eighty, in 1815, the French and English ‘Faculty,’ with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree,

while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of ‘hypnotism,’ ‘suggestion,’ ‘Therapeutic Magnetism,’ ‘Psychopathic Massage,’ and all the rest of it. Well, ‘What’s in a name’?

I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Dupotet, Puységur, or Mayo and Elliotson, now they are gone, is to “build their sepulchres.”

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman’s intellect; they enslave and paralyze free will in their “subjects,” turn immortal men into soulless, irresponsible automata, and vivisect their souls with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into “sorcerers, and are turning science into a vast field of black magic. The Rev. writer, however, lets the culprits off easily; and, remarking that he accepts “the distinction” [between Mesmerism and Hypnotism] “without pledging himself to any theory,” he adds:—

I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the “faculty” still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in Plutus [728] describes in some detail a Mesmeric cure: *και πρώτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο* etc., “and first he began to handle the head.”

Caelius Aurelianus describes manipulations (1569) for disease ‘conducting the hands from the superior to the inferior parts’; and there was an old Latin proverb—ubi dolor ibi digitus, “Where pain, there finger.” But time would fail me to tell of Paracelsus (1462)\* and his “deep secret of Magnetism”; of Van Helmont (1644)† and his “faith in the power of the hand in disease.” Much in the writings of both these men was only made clear to the moderns by the experiments of Mesmer, and in view of modern Hypnotists it is clearly with him and his disciple that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny.

They do, they do. But so did the scientists with regard to more than one truth. To deny “an animal magnetic fluid” is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as “prophetic words.”

‘You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors.’ Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer’s system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable ‘harmonic societies’ devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron Dupotet.‡

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\* This date is an error. Paracelsus was born at Zürich in 1493.

† This is the date of Van Helmont’s death; he was born in 1577.

‡ Baron Dupotet was for years Honorary Fellow of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Headquarters, in which he deploras the flippant unscientific way in which Mesmerism (then on the eve of becoming the “hypnotism” of science) was handled “par les charlatans du jour.” Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead [ H.P.B.]

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Round this man's therapeutic and mesmeric exploits raged, between 1830 and] 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Dupotet's clairvoyants. The Juge de Paix admitted thus much in open court. This was too much for even skeptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersant, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Dupotet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science . . . . .

Then comes the turn of this foggy island and its befogged scientists. "Meanwhile," goes on the writer,

England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast clientèle, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heartbroken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anaesthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism—just so. Oh, shades of Mesmer, Puységur, Dupotet, Elliotson—sic vos non vobis! Still, I say, palmam qui meruit, ferat. When I knew Baron Dupotet he was on the brink of the grave, and nearly eighty years old.

He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. "I will show you this," he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: "I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact." He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. "Are you quite satisfied?" I said: "Quite satisfied"; and, continued he, "any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. "This," added Dupotet, "was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most skeptical was forced to give in."

We have accused science of gliding full sail down to the Maelstrom of Black Magic, by practising that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the inner man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*. In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R.C.P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at haphazard, almost blindly. To remain consistent with their declarations (a) that hypnotism is not mesmerism, and (b) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science.

Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be legitimately applied—they often inoculate the subjects with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—“There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.” Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: “It is the duty of the Academy and medical authorities to study Mesmerism (i.e., the occult sciences in its spirit) and to subject it to trials; finally, to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.” He who uttered this great truth was “the voice speaking in the desert.” But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the magic effect of the human will on weaker wills; by deriding the existence of occult forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are no independent forces at all not even psychic in their nature, but “connected with known physical laws” (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will!

This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown-Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the active living germ artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the suggestion of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's lifetime, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains forever a mystery . . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the inner lower "Ego," has never been studied so far, because that Ego itself is terra incognita (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends.

Result on Karmic lines every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public “Hypnotic” experiments which thus lead to, and virtually are, BLACK MAGIC.

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### AN ASTRAL PROPHECY

[Lucifer, Vol. VI, No. 34, June, 1890, pp. 297-301]

Every educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a verbatim translation from V. Potto’s Russian work *The War in Caucasus*. In Volume II, chapter “The Last Years of Yermoloff” (pp. 829-32) one reads these lines:

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 12th, 1861, he died in his 85th year, seated in his favorite armchair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible better to express the feelings of Russia at the news of this death than by quoting the obituary notice from the [Russian Daily] *Kavkaz*, which did not say a word more than was deserved.

“On April the 12th, at 11<sup>3</sup>/<sub>4</sub> a.m., at Moscow, the Artillery General, famous throughout Russia—Alexey Petrovich Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory:

Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero—the pride and ornament of the Russian army and nation . . . We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term.”

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him:

Once, when leaving Moscow, I called on Yermoloff to say good-bye, and found myself unable to conceal my emotion at parting.

“Fear not,” he said to me, “we will yet meet; I shall not die before your return.”

This was eighteen months before his death.

“In life and death God alone is the Master!” I observed.

“And I am telling you most positively that my death will not occur in a year, but somewhat later”—he answered. With these words he led me into his study, where, getting out of a locked chest a written sheet of paper, he placed it before me and asked—“Whose handwriting is this? “Yours,” I said. “Read it then!”

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events.

He followed me in my reading, and when I came to the last paragraph, he covered the last lines with his hand. “This you need not read,” he said. “On this line, the year, the month, and the day of my death are given. All that you have read here was written by me before-hand, and has come to pass to the smallest details, and this is how I came to write it.

“When I was yet a young Lieutenant Colonel, I was sent on business to a small district town of T. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, I sat writing at my desk. Having finished, I lighted my pipe, leaned back in my chair, and fell into a reverie, when, suddenly lifting my eyes, I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said: ‘Take your pen and write.’ Feeling myself under the influence of an irresistible power, I obeyed in silence. Then he dictated to me all that was to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot.

A few minutes elapsed before I regained my full consciousness, when, jumping, from my seat, I rushed into the adjoining room, which the stranger could not have by any means avoided passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question: 'Who was it who has just been here?'—the astonished clerk answered, 'No one.' To this day I have never told this to anyone," concluded Alexey Petrovitch, "as I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is a most undeniable fact, an objective and palpable fact, the tangible proof of which is in this very written document."

The last date found on the letter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib."\* The ever-burning lamp is established through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis.

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\* "Goonib is the name of the last stronghold of the Circassians, on which the famous Murid Shamil, the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest.—Editor, Lucifer.

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GENERAL ALEXEY PETROVICH YERMOLOV  
1772-1861

Portrait painted by Academician Zaharov and  
reproduced from the Journal *Drevnyaya i Novaya Rossiya*,  
1879, Book I, No. 2.

All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a “materialized Spirit.” It will be claimed that a human spirit alone could prophecy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; i.e., while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d’être*, the rationale of such apparition or prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognised in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply “a stranger, a man, judging by his dress, belonging to the lower classes of society.” If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a mere stranger? And if the “Spirit” only assumed such appearance, then why this disguise and masquerading, such post-mortem mystification, at all?

If such visits are made of a “Spirit’s” free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular

“Spirit” playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of “Spirit-visitation,” and to throw an additional element of ridicule on the sacredness of death. The materializing of an immaterial Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its sui generis laws and conditions of manifestation, is still almost entirely terra incognita for all (Spiritualists included) and the men of Science preeminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the individual immortal Ego neither Past nor Future, but only one everlasting PRESENT. NOW, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing late in the night he had suddenly fallen into a reverie, when he suddenly perceived upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulant character took place.

The Personality becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the Personality thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine “Ego,” a prophetic, because all-knowing Spirit. The “voice” of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the Higher consciousness. All the other details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him outside of himself, belongs, as well as the “voice,” to that class of well-known phenomena familiar to us as the association of ideas and reminiscences in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the Inner Self, before we father upon “departed spirits” actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.

## **MISTAKEN NOTIONS on THE SECRET DOCTRINE**

[Lucifer, Vol. VI, No. 34, June, 1890, pp. 333-335]

Ever since the publication of *The Secret Doctrine* students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:—

For the last ten years, I have been a close reader of theosophical literature. I have read and reread *The Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute), the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc.

This is the direct and natural result of the very mistaken notion that the work I have called *The Secret Doctrine* had ever been intended by me to dovetail with modern Science, or to explain “occult points.” I was and still am more concerned with facts than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval “Wisdom Religion.” I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was One; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of *The Secret Doctrine*. It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of “Secret” would have become like the secret of “Polichinelle” shouted in the manner of a stage a parte; but simply to give that which could be given out, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those, perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling “shocker” from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only hint at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and is done is shown by the “Two Students of the E.S.” They are now synthesizing the “Secret Doctrine,” and they do it in the most lucid and comprehensive way, in this magazine. No more than anyone else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the exoteric and the esoteric; and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange landmarks the nature of which he can ascertain only by deciphering the weather-beaten, half-defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable." The "Doctrine of the Eye" is maya; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen?

Is not the reason for this explained in three lines on page 27 of *The Voice of the Silence*? These say that while “The first repeat in pride: ‘Behold, I know,’ the last, they who in humbleness have garnered, low confess, ‘thus have I heard’”; and hence, become the only “chosen.”

## CAPITAL PUNISHMENT

[*Lucifer*, Vol. VI, No. 34, June, 1890, p. 335]

Having read with much interest in *Theosophical Siftings* [Vol. III, 1890-91] the article by Dr. Franz Hartmann on “Capital Punishment,” I venture to ask your opinion on the subject. I have long been sure that it is both useless and wrong to put murderers to death—convinced by the same reasons which Dr. Hartmann puts so cogently. Moreover, I have often maintained that since two wrongs do not make a right, matters cannot be mended by killing the man who has taken the life of another. Hence I feel that should I be called to serve on a jury in such a trial, I must either declare my views at the outset, which might result in the choice of a “hanging” juryman in my place, or serve with the intention of not convicting the accused of wilful murder, no matter how guilty he might be proved. If that course were only to result in keeping the criminal in custody for the rest of his natural life, my conscience would be clear; but, as it might easily set him again at liberty, I feel in a dilemma. Will you kindly say in your next issue what your opinion is, and help perhaps more than one.

PUZZLED STUDENT.

We are equally with yourself opposed to capital punishment, so that your difficulty becomes our own. In the first place the “head” only of the juryman has to decide whether or not the accused has committed murder, and this is all the so-called “law” requires of him. Practically, however, since the juryman has, or ought to have, a “heart,” the law neglects an important factor in the problem, for if it punishes murder with death, the juryman, in deciding for a verdict of guilty, of necessity becomes an accessory in a fresh murder.

But the “heart” of the people is beginning to protest against this “eye for an eye” code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half-human proceedings. The true physician cures the disease, and does not kill his patient. But we are afraid that the murder-doctors are in the majority for the moment, so that we can only protest.—[EDS.]

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### CRUELTY TO ANIMALS

[Lucifer, Vol. VI, No. 34, June, 1890, p. 336]

Can any explanation be given, compatible with justice, as to why animals should suffer such terrible agonies as in a recent fire in the South of England, which destroyed some stables with sixteen horses? Such incidents are not uncommon. These poor creatures have none of the consolation arising from the powerful instinct possessing almost all human beings, with regard to the temporary nature of, and also the surviving torture and destruction, and therefore suffer the more acutely, their consciousness being centered in the present moment. I have read allusions to this subject, but in no case has any clear and intelligible explanation been given, compatible with that justice which is the corner-stone of Theosophy. Transmigration is rejected, and even if it were true, it would not furnish a valid reason why creatures deprived of higher principles should thus suffer, since responsibility ceases with such a severance. And on the other hand, if we once admit the possibility of useless or undeserved suffering, we open the door to what would undermine the philosophic views of Karma so gladly accepted by thinking persons who have been saddened by realizing the varied vicissitudes of life, and the tragic fate of countless human beings, year after year. Why should a harmless creature be burnt alive, or vivisected? Whatever light, in the plainest language, can be thrown on the mystery of pain in the animal world, would be thankfully accepted by many, as well as by

ENQUIRER.

Animals do not suffer so keenly as human beings, and do not remember suffering, unless reminded by the sight of the instruments of their pain, as for instance when a thrashed dog sees a whip. Animals again are almost immediately reincarnated in higher animal organisms. Suffering moreover, is the cause of knowledge, so that the incarnating entity gains experience, although the organism is tortured to death. Again physical suffering is on the lowest and most Mayavic plane, so that the animals although often suffering tortures physically, are free from the deeper miseries, with which sometimes man, even supposing him in perfect health and in the midst of luxury, is crucified unceasingly. Indeed, when reflecting on such problems and on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.— [EDS.]

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## DIAGNOSES AND PALLIATIVES

[Lucifer, Vol. VI, No. 35, July, 1890, pp. 353-364]

“That the world is in such bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanations of the subject of the problems of the great dual principles— right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were. . . .” (From an Unpublished Letter, well known to Theosophists.)\*

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\* [This excerpt is from the only letter ever received from the Mahâ-Chohan, an individual of spiritual attainment superior to that of Masters K.H. and M., and “to whose insight the future lies like an open page,” to use the expression of Master K.H. in his letter to Col. H. S. Olcott, “formed in his own hand,” as the Colonel says, in the early morning of November 10th, 1883, in his Camp on the Maidan outside Lahore (vide Vol. VI of the Collected Writings, pp. 22 et seq., for facsimile of K.H.’s letter and pertinent data).

One need not belong to the Theosophical Society to be forcibly struck with the correctness of the above remarks. The accepted creeds of the civilized nations have lost their restraining influence on almost every class of society, nor have they ever had any other restraint save that of physical fear: the dread of theocratic thumb screws, and hell tortures. The noble love of virtue, for virtue's own sake, of which some ancient Pagan nations were such prominent exemplars has never blossomed in the Christian heart at large, nor have any of the numerous post-Christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been worse than it is now—not even, we believe, during the period of Roman decadence.

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Strictly speaking, the “letter” from the Mahâ-Chohan is not actually a letter but, as stated in a few introductory lines signed by K.H., “an abridged version of the view of the Chohan on the T.S. from his own words as given last night.” As appears from one of the sentences in that communication, its date must be 1881, and we know from the same introductory note that it was forwarded by K.H. to A. P. Sinnett, the Master saying: “My own letter, the answer to yours, will shortly follow.”

Curiously enough, the original of this communication from Master K.H., recording the views of the Mahâ-Chohan, has never been found. It is not among the other letters from the Adept-Brothers which were held by A. P. Sinnett in a special box and were later published as *The Mahatma Letters to A. P. Sinnett*, all the originals of which are in the holdings of the British Museum. Sometime after its reception however, it was copied and “cyclostyled” in London, and copies were sent to a few selected persons. One such copy was among the papers of C. W. Leadbeater, and another was found later in a manuscript volume in the handwriting of Miss Francesca Arundale. Using these copies, C. Jinarâjadâsa published the text in the volume known as *Letters From the Masters of the Wisdom, First Series*, originally published in 1919 (4th edition being of 1948).

H.P.B. of course knew of this letter and either had the original or a copy thereof, for she quotes excerpts from it in several places (such as: *Lucifer*. Vol. II, August. 1888, pp. 431-33, and her first statement issued in 1888 to the members of the newly-formed Esoteric Section). Passages from it appeared also in *The Path* magazine published by W. Q. Judge in New York (vide Volume VII, February, 1893, opening article).

It is obvious from the context of this communication from the Mahâ-Chohan, and from other statements in *The Mahatma Letters*, that the main purpose intended to be achieved at the time was to counteract Sinnett's and Hume's merely intellectual grasp of the teachings and their unfounded admiration for the achievements of occidental science, as contrasted with the higher spiritual objectives of the Movement which its real Founders had in view.—Compiler.]

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Indeed, if our greatest masters in human nature and the best writers of Europe, such acute psychologists—true vivisectors of moral man—as Count Tolstoy in Russia, Zola in France, and as Thackeray and Dickens in England before them, have not exaggerated facts—and against such an optimistic view we have the records of the criminal and divorce courts in addition to Mrs. Grundy’s private Sessions “with closed doors”—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to Pagans—and every vice and crime fathered upon the latter will find its modern imitator in the archives of the European tribunals. Yea, “gentle reader,” we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchres; of strewing with fresh and blooming roses the outside walls of our dwellings, to hide the better the contents thereof, the dead men’s bones and all the uncleanness, and making them, “indeed, appear beautiful without.” What matters it that the “cup and platter” of our heart remain unclean if they “outwardly appear righteous unto men”?

To achieve this object, we have become past masters in the art of blowing trumpets before us, that we “may have glory of men.” The fact, in truth, that we deceive thereby neither neighbor nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbors, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to his congregation: “Do as I bid you, but do not do as I do.”

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Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic moral value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their contemporaries and the classes of Society they have observed or been living in. And what now do these writers say of our Age, and how are they themselves treated?

Zola’s works are finally exiled in their English translations; and though we have not much to say against the ostracism to which his *Nana* and *La Terre* have been subjected, his last—*La Bête Humaine*—might have been read in English with some profit. With “Jack the Ripper” in the near past, and the hypnotic rage in the present, this fine psychological study of the modern male neurotic and “hysteric,” might have done good work by way of suggestion. It appears, however, that prudish England is determined to ignore the truth and will never allow a diagnosis of the true state of its diseased morals to be made—not by a foreign writer at all events. First, then, have departed Zola’s works, forcibly exiled. At this many applauded, as such fictions, though vividly pointing out some of the most hidden ulcers in social life, were told really too cynically and too indecently to do much good.

But now comes the turn of Count Lev Tolstoy. His last work, if not yet exiled from the bookstalls, is being rabidly denounced by the English and American press. In the words of Kate Field's Washington, why? Does *The Kreutzer Sonata* defy Christianity? No. Does it advocate lax morals? No. Does it make the reader in love with that "intelligent beast" Pozdnisheff? On the contrary . . . . Why then is the *Kreutzer Sonata* so abused? The answer comes: "because Tolstoy has told the truth," not as averred "very brutally," but very frankly, and "about a very brutal condition of things" certainly; and we, of the 19th century, have always preferred to keep our social skeletons securely locked in our closets and hidden far away from sight. We dare not deny the terribly realistic truths vomited upon the immorality of the day and modern society by Pozdnisheff; but—we may call the creator of Pozdnisheff names. Did he not indeed dare to present a mirror to modern Society in which it sees its own ugly face? Withal, he offers no possible cure for our social sores. Hence, with eyes lifted heavenward and foaming mouths, his critics maintain that, all its characteristic realism notwithstanding, the "*Kreutzer Sonata* is a prurient book, like to effect more harm than good, portraying vividly the great immorality of life, and offering no possible remedy for it" (*Vanity Fair*). Worse still. "It is simply repulsive. It is daring beyond measure and without excuse; . . . the work of a mind . . . not only morbid, but . . . far gone in disease through unwholesome reflection" (*New York Herald*).

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Thus the author of *Anna Karenina* and the *Death of Ivan Ilyitch*, the greatest psychologist of this century, stands accused of ignoring "human nature" by one critic, of being "the most conspicuous case out of Bedlam," and by another (*Scot's Observer*) called "the ex-great artist." "He tilts," we are told, "against the strongest human instincts" because forsooth, the author—an orthodox Russian born—tells us that far better no marriage at all than such a desecration of what his church regards as one of the holy Sacraments.

But in the opinion of the Protestant Vanity Fair, Tolstoy is “an extremist,” because “with all its evils, the present marriage system, taken even as the vile thing for which he gives it us (*italics are ours*) is a surely less evil than the monasticism—with its effects—which he preaches.” This shows the ideas of the reviewer on morality!

Tolstoy, however, “preaches” nothing of the sort; nor does his Pozdnisheff say so, though the critics misunderstand him from A to Z, as they do also the wise statement that “not that which goeth into the mouth defileth a man; but that which cometh out of the mouth” or a vile man’s heart and imagination. It is not “monasticism” but the law of continence as taught by Jesus (and Occultism) in its esoteric meaning—which most Christians are unable to perceive—that he preaches. Nothing can be more moral or conducive to human happiness and perfectibility than the application of this law. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, i.e., for eighteen or twenty months, the savage squaw is sacred to her husband; the civilised and semi-civilized man alone breaking this beneficent law. Therefore, speaking of the immorality of marriage relations as at present practised, and of unions performed on commercial bases, or, what is worse, on mere sensual love, Pozdnisheff elaborates the idea by uttering the greatest and the holiest truth, namely, that:

For morality to exist between men and women in their daily life, they must make perfect chastity their law.\* In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, he obtains nothing but licensed vice.

A good proof that it is not “monasticism” and utter celibacy which are preached, but only continence, is found on page 84 where the fellow traveller of Pozdnisheff is made to remark that the result of the theory of the latter would be “that a man would have to keep away from his wife except once every year or two.” Then again there is this sentence:—

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\* All the italics throughout the article are ours. [Ed. Lucifer].

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I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire did not refer only to the wives of others, but especially and above all to one's own wife.

“Monastics” have no wives, nor do they get married if they would remain chaste on the physical plane. Tolstoy, however, seems to have answered in anticipation of British criticism and objections on these lines, by making the hero of his “grimy and revolting book” (Scot's Observer) say:—

Think what a perversity of ideas there must be, when the happiest, the freest condition of the human being, that of (mental) chastity, is looked upon as something miserable and ridiculous. The highest ideal, the most perfect condition to be attained by woman, that of a pure being, a vestal, a virgin, provokes, in our society, fear and laughter.

Tolstoy might have added—and when moral continence and chastity, mistaken for “monasticism,” are pronounced far more evil than “the marriage system taken even as the vile thing for which he (Tolstoy) gives it us.” Has the virtuous critic of Vanity Fair or the Scot's Observer never met with a woman who, although the mother of a numerous family, had withal remained all her life mentally and morally a pure virgin, or with a vestal (in vulgar talk, a spinster) who although physically undefiled, yet surpassed in mental, unnatural depravity the lowest of the fallen women? If he has not—we have.

We maintain that to call Kreutzer Sonata pointless, and “a vain book,” is to miss most egregiously the noblest as well as the most important points in it. It is nothing less than wilful blindness, or what is still worse—that moral cowardice which will sanction every growing immorality rather than allow its mention, let alone its discussion, in public. It is on such fruitful soil that our moral leprosy thrives and prospers instead of being checked by timely palliatives. It is blindness to one of her greatest social evils of this kind that led France to issue her unrighteous law, prohibiting the so-called “search of paternity.”

And is it not again the ferocious selfishness of the male, in which species legislators are of course included, which is responsible for the many iniquitous laws with which the country of old disgraced itself? e.g., the right of every brute of a husband to sell his wife in a market-place with a rope around her neck; the right of every beggar-husband over his rich wife's fortune, rights now happily abrogated. But does not law protect man to this day, granting him means for legal impunity in almost all his dealings with woman?

Has it never occurred to any grave judge or critic either— any more than to Pozdnisheff—“that immorality does not consist in physical acts alone but on the contrary, in liberating one's self from all moral obligations, which such acts impose”? (Kreutzer Sonata, p. 32.) And as a direct result of such legal “liberation from any moral obligations,” we have the present marriage system in every civilized nation, viz., men “steeped in corruption” seeking “at the same time for a virgin whose purity might be worthy” of them (p. 39); men, out of a thousand of whom “hardly one could be found who has not been married before at least a dozen times” (p. 41)!

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Aye, gentlemen of the press, and humble slaves to public opinion, too many terrible, vital truths, to be sure, are uttered by Pozdnisheff to make the Kreutzer Sonata ever palatable to you. The male portion of mankind—book reviewers as others—does not like to have a too faithful mirror presented to it. It does not like to see itself as it is, but only as it would like to make itself appear. Had the book been directed against your slave and creature—woman, Tolstoy's popularity would have, no doubt, increased proportionately. But for almost the first time in literature, a work shows male kind collectively in all the artificial ugliness of the final fruits of civilisation, which make every vicious man believe himself, like Pozdnisheff, “a thoroughly moral man.” And it points out as plainly that female dissimulation, worldliness and vice, are but the handiwork of generations of men, whose brutal sensuality and selfishness have led woman to seek reprisals. Hear the fine and truthful description of most Society men:—

Women know well enough that the most noble, the most poetic love is inspired, not by moral qualities, but by physical intimacy . . . . Ask an experienced coquette . . . . which she would prefer, to be convicted in the presence of the man she wishes to subjugate, of falsehood, perversity, and cruelty, or to appear before him in a dress ill-made. . . . She would choose the first alternative. She knows very well that we only lie when we speak of our lofty sentiments; that what we are seeking is the woman herself, and that for that we are ready to forgive all her ignominies, while we would not forgive her a costume badly cut . . . . Hence those abominable jerseys, those artificial protrusions behind, those naked arms, shoulders and bosoms.

Create no demand and there will be no supply. But such demand being established by men, it . . . .

. . . explains this extraordinary phenomenon: that on the one hand woman is reduced to the lowest degree of humiliation, while on the other she reigns above everything . . . . “Ah, you wish us to be merely objects of pleasure? Very well, by that very means we will bend you beneath our yoke,” say the women [who] like absolute queens, keep as prisoners of war and at hard labor nine-tenths of the human race; and all because they have been humiliated, because they have been deprived of the rights enjoyed by man. They avenge themselves on our voluptuousness, they catch us in their nets . . . . [Why? Because] “the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head . . . . we cannot wake up to the truth. . . .

The most terrible accusation, however, is an implied parallel between two classes of women. Pozdnisheff denies that the ladies in good society live with any other aims than those of fallen women, and reasons in this wise:

If human beings differ from one another by their internal life, that ought to show itself externally; and externally, also, they will be different. Now compare women of the most unhappy, the most despised class, with women of the highest society; you see the same dresses, the same manners, the same perfumes, the same passion for jewellery, for brilliant and costly objects; the same amusements, the same dances, music, and songs. The former attract by all possible means; the latter do the same. There is no difference, none whatever.

And would you know why? It is an old truism, a fact pointed out by Ouida, as by twenty other novelists. Because the husbands of the “ladies in good Society”—we speak only of the fashionable majority, of course—would most likely gradually desert their legitimate wives were these to offer them too strong a contrast with the demi-mondaines whom they all adore. For certain men who for long years have constantly enjoyed the intoxicating atmosphere of certain places of amusement, the late suppers in cabinets particuliers in the company of enamelled females artificial from top to foot, the correct demeanor of a lady, presiding over their dinner table, with her cheeks paintless, her hair, complexion and eyes as nature made them—becomes very soon a bore. A legitimate wife who imitates in dress, and mimicks the desinvolture of her husband’s mistress has perhaps been driven at the beginning to effect such a change out of sheer despair, as the only means of preserving some of her husband’s affection, once she is unable to have it undivided. Here, again, the abnormal fact of enamelled, straw-haired, painted and almost undressed wives and girls in good Society, are the handiwork of men—of fathers, husbands, brothers. Had the animal demands of the latter never created that class which Baudelaire calls so poetically *les fleurs du mal*, and who end by destroying every household and family whose male members have once fallen a victim to their hypnotism—no wife and mother, still less a daughter or a sister, would have ever thought of emulating the modern hetaera. But now they have. The act of despair of the first wife abandoned for a demi-mondaine has borne its fruit. Other wives have followed suit, then the transformation has gradually become a fashion, a necessity. How true then these remarks:

The absence of women’s rights does not consist in being deprived of the right of voting, or of administering law; but in the fact that with regard to matters of affection she is not the equal of man, that she has not the right to choose instead of being chosen. That would be quite abnormal, you think. Then let men also be without their rights. . . . At bottom her slavery lies in the fact of her being regarded as a source of enjoyment.

You excite her, you give her all kinds of rights equal to those of man:\* but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood. . . . She is always the slave, humiliated and corrupted and man remains still her pleasure-seeking master. Yes, to abolish slavery, it is first of all necessary that public opinion should admit that it is shameful to profit by the labor of one's neighbor; and to emancipate woman it is necessary that public opinion should admit that it is shameful to regard her as an instrument of pleasure.

Such is man, who is shown in all the hideous nakedness of his selfish nature, almost beneath the "animals" which "would seem to know that their descendants continue the species, and they accordingly follow a certain law." But "man alone does not, and will not, know. . . . The lord of creation—man; who, in the name of his love, kills one half of the human race! Of woman, who ought to be his help-mate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy. . . ."

And now it is made abundantly clear, why the author of the Kreutzer Sonata has suddenly become in the eyes of all men—"the most conspicuous case out of Bedlam." Count Tolstoy who alone has dared to speak the truth in proclaiming the whole relation of the sexes to each other as at present "a gross and vile abomination," and who thus inteferes with "man's pleasures"—must, of course, expect to be proclaimed a madman. He preaches "Christian virtue," and what men want now is vice, such as the old Romans themselves have never dreamed of. "Stone him to death" — gentlemen of the press. What you would like, no doubt, to see practically elaborated and preached from every housetop, is such articles as Mr. Grant Allen's "The Girl of the Future." Fortunately, for that author's admirers, the editor of the Universal Review has laid for once aside "that exquisite tact and that rare refinement of feeling which distinguish him from all his fellows" (if we have to believe the editor of the Scot's Observer). Otherwise he would have never published such an uncalled-for insult to every woman, whether wife or mother. Having done with Tolstoy's diagnoses we may now turn to Grant Allen's palliative.

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\* This, only in "semi"-civilised Russia, if you please. In England she has not even the privilege of voting yet.

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But even Mr. Quilter hastens while publishing this scientific effusion, to avoid identifying himself with the opinions expressed in it. So much more the pity, that it has seen the light of publicity at all. Such as it is, however, it is an essay on the “problem of Paternity and Maternity” rather than that of sex; a highly philanthropic paper which substitutes “the vastly more important and essential point of view of the soundness and efficiency of the children to be begotten” to that “of the personal convenience of two adults involved” in the question of marriage. To call this problem of the age the “Sex Problem” is one error; the “Marriage Problem,” another, though “most people call it so with illogical glibness.” Therefore to avoid the latter, Grant Allen. . . . “would call it rather the Child Problem, or if we want to be very Greek, out of respect to Girton, the Problem of Paedopoietics.”

After this fling at Girton, he has one at Lord Campbell’s Act, prohibiting certain too décolleté questions from being discussed in public: after which the author has a third one, at women in general. In fact his opinion of the weaker sex is far worse than that of Pozdnisheff in the Kreutzer Sonata, as he denies them even the average intellect of man. For what he wants is “the opinions of men who have thought much upon these subjects and the opinions of women (if any) who have thought a little.” The author’s chief concern being “the molding of the future British nationality,” and his chief quarrel with the higher education of women, “the broken-down product of the Oxford local examination system,” he has a fourth and a fifth fling, as vicious as the rest, at “Mr. Podsnap and Mrs. Grundy” for their pruderie, and at the “university” ladies. What, then, he queries:

. . . . Rather than run the risk of suffusing for one moment the sensitive cheek of the young person, we must allow the process of peopling the world haphazard with hereditary idiots, hereditary drunkards, hereditary consumptives, hereditary madmen, hereditary weaklings, hereditary paupers to go on unchecked, in its existing casual and uncriticized fashion, for ever and ever.

Let cancer beget cancer, and crime beget crime: but never for one moment suggest to the pure mind of our blushing English maiden that she has any duty at all to perform in life in her capacity as a woman, save that of gratifying a romantic and sentimental attachment to the first black moustache or the first Vandyke beard she may happen to fall in with. . . .

Such weakness for one “black moustache” will never do. The author has a “nobler,” a “higher” calling for the “blushing English maiden,” to wit, to keep herself in readiness to become a happy and proud mother for the good of the State, by several “black” and fair moustaches, in sequence, as we shall see, if only handsome and healthy. Thence his quarrel with the “higher education” which debilitates woman. For—

. . . . the question is, will our existing system provide us with mothers capable of producing sound and healthy children, in mind and body, or will it not ? If it doesn't then inevitably and infallibly it will go to the wall. Not all the Mona Cairds and Olive Schreiners that ever lisped Greek can fight against the force of natural selection. Survival of the fittest is stronger than Miss Buss, and Miss Pipe, and Miss Helen Gladstone, and the staff of the Girls' Public Day School Company, Limited, all put together. The race that lets its women fail in their maternal functions will sink to the nethermost abyss of limbo, though all its girls rejoice in logarithms, smoke Russian cigarettes, and act Aeschylean tragedies in most aesthetic and archaic chitons. The race that keeps up the efficiency of its nursing mothers will win in the long run, though none of its girls can read a line of Lucian or boast any thing better than equally-developed and well-balanced minds and bodies.

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Having done with his *entrée en matière*, he shows us forthwith whither he is driving, though he pretends to be able to say very little in that article; only “to approach by a lateral avenue one of the minor outworks of the fortress to be stormed.” What this “fortress” is, we will now see and by the “lateral” small “avenue” judge of the magnitude of the whole. Mr. G. Allen, having diagnosed that which for him is the greatest evil of the day, now answers his own question.

This is what he proposes for producing sound children out of sound—because unmarried—mothers, whom he urges to select for every new babe a fresh and well-chosen father. It is you see—

. . . . what Mr. Galton aptly terms “eugenics”—that is to say a systematic endeavor towards the betterment of the race by the deliberate selection of the best possible sires, and their union for reproductive purposes with the best possible mothers. [The other] leaves the breeding of the human race entirely to chance, and it results too often in the perpetuation of disease, insanity, hysteria, folly, and every other conceivable form of weakness or vice in mind and body. Indeed, to see how foolish is our practice in the reproduction of the human race, we have only to contrast it with the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us.

We have a fine sire of its kind, be it stallion, bull, or bloodhound, and we wish to perpetuate his best and most useful qualities in appropriate offspring. What do we do with him? Do we tie him up for life with a single dam, and rest content with such foals, or calves, or puppies as chance may send us? Not a bit of it. We are not so silly. We try him freely all round a whole large field of choice, and endeavor by crossing his own good qualities with the good qualities of various accredited mares or heifers to produce strains of diverse and well-mixed value, some of which will prove in the end more important than others. In this way we get the advantage of different mixtures of blood, and don't throw away all the fine characteristics of our sire upon a single set of characteristics in a single dam, which may or may not prove in the end the best and fullest complement of his particular nature.

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests “different mixtures of blood.” We abandon him willingly his “sires,” as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilization. They have even succeeded, while tying up their “dam” to a single “sire” under the threat of law and social ostracism, to secure for themselves full privileges from that law and Mrs. Grundy and have as great a choice of “dams” for each single “sire,” as their means would permit them. But we protest against the same offer to women to become nolens volens “accredited mares and heifers.”

Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Allen the “freedom” he longs for, “for such variety of experimentation,” without which, he says it is quite “impossible to turn out the best results in the end for humanity.” Animal humanity would be more correct, though he explains that it is “not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest, and morally noblest citizens.” We wonder the author does not add to these laudatory epithets, two more, viz., “the most respectful sons,” and men “proudest of their virtuous mothers.” The latter are not qualified by Grant Allen, because, perchance, he was anticipated on this point by the “Lord God” of Hosea (i, 2) who specializes the class from which the prophet is commanded to take a wife unto himself.

In a magazine whose editor has just been upholding the sacredness of marriage before the face of the author of the *Kreutzer Sonata*, by preceding the Confession of Count Tolstoy with an eulogy on Miss Tennant, “the Bride of the Season”—the insertion of “The Girl of the Future” is a direct slap in the face of that marriage. Moreover, G. Allen’s idea is not new. It is as old as Plato, and as modern as Auguste Comte and the “Oneida Community” in the United States of America. And, as neither the Greek philosopher nor the French Positivist have approached the author in his unblushing and cynical naturalism—neither in the Vth Book of the Republic, nor “the Woman of the Future” in the *Catéchisme Positiviste*—we come to the following conclusion. As the name of Comte’s “Woman of the Future” is the prototype of G. Allen’s “Girl of the Future,” so the daily rites of “mystic coupling” performed in the Oneida, must have been copied by our author and published, with only an additional peppering of still crasser materialism and naturalism.

Plato suggests no more than a method for improving the human race by the careful elimination of unhealthy and deformed children, and by coupling the better specimens of both sexes; he contents himself the “fine characteristics” of a “single sire” and “a single dam,” and would have turned away in horror at the idea of “the advantage of different mixtures of blood.” On the other hand the high-priest of Positivism, suggesting that the woman of the future “should cease to be the female of the man,” and “submitting to artificial fecundation,” thus become “the Virgin Mother without a husband,” preaches only a kind of insane mysticism. Not so with Grant Allen. His noble idea for woman is to make her a regular brood-mare. He prompts her to follow out:

. . . .the divine impulse of the moment, which is the voice of Nature within us, prompting us there and then (but not for a lifetime) to union with a predestined and appropriate complement of our being . . . [and adds] If there is anything sacred and divine in man surely it is the internal impetus which tells him at once, among a thousand of his kind, that this particular woman, and no other is now and here the one best fitted to become with him the parent of a suitable offspring If sexual selection among us (men only, if you please), is more discriminative, more specialized, more capricious, and more dainty than in any other species, is not that the very mark of our higher development, and choosing for us anatomically the help most meet for in our reproductive functions?

But why “divine”? And if so, why only in man when the stallion, the hog and the dog all share this “divine impulse” with him? In the author’s view “such an occasional variation modifying and heightening the general moral standard” is ennobling; in our theosophical opinion, such casual union on momentary impulse is essentially bestial. It is no longer love but lust, leaving out of account every higher feeling and quality. By the way, how would Mr. Grant Allen like such a “divine impulse” in his mother, wife, sister or daughter? Finally, his arguments about “sexual selection” being “more capricious and dainty in man than in any other species of animal,” are pitiable.



COUNTESS CONSTANCE WACHTMEISTER  
1838-1910

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Instead of proving this “selection” “sacred and divine” he simply shows that civilized man has descended lower than any brute after all these long generations of unbridled immorality. The next thing we may be told is, that epicureanism and gluttony are “divine impulses,” and we shall be invited to see in Messalina the highest exemplar of a virtuous Roman matron.

This new “Catechism of Sexual Ethics”—shall we call it?—ends with the following eloquent appeal to the “Girls of the Future” to become the brood mares of cultured society stallions:—

This ideal of motherhood, I believe, under such conditions would soon crystallize into a religious duty. The free and educated woman, herself most often sound, sane, and handsome. would feel it incumbent upon her, if she brought forth children for the State at all, to bring them forth in her own image, and by union with a sympathetic and appropriate father. Instead of yielding up her freedom irrevocably to any one man, she would jealously guard it as in trust for the community, and would use her maternity as a precious gift to be sparingly employed for public purposes, though always in accordance with instinctive promptings, to the best advantage of the future offspring.

. . . . If conscious of possessing valuable and desirable maternal qualities, she would employ them to the best advantage for the State and for her own offspring, by freely commingling them in various directions with the noblest paternal qualities of the men who most attracted her higher nature. And surely a woman who had reached such an elevated ideal of the duties of sex as that would feel she was acting far more right in becoming the mother of a child by this splendid athlete, by that profound thinker, by that nobly-moulded Adonis, by that high-souled poet, than in tying herself down for life to this rich old dotard, to that feeble young lord, to this gouty invalid, to that wretched drunkard, to become the mother of a long family of scrofulous idiots.

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And now gentlemen of the Press, severe critics of Tolstoy’s “immoral” Sonata, stern moralists who shudder at Zola’s “filthy realism,” what say you to this production of one of your own national prophets, who has evidently found honor in his own country?

Such naturalistic articles as “The Girls of the Future,” published in the hugest and reddest Review on the globe, are, methinks, more dangerous for the public morals than all the Tolstoy-Zola fictions put together. In it we see the outcome of materialistic science, which looking on man only as a more highly developed animal, treats therefore its female portion on its own animalistic principles. Steeped over the ears in dense matter and in the full conviction that mankind, along with its first cousins the monkeys, is directly descended of an ape father, and a baboon mother of a now extinct species, Mr. Grant Allen must, of course, fail to see the fallacy of his own reasoning. E.g., if it is an “honor for any woman to have been loved by Shelley. . . . and to have brought into the world a son by a Newton,” and another “by a Goethe,” why should not the young ladies who resort to Regent Street at the small hours of night and who are soaked through and through with such “honors,” why should not they, we ask, receive public recognition and a vote of thanks from the Nation? City squares ought to be adorned with their statues, and Phryne set up hereafter as an illustrious example to Hypatia.

No more cutting insult could be offered to the descent women and respectable girls of England. We wonder how the ladies interested in the Social problems of the day will like Mr. Grant Allen’s article!

H. P. B.

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### **MODERN APOSTLES AND PSEUDO-MESSIAHS**

[Lucifer, Vol. VI, No. 35, July, 1890, pp. 379-383]

There has probably never been a period within our recollection more given to the production of “great missions” and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion.

The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the “Woman” of Revelation xii, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practiced by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the “Messiah” arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle pro tem, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthrallment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman’s damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service.

Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a deathblow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world, meanwhile they have become a byword. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hothouse process by which their abnormal condition was produced.

Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the manmade laws which place marriage on the lowest plane, the salvation of free love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands.

His poem on Womanhood must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and “affinity” theories, have stranded him on a barren shore.

There is an avowed reincarnation of Buddha in the United States, and an avowed reincarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their rationale. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by hidden disciples, or their peers.

Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and spiritual benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people.

For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day “their works do follow them.” To the soul spending itself for others those grand words of the poet may be addressed evermore:—

Take comfort—thou hast left behind  
Powers that will work for thee; air, earth, and skies;  
There’s not a breathing of the common wind  
That will forget thee—thou hast great allies;  
thy friends are exultations, agonies,  
And love, and man’s unconquerable mind!

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the “first shall be last, and the last first.” And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in “where angels fear to tread.”

SPECTATOR.

## THE THEOSOPHICAL SOCIETY IN EUROPE

[Lucifer, Vol. VI, No. 35, July, 1890, pp. 428-29]

In consequence of the receipt of letters from all the active Lodges in Europe, and from a large majority of the Unattached Fellows of the Theosophical Society, H. P. Blavatsky is reluctantly compelled to abandon the position which she originally took up at the foundation of the Society.

### NOTICE

IN OBEDIENCE TO THE ALMOST UNANIMOUS VOICE OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY IN EUROPE, I, H. P. BLAVATSKY, THE ORIGINATOR AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, ACCEPT THE DUTY OF EXERCISING THE PRESIDENTIAL AUTHORITY FOR THE WHOLE OF EUROPE; AND IN VIRTUE OF THIS AUTHORITY I DECLARE THAT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN LONDON, WHERE I RESIDE, WILL IN FUTURE BE THE HEADQUARTERS FOR THE TRANSACTION OF ALL OFFICIAL BUSINESS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

H. P. BLAVATSKY

Let no one imagine that this reform in any sense Suggests a separation from, or even to the loosening in any way of the authority of, my colleague at Adyar. Colonel H. S. Olcott remains, as heretofore, the President-Founder of the Theosophical Society the world over. But it has been found impossible for him at such a great distance to exercise accurate discrimination in current matters of guidance of the Theosophical Society. His functions including the official issue of Charters and Diplomas in Europe, errors in the selection of members to whom such Charters and Diplomas are issued (besides the minor evil of delay) have rendered it impossible that the system of government of the Theosophical Society in Europe should be continued as heretofore. In the issue of Lucifer for August, 1889, I made use of the following sentences:—

“H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch.... No more. . . has the President-Founder the right of exercising autocracy or papal powers, and Colonel Olcott would be the last man in the world to attempt to do so.

It is the two Founders, and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect. . . . and not to tyrannize and rule over them” (page 508).\*

Therefore, owing to the issue of a Charter in ignorance of the actual facts, and the immediate protest made by all the active members of the Lodges, and their unanimous desire that I should exercise the Presidential authority over the Theosophical Society in Europe, bowing to the decision of the majority I have issued the above official NOTICE. To avoid even the appearance of autocracy I select as an advisory Council to assist me in the exercise of these functions, in addition to my three colleagues appointed by the President, viz.: Annie Besant, and Messrs. W. Kingsland and Herbert Burrows, Mr. A. P. Sinnett, President of the London Lodge, who has cordially joined in this reform, Dr. H. A. W. Coryn, President of the Brixton Lodge, Theosophical Society, Mr. E. T. Sturdy, and Mr. G. R. S. Mead.

H. P. BLAVATSKY.

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[\* See “A Puzzle from Adyar,” in Vol. XI of this Series—Compiler.]

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19 AVENUE ROAD LONDON

H.P.B. resided in this house from July, 1890, to the time of her Death on May 8, 1891. Facing the middle window was her desk on which The Secret Doctrine was finished.

## SCIENCE AND THE SECRET DOCTRINE

[Lucifer, Vol. VI, No. 35, July, 1890, p. 440]

One of the occult doctrines which has been most often laughed at by the incredulous scientasters of the Press and popular platforms, is the assertion that electricity is an entity, having a substantial existence. How often have the wise critics poured scorn on the heads of Theosophists for believing such wild nonsense, in the face of infallible modern science, which had long ago proved (save the mark!) that electricity, and light and heat, was a form of energy!

But in this respect, as in so many others, the Nemesis of Truth has overtaken our slanderers. In the latest, most thoroughly orthodox textbook on Electricity, by Professor Oliver Lodge, in the Nature Series, that “scientific authority” declares in the name of the most advanced science that electricity is not energy—whatever it may be—and upholds the doctrine that electricity is ETHER, or if not ether itself then certainly a “form of its manifestation.” The whirligig of time brings strange revenges, and the one now cited is but the forerunner of many another case in which “orthodox” and “infallible” science will quietly appropriate occult teachings without one word of acknowledgment, teaching as facts the very doctrines which for years it has scorned as “unscientific charlatanry.” Ex uno disce omnes.

## PROGRESS AND CULTURE

[Lucifer, Vol. VI, No. 36, August, 1890, pp. 441-450]

“Mated with a squalid savage—what to me were sun or clime?

I the heir of all the ages, in the foremost files of time—

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Not in vain the distance beacons. Forward, forward let us range,

Let the great world spin for ever down the ringing grooves of change.

Thro’ the shadow of the globe we sweep into the younger day;

etter fifty years of Europe than a cycle of Cathay.”

—TENNYSON, Locksley Hall, lines 177-184.

We, of the century claiming itself as the XIXth of our era, are very proud of our Progress and Civilization— Church and Churchmen attributing both to the advent of Christianity—“Blot Christianity out of the pages of man’s history,” they say, “and what would his laws have been?— what his civilization?” Aye; “not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel.”

What an absurd boast, and how easily refuted!

To discredit such statements one has but to remember that our laws are based on those of Moses—life for life and tooth for tooth; to recall the laws of the holy Inquisition i.e., the burning of heretics and witches by the hecatomb, on the slightest provocation; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply

“to purchase the luxuries of Asia by supplying the slave market of the Saracens;\* and finally the Christian laws upheld to this day in England, and called women’s disabilities, social and political. Moreover, as in the blessed days of our forefathers’ ignorance, we meet now with such choice bits of unblushing blague as this, “We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity” (Rose).

Just so! “our laws and our arts,” but neither “our civilization” nor “our freedom” No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both. And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (?!) of the Christian woman as compared with her “heathen” sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others. As it is not true, however—Lecky, among many other serious and trustworthy writers, having shown that “in the whole feudal legislation (of Christendom) women were placed in a much lower legal position than in the Pagan Empire”—the sooner and the oftener this fact is mentioned the better it will be for plain truth. Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element. It is Leviticus not the Roman code, which is the creator and inspirer of legislation—in Protestant countries, at any rate.

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\* View of the State of Europe during the Middle Ages, by H. H. Hallam, LL.D., F.R.A.S., p. 473 [1871 ed.]. The author adds: “This trade was not peculiar to Venice. In England, it was very common, even after the Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice.” And then, in a footnote: “William of Malmsbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners.” This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

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Progress, says Carlyle, is “living movement.” This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that “living movement.” Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church—the deadliest enemy of the ethics of Christ—was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at “Woman’s Franchise League” meetings, their legitimate share of rights as mothers, wives and citizens, and still attend “divine” service on Sundays—prosecute at best the unprofitable business of boring holes through sea water. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the Karma of the women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every Queen and Empress “by the grace of God.” Judean Christianity owes its life to a woman—une sublime hallucinée, as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In *Lucifer* of October, 1889, in the article “The Women of Ceylon,” we can read the opinion of Principal Donaldson, LL.D., of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the *Contemporary Review*:

It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion.

But in the first three centuries I have not been able to see that Christianity had any favorable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity.

How very correct then, the remark of H. H. Gardener, that in the New Testament, “the words sister, mother, daughter, and wife, are only names for degradation and dishonor”!

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That the above is a fact, may be seen in various works, and even in certain Weeklies. “Saladin” of the Agnostic gives in his last “At Random” eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:—

Mrs. Mary A. Livermore says: “The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils.”

Lecky says: “Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the fathers.”

Mrs. Stanton says that holy books and the priesthood teach that “woman is the author of sin, who [in collusion with the devil] effected the fall of man.”

Gamble says that in the fourth century holy men gravely argued the question, “Ought women to be called human beings?”

But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: “You are the devil’s gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God’s image—man.”

Clement of Alexandria says: “It brings shame to reflect of what nature woman is.”

Gregory Thaumaturgus says: “One man among a thousand may be pure; a woman, never.”

“Woman is the organ of the devil.”—St. Bernard.

“Her voice is the hissing of the serpent.”—St. Anthony.

“Woman is the instrument which the devil uses to get possession of our souls.”—St. Cyprian.

“Woman is a scorpion.”—St. Bonaventure.

“The gate of the devil, the road of iniquity.”—St. Jerome.

“Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace.”—St. John Damascene.

“Of all wild beasts the most dangerous is woman.”—St. John Chrysostom.

“Woman has the poison of an asp, the malice of a dragon.”—St. Gregory the Great.

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should not “look up to women, and consider them men’s equals”?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay it is she again who is the sole cause, if we have to believe the Bible allegory, that there is any Christianity or churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have “seed” in order that it should “bruise under its heel the serpent’s head”; and thus there would be neither Church nor Satan. For as expressed by our old friend Cardinal Ventura di Raulica, Serpent-Satan is “one of the fundamental dogmas of the Church, and serves as a basis for Christianity.”\* Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman, and the latter no worse than a willing martyr; for if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination. Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian—of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious and political among her countrymen—and even the Roman matron. The late Peary Chand Mitra has shown, “Manu” in hand, to what supremacy and honor the women of ancient Aryavarta had been elevated. The author of the “Women of Ancient Egypt” tells us that “from the earliest times of which we can catch a glimpse, the women of Egypt enjoyed a freedom and independence of which modern nations are only beginning to dream.”

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\* [Gougenot des Mousseaux, *Mœurs et pratiques des démons*, p. x.]

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To quote once more from “At Random”:—

Sir Henry Maine says: . . . , no society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by the middle Roman law.” . . . [Ancient Law, p. 158.]

The cause of “Woman’s Rights” was championed in Greece five centuries before Christ. Helen H. Gardener says: “When the Pagan law recognised her [the wife] as the equal of her husband, the Church discarded that law.”

Lecky says: “In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass.”

Sir Henry Maine, in his Ancient Law [pp. 153, 155, 156, 159], says that “the inequality and oppression which related to women disappeared from Pagan laws.” and adds: “the consequence was that the situation of the Roman female whether married or unmarried became one of great personal and proprietary independence . . . but Christianity tended somewhat from the very first to narrow this remarkable liberty.” He further says that “the jurisconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones.”

Professor Draper, in his Intellectual Development of Europe, gives certain facts as to the outrageous treatment of women by Christian men (the clergy included) which it would be exceedingly indelicate in me to repeat.

Moncure D. Conway says: “There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilisation regarding women.”

Neander, the Church historian, says: “Christianity diminishes the influence of woman.”

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Thus, it is amply proved that instead of an “elevated” position, it is a degraded one to which Christianity (or rather “Churchianity”) has brought woman. Apart from this, woman has nought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman’s Rights.

In our days of culture and progress, now that it is shown that in Union alone lies strength, and that tyrants can be put down only by their own weapons; and that finally we find that nothing works better than a “strike”— let all the champions of women’s rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognized by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of—WOMAN.

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But what are really culture and civilization? Dickens’ idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men’s bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of “believers.” No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself. And, as Watts has well said: “A dogmatical spirit inclines a man to be censorious of his neighbors. . . . He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does.”

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the Talmud in connection with progress and culture, we note some extraordinary articles in *Les Archives Israélites*, the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident, that after reading some papers signed by such well-known names of men of culture as F. Crémieux (“Cléricalisme et Judaïsme”), A. Franck, a member of the Institute (“*Les Juifs et l’Humanité*”), and especially an article by Élie Aristide Astruc, “Grand rabbin de Bayonne, grand rabbin honoraire de la Belgique,” etc. (“*Pourquoi nous restons Juifs*”) —no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for learning and ability, bears on its face the proofs of what is intellectual culture, minus spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress, what hope is there left for their co-religionists of other countries?

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The article, “Why we remain Jews,” is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain *nolens volens* Jews, as not one of the existing religions could “satisfy the genius of the nation.” “Were we forced to break with Judaism,” he argues, where is that other creed which could guide our lives?” He speaks of the star that once arose in the East and led the Magi to Bethlehem, but asks, “could the East, the cradle of religions, give us now a true creed? Never!”

Then he turns to an analysis of Islamism and Buddhism. The former, he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind Buddhism with its aspirations towards Nirvana, considered as the greatest realisation of bliss and “the most abstruse consciousness of non-being” (?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, i.e., the phenomenon of non-being endowed with self-consciousness. Let us rather see the author’s analysis of the two forms of Christianity—Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible “to the free mind of the Israelite”: the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths “could satisfy a Jew,” he says; therefore, the Rabbi implores his co-religionists to remain faithful to Judaism, or the Mosaic law, as this faith is the best and the most saving of all; it is, in short, as he puts it, “the ultimate as the highest expression of human religious thought.”

This ultra-fanatical article has drawn the attention of several “Christian” papers. One of these takes its author to task severely for his fear of dogmas only because human reason is unable to comprehend them; as though, he adds, “any religious faith could ever be built upon reason”! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a bona fide defence of them, which is far from showing philosophical progress. Then, the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi’s assault.

We would have our honorable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as infinitely below Judaism. Buddhism with its spiritual aspiration heavenward, and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was especially modern Judaism with its inimical exclusiveness, its dark and despotic kahal, its deadening talmudic ritualism, which is a Jewish substitute for religion, and its determined hatred of all progress (*Novoye Vremya*).

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only semi-civilised, while the press of the fully civilised nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a pagan philosophy.

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And what, after all, does our civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent to Christianity? Europeans call the Asiatic races “inferior” because, among other things, they eat with their hands and use no pocket handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the XVIIIth century Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Caesars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away, between Lucullus and the Pagan Caesars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of François I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin, gives in his interesting volumes *La Vie privée d'autrefois du XIIe au XVIIIe siècles*, *Les Repas*, etc., a mass of curious information, especially as to the etiquette and the laws of propriety which existed in those centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety in those days, as he who puts his knife to his mouth while eating, in our own day.

Our forefathers had very strict rules on cleanliness: e.g., the three fingers being *de rigueur*, they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course "on the table cloth." The VIth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands before dinner—existing now in truth, only in England—was strictly *de rigueur*, not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was performed at courts by chamberlains and pages, who holding in their left hand a gold or silver basin, poured with their right hand out of a similar jug, aromatic, tepid water on to the hands of the diners. But this was in the reign of Henry III and IV. TWO centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the XVIth century it began to fall into desuetude: and even Louis the XIVth limited his ablutions to a wet napkin. In the midst of the bourgeoisie it had almost disappeared; and Napoleon 1st washed his hands only once before dinner. Today no country save England has preserved this custom.

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How much cleaner are the primitive peoples in eating than we are—the Hindus, for instance, and especially the Brahmans. These use no forks, but they take a full bath and change entirely their clothes before sitting clown to dinner during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: "It is considered improper, and even indecent, to touch one's nose, especially when full of snuff, while eating one's dinner" (*loc. Cit.*). Yet Brahmans are "pagans" and our forefathers Christians.

In China, native forks (chopsticks) were used 1,000 years B.C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us.

Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his *Essais* that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III, but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden forks—for fruit. Charlotte d'Albrey (1514) three likewise, which were, however, never used.\*

Germany and Italy adopted the fork at their meals a century earlier than did the French. Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find “a strange-looking, clumsy, and dangerous weapon called a fork,” used by the natives while eating. In 1651 we find Ann of Austria refusing to use this “weapon,” and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century.

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Whither then shall we turn to find a corroboration of the mendacious claim, that we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the inner man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy—cant; nor has civilization spread as much as is claimed for it. London is civilized, but in truth—only in the West end.

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\* [Summarized from pages 1-2, 17, 18, 52.—Compiler.]

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As to the East end with its squalid population, and its desolate wildernesses of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages or modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rottenness—a Dead Sea fruit indeed!

The simple truth is that the word “civilization” is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket handkerchief. In China, the Celestial is profoundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ballroom—nay, the “Queen’s Drawing-room”—and watch the effect produced on her. Several thousand years B.C., the Amazons danced the Circle Dance around the “Great Mother,” at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabaeen festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a phallic dance. How then will future generations characterize our modern ballroom dances and the favorite waltz? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsichore? We really see very little.

The latter, nude almost clown to their waists, dance likewise their “circle dance,” while whirling round the ballroom; the only distinction between them being, that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!

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### **THE MOTE AND THE BEAM**

[Lucifer, Vol. VI, No. 36, August, 1890, pp. 470-478]

Ye blind guides, which strain at a gnat and swallow a camel. . . .

—Matthew xxiii, 24

Why beholdest thou the mote that is in thy brother’s eye,

But considerest not the beam that is in thine own eye?”

Matthew vii, 3.

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

A monster meeting of some 250,000 men protested the other day at Hyde Park “in the name of civilization and humanity” against the brutal behavior of some unknown Russian officials and jailors. Now, one can readily understand and entirely appreciate the feelings of the masses, of the oppressed, the suffering poor and the hoi polloi in general. These being “sat upon” from birth to death by the high and the wealthy of their own land, and having all, to a man, many a sore place in their hearts, must feel them vibrating with pain and sympathy with their brothers in sorrow of other countries.

True, the energy expended at the said meeting might have been more usefully directed, perhaps, against local and colonial “Siberias” and “Dead Houses”; but such as it was, the impulse being genuine, every Theosophist regarded it with respect. But that to which every member of the Theosophical Society ought to refuse that feeling of sympathy is the hypocritical cant in this matter of sundry editors who remain dumb in face of misdeeds at home, pouring all their wrath on the abuse of power and the brutality of Russian officers. This is enough to make an owl laugh in full daylight. That charges of cruelty should be brought forward, and leprous spots singled out on the body of Russia by England and America is a sufficiently curious piece of moral audacity; but that this attitude should be supported and even enforced, by certain editors, instead of being passed over in prudent silence, makes one think of the wise adage “whom the Gods would destroy they first make mad.” To the student of human nature a world of instruction is contained therein, and he feels thankful for this additional experience.

Bearing in mind that Lucifer has nought to do with the political situation in all this affair, let the reader remember, that it has, on the other hand everything to do with its moral aspect. Having its mission at heart, to wit: to bring “to light the hidden things of darkness,” it has naturally; good deal to say about drunken John and drunken Jonathan nodding so frowningly at drunken Peter, and so gravely moralising at him as though they were themselves sinless. Here the writer speaks first of all as a Theosophist and only secondly as a Russian; neither excusing Russia, nor accusing England and America, but simply throwing the full glare of the torch of truth on facts which no one can deny. And once this position established, the writer says: “How consoling and hopeful might have been for our growing society—that of the ‘Universal Brotherhood of Man’—such exhibition of the noblest and most human feelings, had it not been marred by a few antecedent facts,” of which presently. Even as the “protest” against Russian cruelty stands now, all such show of pious regard for Christ’s command “love your enemies,” is spoiled by a disregard of that other injunction “thou shalt not be as the hypocrites are” Indeed, Europe might be asking now as of George Dandin in the comedy of Molière, «Qui de nous deux trompe-t-on ici?»

Could even a child be really deceived by such protests on the Continent? If all this display of indignation is likely to impress anyone eventually, it will be only those “inferior races” under the paternal sway and benevolent rule of their respective white rulers Hindus and Mussulmen, Burmese and Singhalese, upon listening to the reverberating echoes of pious horror from the West, are as likely as not to contrast the ferociousness of Russian jailors and prison houses with that of their own rulers, with the Calcutta “Black Hole” of famous memory, and the Andaman Islands; while the hapless and ever-kicked Negroes of the United States, the Red Indians dying of exposure and starvation in their frozen wilderness, and even some Chinamen who seek hospitality on the Pacific coast, may yet come to envy the lot of the “political prisoners of Siberia”. . . .

But what imposing pictures! On the other side of the “pond” the pathetic eloquence of Mr. George Kennan, the Siberian traveller, “who has just seen all this for himself, you see!”—drawing tears from the street-flags and forcing lampposts to use their pocket handkerchiefs—without speaking of the colored citizens, Red Indians and Chinamen On this side of the Atlantic, Mr. Quilter, the editor of the *Universal Review*, showing like fervor on behalf of the “oppressed.” Mr. Adolphe Smith’s “Exile by administrative order,” adorned by what Mr. Stead calls “a fancy sketch of the flogging of Madame Sihida” (?)\* gracing one of the last numbers of the *Universal Review* produces likewise its effect.

Moved by a spirit of lofty chivalry, its editor issued, as all know, a circular to M.P.’s, peers, judges, heads of Colleges and so on, to ask them “whether (a) the present system of Siberian exile by administrative order” was not “a disgrace to a civilized nation”; and (b) whether the above mentioned authorities do not “consider that steps should be taken to call the attention of her Majesty’s Government to those outrages, in order that a diplomatic remonstrance should be addressed to the Czar”!

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

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

But that which cannot be disproved by any means is that other and far more legitimate agitation going on in England for long years, and now at its acme in this country, that for the enfranchisement of women, and the causes which made it arise. Most Theosophists have read Mrs. F. Fenwick Miller’s admirable address on the programme of the Women’s Franchise League\*; and many of our

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\* The National Liberal Club, February 25th, 1890.

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DR. FRANZ HARTMANN  
1838-1912

Portrait taken in the later years of his life, and reproduced from a pamphlet entitled: *Zum Gedächtnis an Dr. Franz Hartmann (1838-1912)* which was written by Walter Einbeck and published in 1925 by the Theosophischer Kultur-Verlag at Leipzig, Germany.

Theosophists belong to this League. And there are such as have declared that many women in England—even now, when many of the women’s “disabilities” so called, have been happily removed after centuries of penal servitude to their husbands—would gladly have consented to exchange places with “Madame Sihida,” whoever she is—not as a political prisoner perhaps, but as a flogged woman.

What is the horror of being flogged (where brutal force is used, there is no dishonor but martyrdom), when compared with a long life of moral and physical slavery? Which of the female “serfs of sex”<sup>\*</sup> in free England would not gladly exchange her position as a wife and mother, for that of a wife and mother in despotic Russia? Why, ladies and gentlemen, who have fought in the “Married Women’s Property” agitation, for the “Custody of Infants’ Bill,” and the right of woman as an independent individual and a citizen, instead of the thing and her husband’s chattel that she was and still is—are you aware that in despotic “half civilised” Russia, the rights of women before the law are on a par with those of men, and in some cases their privileges far greater? That a rich woman marrying a man is, and has been, since the days of Catherine II, sole mistress of her property, the husband having no right to one penny without the wife’s legal signature That a poor girl, marrying a rich man, having on the other hand a legal right to his property during his life and to a certain portion after his death whether he wills it or not, and also a right to the maintenance of herself and children whatever she does?<sup>†</sup> Have you not heard that a woman holding property and paying taxes is obliged to give her vote, whether personally or by proxy? And that so greatly is she protected by law that even a child born between nine and ten months after the husband’s death is considered legitimate by law: simply because abnormally prolonged gestation does casually [sic] happen, and that the law states that it is more consonant with the law of Christ to forgive nine guilty women, rather than wrong the tenth who may be innocent? Compare this with the laws of free England with regard to woman, who until about eight or nine years ago was simply a slave, with less rights than a plantation negro.

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<sup>\*</sup> “Woman’s Rights as preached by Women”, by a “Looker on”.

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

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

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

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

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

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

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

The former kill and devour their victims, after which these are at rest; while the whites of England and America act worse than Cains towards their black subjects and citizens; they torture them mentally, when not physically, from their cradle to their tomb; refusing them every privilege they have a right to, and then turning round and spitting on them as if they were so many toads. Look at the unfortunate Red Skin! Deprived of every inch of his ancestral land, crowded off into the sea, robbed of his supply of blankets and provisions, the Indian is left to freeze and starve by hundreds and thousands, which he proceeds to do amidst catacombs of Bibles, a prey unfit even for the prairie buzzard . . . .

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

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

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

Among the members of Parliament who have “allowed their names to be used as indication of their desire to assist the author in her . . . efforts to bring before the public the horrible cruelties,” are Messrs Gainsford Bruce, Jacob Bright, Sir Richard Temple, etc., etc.

Now, “Madame Sihida,” whatever she was else, was a murderess (political or not does not matter); but these unfortunate girls of seventeen are perfectly innocent victims.

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

“. . . . . would be too grotesque, in truth,  
If it were not so heartrending!”\*

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

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\* [M. Y. Lermontov, Sonnet written in 1840 to Alexandra Osipovna Smirnova.]

† [French title of his Norwegian work: *Blandt menneskeoedere*, 1887.]

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—not their prisoners, political or others, but simply their most loyal subjects and citizens, harmless Hindus and other “black heathens,” hard-working, honest negroes, and the much-wronged Red Indians. But we were not prepared to believe that which is published in the *Races Sauvages* of Bertillon and *Au pays des Cannibales* by the well-known Swedish traveller in Australia, Charles Lühholtz.

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

To achieve such a sad result, the [English] did not stop before any kind of atrocity . . . . They premised by offering £5 for the head of every adult, and £2 for that of every baby Tasmanian. To succeed in this chase after the native the better, the [English] brought with them aborigines of Australia, and used d them as blood hounds. But as the extermination was found to work too slowly to suit the English, a cordon was organized, selected from Colonists, and among the garrison . . . and Arthur, the then governor of the island, was appointed as its chief. After this commenced a regular chase after the Tasmanians . . . . The natives were driven into deep water, shot, as if by accident and those who escaped were driven into the mountains . . . . soon perished . . . . Some of the English even used arsenic and boasted of it. Some of the victims’ skulls were exhibited as curious Trophies . . . .\*

Now this may, or may not, be true; it may, or may not, be exaggerated, just as in the case of “Siberian flogging” and cruelty to political prisoners. As the latter charge comes to us from Russia’s enemies and sensation-loving travellers, so the tale of Tasmania is told by the same kind of traveller, and, moreover, one of a nation not generally friendly to England. But here comes something more modern and trustworthy, a charge from a decided friend of England and the Australians, and one who says what he has seen with his own eyes, heard with his own ears—namely, Charles Lühholtz, in his work called in the French translation, *Au Pays des Cannibales*.

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\* [Pages 223-24]

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We quote from an ample Russian review of the work in the *Novoye Vremya*, May 2 (14), 1890, No. 5,080. According to the latter, the “enlightenment” of the inferior races and the savage-islanders by the civilization-spreading Englishmen did not stop at the Tasmanians. This is from Lümholtz’s revelation, and it is ghastly!

There is a chapter in this work treating specially of the relations of the English colonists with the natives, and what deadly terrible relations! The life of a black man is worth nothing, it seems, and his rights to existence are on a par with those of a wild beast . . . To kill a native of Australia is the same as killing a dog in the eyes of a British colonist . . . More than this: no dog will be so cruelly treated in Europe. Its life, unless dangerous to men, will not be taken away without any cause. Not so for the native of Australia, according to the evidence of the Swedish author, who shows that there are young men who make a point of hunting the blacks every Sunday in the neighborhood of their cities, systematically passing the whole day in that sport, simply for pleasure’s sake. . . . A party of four or five horsemen prepares traps, or, driving the savages into a narrow pass, forces them to seek refuge on precipitous cliffs, and while the unfortunate wretches are climbing at their life’s peril on almost perpendicular bare rocks, one ball after another is fired at them, making even those slightly wounded lose their hold, and falling down, break and tear themselves into shreds on the sharp rocky projections below. . . . A squatter in Long Lagoon has become famous for the immense number of blacks he has poisoned with strychnine. And this is no single instance. A farmer from Lower Herbert confessed to the Swedish traveller that he was in the habit of burning the dead bodies of the natives—to get rid of them, in order to destroy a too palpable piece of evidence. But this was only an extra precaution. For, although local law (on paper) punishes murder, it is in reality only the killing of white men which is called murder. English colonists have repeatedly offered to Lümholtz to shoot a few blacks, to get for him the native skulls he was in need of . . . . Before law a black savage is entirely helpless. “Were I, a native, I would kill every English colonist I met,” said an exasperated Englishman, an eye-witness like himself, to our author. Another traveller, in his letter to Lümholtz, speaks of these British colonists as of “the most disgusting caricatures of Christians . . . The English constantly throw stones at other nations for their behavior to conquered races, while no words can express the horror and the indignity of their own acts towards the natives of Australia.”

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

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

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

Such is the soil on which that colonizing activity the English seem so proud of finds its vent. And it is this soil, furrowed in length and breadth by the brutal cruelty of the soulless English colonist, which proclaims loudly to the whole world that, to have right of throwing stones at other nations, it is not sufficient yet to be covered with an English skin. It is also necessary that the British soul should not be as black as are the bodies of, and the soil wrenched from, the poor natives; and that the hapless savages should not be viewed by their conquerors as no better than the Egyptian mummies of cats; to wit: good only to serve as land-fertilizers for their masters' flourishing colonies.

And now we have done, leaving the detractors and self-constituted judges of Russia to their own reflections. We have lived in India and throughout Asiatic countries; and, as a Theosophist, we feel bound to say that nowhere have we found such a potentiality of cruelty and cant under the brown and black skins as under the white epiderm of the refined European, save perhaps, in the class of the gariwalas, the bullock cart drivers.

If the reader would learn the characteristics of this class he will be told for his edification what is that personage. The gariwala belongs to that specimen of humanity to which speech was given to conceal its thought, and which professes its religion only because it serves its ends. While offering divine honors and worship to the cow and the bull, and never letting any opportunity of denouncing his brother gariwala to the village Brahman for disrespect to the (sacred) animals, he himself twists the tails of his team of oxen until these appendages of his Gods hang only by a few hairs and clotted blood. The gariwala, it is, then, who ought to feel a legitimate pride in finding himself acting on the same lines of whining cant as his masters—the bara-sâhibs. And coming so near, in his own humble way, to the policy of the two most civilized and cultured nations of Christendom, the gariwala ought perhaps to be promoted from the ranks of the inferior to those of the superior race.

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

H. P. B.

## NEPTUNE

[Lucifer, Vol. VI, No. 36, August, 1890, pp. 515-16]

I. In The Secret Doctrine it is stated that Neptune does not belong to the solar system, but is “mayavic.” What is meant by this? Neptune was discovered independently by two mathematicians, and not by the telescope directly. It obeys the law of gravity, and produced perturbations upon Uranus, which led to its discovery.

II. It is said somewhere in The Secret Doctrine that the solar system is unique, and that throughout the universe there is nothing like it. Is this really so? As our sun is a star, it is reasonable to suppose that some of the other stars are centres of other solar systems.

—SIRIUS.

I. The passage in The Secret Doctrine so loosely referred to will be found in Vol. I, p. 102. It runs as follows: “Neptune does not belong to it [our solar system], his apparent connection with the sun and the influence of the latter upon Neptune notwithstanding. This connection is mayavic, imaginary, they say.” Notice that the supposed connection is said to be mayavic, and not the fact of the existence of the planet.

II. Every system is sui generis, as every planet.—[Eds.]

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## RECENT PROGRESS IN THEOSOPHY

[The North American Review, Vol. CLI, No. 405,  
August, 1890, pp. 173-86]

Whatever else may be thought of Theosophy and its movement, time has at least proved that it is not the ephemeron the American and foreign press called it upon its first appearance.

It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that "the grand, and, indeed, the only character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Unfortunately, Theosophy has never yet had a "fair" chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If it had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the employment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the Theosophical idea throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labors. The little *côterie* of thoughtful men and women who met in an Irving Place parlor one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association.

We are often asked, "What is the general object of the Theosophical Society? Cui bono all this outlay of labor, all that energy expended from its beginning to swim against the strong tide of public prejudice, sectarian hatred, and unpopularity? Of the three well-known objects of the Society,\* not one but had, and has, its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who have already dissected Spiritualism and exploded mesmerism, and now, under the lead of the Society for Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society."

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\* 1. Brotherhood of man; 2. Study of Oriental philosophies; 3. Investigation of the hidden forces in nature and man.

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We note the exception that the cuckoo S.P.R. hatched its first eggs in the nests of Theosophy and Spiritualism;\* it evidently has the same relation to the scientific body as to its two foster-mothers, and can enjoy a superior intimacy only as a reward for its treachery to the latter and its sycophancy to materialistic science. In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has been all talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? And has the philosophical acumen of Professor Max Müller, who has been showing us for thirty years past that the same Aryan blood runs in the brown body of the Indian sepoy as under the blanched skin of the English lord and British grocer, prevented the dominant Anglo-Indian from giving the Queen-Empress' Asiatic subjects cumulative proofs of his supreme disdain? The Theosophical Society has been called the Royal Asiatic Society plus philanthropy; and as the latter body lacks the instinct of brotherliness, and too often shows a disposition to sacrifice truth for theological predilection, its nearly a century of work has shed darkness instead of light upon the Aryan philosophies, religions, and sciences.

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\* The real originator and founder of the S.P.R. was "M. A. Oxon" (Mr. W. Stainton Moses), now the Editor of Light. It was he who, being then a member of the T.S., first proposed the formation of a society on the lines of the long-defunct Dialectical Society of London, for the investigation of abnormal phenomena. This gentleman must have regretted more than once his idea. The S.P.R., the progeny of Spiritualism and Theosophy, has proved itself a would-be parricide, though rather an unsuccessful one so far.

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As to our third object, it must be said of the work of the S.P.R., and the superior labor of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honorable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their oblations have been all offered on the altar of the Moloch of materialism.

Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half-century, it is too evident that the creation of the Theosophical Society at the time when it arose was most timely, and a step toward the defense of true science and true religion against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the Salpêtrière have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the cleverest Western experimentalists that the “impassable chasm” and the “unknowable” of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular curiosity that are shown in every country when a Theosophist or Theosophy comes to the fore, and the universal popularity of Theosophical and mystical literature, which has enriched many publishers and writers, are indications of the despair and hope of Christendom—despair that science will ever read the puzzle of life; hope that the solution may be found in the secret doctrine.

The Theosophical Movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing, to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held up a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle.

Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, Theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracles and supernaturalism, they endeavor to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science. The growing inclination of the public mind towards Theosophy seems to mark a reaction from the iconoclastic influence of Colonel Ingersoll's and Mr. Bradlaugh's school. Undoubtedly there are thousands of so-called Freethinkers who sincerely believe in personal annihilation at the death of the body; but it would seem from the fact of the recent conversion of Mrs. Annie Besant from secularism to Theosophy, and the discussions to which it has given rise, that there are also many persons enrolled as followers of the two great leaders above mentioned who are so from ignorance of the views included in the term Theosophy. We officers and fellows of the Theosophical Society are, therefore, encouraged to hope that, with the wider dissemination of the facts, we shall see very large accessions to our cause from the secularist rank. Surely this must be considered a gain by the friends of spirituality as opposed to materialism—those, at any rate, who think that morals, peace, and prosperity will be promoted by the universal belief in a life after death (whether eternal or broken up by a series of reincarnations on the same earth), and in man's possession of a higher, undying SELF, latent spiritual powers, and consciousness.

It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the Society appear in such a fake light during the past fourteen years. Nor are the clerical organs alone in this undignified and useless work; for the weeklies of the Spiritualists in the United States are just as bitter and as untruthful in their ceaseless denunciation of Theosophy. The virulence and vituperations of the intellectual apostles of the “spirit-guides” and “controls” from the “Summerland” have grown proportionately to the growth of the Theosophical Society. The effects of the last convention held by the American Theosophists at Chicago, on April 29 and 30 of the present year,\* furnish a brilliant example of this blind and ferocious hatred. Such was the decided and unprecedented success of the last gathering that even the leading papers of Chicago and other cities had to admit the fact, finding almost for the first time naught but words of sympathy for the Theosophists. Alone the organs of disembodied “angels” poured as unsuccessfully as ever their vials of wrath, mockery, and brutal slander, upon us. But we heed them not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably calculated to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding Theosophy as it really is, and making it the guiding rule of their conduct.

If justice be the law of nature, and injustice a transitory evil, direful must, indeed, be the retribution these misguided people have invoked upon their own heads.

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\* There are at the present day thirty-eight chartered branches of the Theosophical Society in the United States, and the activity on the Pacific Coast in this direction is very remarkable.

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The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement.

My present theme being the recent progress of our Movement, the situation may best be illustrated by reference to statistics. To avoid prolixity, we may begin with the year 1884, when the raid upon us was made by the London Society for Psychical Research. From the official report of that year it appears that on the 31st of December, 1884, there were in existence, in all parts of the world, 104 chartered branches of the Theosophical Society. In the year 1885, as an answer to our calumniators, seventeen new charters were issued; in 1886, fifteen; in 1887, twenty-two; in 1888, twenty-one; and up to the 1st of September, 1889, seventeen. To the 31st of December, 1888, six charters had been rescinded, leaving 173 still valid; and if the new ones of 1888 be added, there would be a gross total of 190 chartered branches, from which would have to be deducted any cancellations reported during the last twelve-month. But we have heard of none. On the contrary, up to June, 1890, we find on our books upward of 200 branches. In England, a country where Theosophy has to work uphill more than in any other place, three years ago there was but one solitary branch—the “London Lodge” of the Theosophical Society, with about 150 members in it. Since the arrival of the present writer in England, and the establishment of the “Blavatsky Lodge,” in June, 1887 (which has now upward of 300 members and associates), twelve branches of the Theosophical Society have been established in various centres of Great Britain, and the number of members is daily increasing. The growth of our society in this conservative country has been more marvellous in comparison than even in the United States of America. The growth since the raid of 1884 has, therefore, been at the rate of about nineteen new charters per annum, and the final computation of 1889 will show as great an increment. Dividing 104—the sum total up to the close of 1884—by 10, the number of years since the society’s foundation, we get an average annual growth of 10.4 branches; whence it appears that, so far from being crushed out of existence, as the organizers of the raid had fondly hoped might be the result, the Theosophical Society has very largely increased its average rate of expansion, geographically and numerically.

It is useless to remind the American reader of the unrelenting, systematic persecution to which the writer of these lines—and through her, Theosophy—is, and has been for years, subjected in the American press, by enemies as persevering as they are base. And if no conspiracy, no attack, could ever seriously shake the society or impede its movement, nothing ever will. We only thankfully repeat, slightly paraphrasing it, the Christian adage now so applicable to our movement, “The blood of the martyrs is the seed of Theosophy.” Its society has done too much good work, the good grain is much too evident even in the piles of admitted chaff, not to have built a secure foundation for the temple of truth in the immediate, as in the distant, future.

For, see, the literature of Theosophy is growing rapidly. We have seven principal centres of publication—Madras, Bombay, Ceylon (Colombo), Stockholm, London, Paris, and New York. The Stockholm branch, founded hardly a year ago, has far over one hundred members, and our literature in Sweden is spreading rapidly. Little Ceylon had twenty-one branches three months ago, and may have more now. Madras is the general headquarters of the society, the official residence of the President and executive staff, and the office of *The Theosophist* is there. At Bombay we have a “Theosophical Publication Fund,” created and managed by Mr. Tookaram Tatyā, a Hindu Theosophist, which brings out important works in Sanskrit and English; an enterprise spoken of with great praise by Professor Max Müller in a letter published both in *The Theosophist* and *Lucifer*. In London there is a “Theosophical Publishing Society,” which brings out the magazine *Lucifer* (edited by Mrs. Annie Besant and myself) and a series of pamphlets called the “T.P.S.,” issued fortnightly, and many new theosophical works. Following the good example set to us by the Aryan Theosophical Society of New York—the head quarters of the theosophical movement in America—a committee was formed in London last May for the wide distribution through the post of leaflets on theosophical doctrines, each member taking charge of a definite district.

During the first month of the establishment of the “tract-mailing scheme” at New York, the Aryan Theosophical Society has distributed over 150,000 papers on Theosophy and its doctrines. In Paris another monthly was started a year ago, the *Revue Théosophique*, edited by myself, and managed by the Countess d’Adhémar; and now another theosophical magazine has appeared—*Le Lotus Bleu*—since March, also edited by myself, and managed by Arthur Arnould, a well-known journalist in Paris, and the President of the Theosophical Society of Paris, “l’Hermès.” In New York we have *The Path*, whose editor, Mr. W. Q. Judge, published also a number of books and pamphlets. The existence of these centres shows undeniably that our movement is constantly on the increase, and that all interested and malicious reports to the contrary are without foundation.

But it is our Adyar Library, founded by the loving labor of our President, Colonel H. S. Olcott, which is the crown and glory of the Theosophical Society. Though only three years old, it has already acquired a large collection of Oriental works of the greatest value—3,046 volumes—besides over 2,000 works in European languages, and a number of rare palm leaf manuscripts. In the words of our learned librarian, Pundit N. Bhâshyâchârya:\*

. . . In the department of Buddhistic Literature it is richer than any Library in India, and probably equal to most in Western countries. From Mrs. Dias-Ilangakoon, F.T.S. of Matara, Ceylon, it has received the noble present of a complete set of the Pâli version of the Tripitakas, engraved on palm leaves and comprising 60 volumes with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa . . . . The collection cost Mrs. Ilangakoon nearly Rs. 3,500. The Jodo sect of Japanese Buddhists presented Col. Olcott with a complete set of the Chinese versions of the Tripitakas in 418 volumes, on silk paper.

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\* Unfortunately just dead.

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Other Japanese and Chinese religious works, explanatory of the tenets of all the Japanese sects, were presented to him to the number of 1,057 volumes. And these are supplemented by 22 scroll paintings on silk and paper, illustrative of the same subject . . . . . [among which] are two on silk that are said to be over 800 years old, and one a MS. said to be 350 years old, that is written in fine gold ink upon a scroll of some very smooth black paper, thirty three feet in length, and mounted on a roller tipped with gold and crystal. There is also a large picture upon which, painted in vivid colors and drawn in the most careful detail, are 137 scenes in the life of the Founder of the Jodo sect. There is also an ancient biography of the Adept-Founder of the Yamabushi, or fraternity of phenomena workers, and a scroll portrait of himself attended by some fire elementals whom he seems to have subjugated to his trained will. Dr. Bigelow, of Tokyo [late of Boston], kindly gave a photograph of a bronze group representing Kobo-dai-shi, the Adept-Founder of Shin-gon sect, attended by two little elementals who are serving him as messengers and domestics.\*

All of which shows that the theosophical scapegoat, H. P. Blavatsky, has invented neither Adept-fraternities nor “elementals,” their existence having been known in Japan, China, and India for long centuries.

Such are a few of the unique treasures in books and antiquities of the Adyar Library of the T.S., “got together under the greatest difficulties of total lack of pecuniary endowment and public patronage,” and which “has received from no Government as yet so much as a single book or one rupee.” And that noble library will survive the founders and all present members of the Theosophical Society, and go on speaking of the work done when many other things are forgotten.

Having cast a hasty glance at the general aspect of the society as it stands at the present moment, I may be permitted to state very briefly the three broad principles upon which it is building up, and then recapitulate the results actually achieved under each heading.

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\* Vide the learned and interesting article of Pundit N. Bhâshyâchârya, Director of the Oriental Section of the Adyar Library, in *The Theosophist*, Vol. X, No. 119, August, 1889, pp. 685-88.

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The three officially-declared objects of our society are:

(1) To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

(2) To promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences.

(3) A third object, pursued by a portion of the fellows of the society, is to investigate the unexplained laws of nature and the psychic powers of man.

Two general objects, one restricted object, of attention. Everyone entering the society is supposed to sympathize with the theory of essential brotherhood; a kinship which exists on the plane of the higher self, not on that of the racial, social, and mental dissimilarities and antipathies. These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory of "Karma" (the universal law of ethical causation) believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this Karmic law. Yet though it may thus clothe and reclothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable, being of a divine nature, superior to all environments on the earthly plane. It is the physical body only which has racial type, color, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over.

So we have written down as the first of our declared objects this altruistic asseveration, and have been working practically to bring about a beginning of the better law.

The second of our declared objects speaks so plainly for itself that I need not dwell upon it, save in the most casual way. The founders of the Theosophical Society thought they had the best reason to believe that there existed, locked up in the ancient literatures of India, Ceylon, Tibet, China, Japan, and other Eastern countries, a very large body of truth which would be most important and valuable to the present generation, if it could be got at. The best agents to employ in this work were the Oriental scholars who knew the ancient languages, especially those—if any could be found—who had learned the concealed meaning of the names, figures, and expressions with which Asiatic writing teem, and which are the despair of our Western Orientalists. These savants are priests of various religions and pandits, or professors, in a number of philosophical Eastern schools of thought. They had never before worked together in the interest of the whole family of mankind, so antagonistic are their personal views and so mutually contradictory their several religions and philosophical books. No scheme of cooperation between them could be carried out save upon the line defined in our first declared object—that is to say, upon the theory of the universal relationship of all mankind on the plane of the higher self, and the policy of not meddling with what concerns only the mutual relations of the lower self, the physical man. It shall be shown presently how this part of our scheme has worked.

Observe the third declaration, that only a portion of our fellows occupy themselves with the study of the occult properties of matter and the physical powers of man. The society as a whole, then, is not concerned in this branch of research. And naturally; for out of every ten thousand people one may meet, the chances are that but a very small minority have the time, taste, or ability to take up such delicate and baffling studies. Those who do are born mystics, and, of course, natural Theosophists; a Theosophist being one who seeks after divine wisdom—i.e., the comprehension of the ultimate causes of force, correlation, and psychic development, the method of solving all life's riddles.

Persons of this temperament cannot be bigots; they chafe under the sectarian yoke, and their hearts warm with sympathy for all who suffer, who groan under the social burdens resulting from ignorance, for all of any race, creed, or color, who aspire after knowledge. These men are true Theosophists, the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. We thought it a good thing to proclaim this line of research and self-discovery as the third of our three objects. For those who are interested in it, and all inquirers whom they reach and encourage, have the mystical philosophical books of the present and former times been written. To the general public these books are caviar.

Taking the three divisions of our objects in order, let us see what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1879, at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverence for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervor of patriotism which has culminated in the formation of the Indian National Congress—a political body with which our society has no connection, though it was originated by our fellows, Indian and Anglo-Indian.



THE GENERAL SECRETARY'S OFFICE AT 19 AVENUE ROAD, LONDON

G.R.S. Mead (center), with Walter R. Old and J.R. Ablett.

Reproduced from Col. Olcott's Old diary Leaves,  
Series IV, facing p. 247.

Soon after our arrival at Bombay our society began to grow, branches rapidly sprang up, and it became necessary to hold annual conventions of delegates representing the new widely-expanded society Responsive to the President's call, thirty odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cowasji Institute the platform was successively occupied by speakers of the above-named religions, who vied with each other in fervent declaration of mutual tolerance and good will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of universal brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had been only sectarian hatred and selfish class egotism. This was in 1882. Annually since then the convention has met as a parliamentary body to transact the society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the National Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our conventions.

Besides helping to weave this golden web of brotherhood throughout India, our society has extended its filaments from that centre to Ceylon, Burma, Siam, and Japan, bringing these people into fraternal relations with the Hindus, though of a different religion, and creating channels for international intercourse upon religious and educational subjects. In those countries, also, we have sown the same seed of good will, and in Ceylon we are already reaping the harvest. In that evergreen, paradisaical isle of the sea we have revived and begun to purify Buddhism, established high schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the Government to proclaim Buddha's birthday a public holiday, founded two journals, created a printing office, and brought the Sinhalese Buddhists into direct relations with their Japanese coreligionists.

This is what we have done in India and the far East. As to Europe, as we began to work in earnest here only three years ago, the effects began to be hardly perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working-Women's Club, wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs; ours is based on brotherhood alone, and recognizes no difference in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping and guiding—not controlling—the evening recreation. Only those who know the dreary lives of our poor East-End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the Brotherhood of Man.

As regards the revival of Oriental literature, the whole press of India, Ceylon, and Japan unqualifiedly gives us the credit of having done more in that direction than any other agency of modern times. We have not only helped to revive in India the ancient Tols, or pandit-schools of Sanskrit literature and philosophy, and to reawaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issues of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the Vedas, Bhagavad-Gita the writings of Śankara, Patañjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified most unqualifiedly their gratitude and respect to us for what we have done on the lines of the second of our declared objects Nor should it be overlooked that the prevalent interest in Theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects—as the world thinks them.

Now as to the third object on our list. Properly speaking, the term “psychical research” should include the whole of the great movement known as modern Spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much has been done to weaken the sentimental, but unphilosophical, superstition which made the “Spirits” of the departed the suffering spectators of the follies and crimes of the living. For details as to the conclusions we have arrived at on this subject, the reader must be referred to *The Key to Theosophy*, wherein the question is dealt with at length. At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution—a scheme pre-eminent above all for its rigorous adherence to justice.

And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these quaestiones vexatae.

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage. For many a long year the "great orphan," Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a spiritual philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to "the dawn of a larger day."

Such is the goal which Theosophy has set itself to attain; such is the history of the modern movement; such is the work which Theosophy has already accomplished in this nineteenth century.

**[APPOINTMENT OF BERTRAM KEIGHTLEY]**

[The original of this document in H.P.B.'s handwriting is in the Archives of The Theosophical Society, Adyar, Madras, India.]

London, August 9, 1890.

I hereby appoint Bertram Keightley to act as my personal representative in India and Ceylon in all matters relating to the Theosophical Movement.

H. P. BLAVATSKY.

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**THE DUAL ASPECT OF WISDOM**

[Lucifer, Vol. VII, No. 37, September, 1890, pp. 1-9]

“No doubt but ye are the people, and wisdom shall die with you.”

—Job, xii, 2.

But wisdom is justified of her children.”

—Matthew xi, 19.

It is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of Lucifer have not escaped the common lot. Reared in the aphorisms of the ages they are aware that “he who can take advice is superior to him who gives it,” and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions.

It is in defense of the “wisdom” of our century that we are taken to task, and charged with “preferring barbarous antiquity to our modern civilization and its inestimable boons,” with forgetting that “our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in philosophic wisdom even to the age of Plato.” We are lastly told that we, Theosophists, are “too fond of the dim yesterday, and as unjust to our glorious [?] present day, the bright noon-hour of the highest civilization and culture”!

Well, all this is a question of taste Our correspondent is welcome to his own views, but so are we to ours Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a molehill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen garden—if he likes. But if we are seriously “challenged” by him to show “in what respect our age of hourly progress and gigantic thought”—a progress a trifle marred, however by our Huxleys being denounced by our Spurgeons, and the University ladies, senior classics and wranglers, by the “hallelujah lasses”—is inferior to the ages of, say, a henpecked “Socrates and a cross-legged Buddha,” then we will answer him, giving him, of course, our own personal opinion

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, contempt for truth and justice, without which there can be no Wisdom. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every “best thing” under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral value. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period.

Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and men has disappeared only to make room for slavery to things and Self, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every cultured man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true." And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent Hokhmâh (in Greek, Sophia) is applied to the most dissimilar things—abstract and concrete. Thus we find "Wisdom" as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the "fear of the Lord," and Pharaoh's magicians.

The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the “wise woman of En-Dor.” From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of “the Almighty’s wisdom,” the term has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or noëtic “Sophia”—the Wisdom from above—and the terrestrial, psychic, or devilish wisdom—the Sophia *ἐπίγειος ψυχική δαιμονιώδης* (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them “that are perfect,” i.e., those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of the true and eternal gnosis on unprepared soil, his motives were yet good and his intention unselfish, and therefore has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily “collections” and crazy “societies”? But his case was different. However cautiously still he spoke “not the wisdom of this world” but truth or the “hidden wisdom . . . which none of the Princes of this World knew” (1 Corinth. ii, 6-8) least of all the archons of our modern science. With regard to “psychic” wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one philosophus there were nine sophistae, down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacocks’ feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and enquire in the words of the Book of Job, that suggestive allegory of Karmic purification and initiatory rites:

“Where shall (true) wisdom be found? where is the place of understanding?” and to answer again in his words: “With the ancient is wisdom; and in length of days understanding” (Job, xxviii, 12, and xii, 12).

Here we have to qualify once more a dubious term, viz: the word “ancient,” and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original Book of Job, a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective “ancient” to the manifested WORD or LOGOS (Dabar) of the forever concealed and uncognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the “Lord God” of the translated Bible. But the Eastern Occultist employs the mystic term only when referring to the reincarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the atmic light of the latter can be centred only in that which though eternal is still individualized— i.e., the noëtic Principle, the manifested God within each rational being, or our Higher Manas at one with Buddhi. It is this collective light which is the “Wisdom that is from above,” and which whenever it descends on the personal Ego, is found “pure, peaceable, gentle.” Hence, Job’s assertion that “Wisdom is with the Ancient,” or Buddhi-Manas. For the Divine Spiritual “I” is alone eternal, and the same throughout all births; whereas the “personalities” it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the “Ancient,” because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the “first-born” of Alaya-Mahat, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job’s statement must read: “With the Ancient (man’s Higher Ego) is Wisdom, and in the length of days (or the number of its reincarnations) is understanding.”

No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—KARMIC LIFE.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is “heathen foolishness.” The Western world rejects these truths, and will recognize no wise men except those of its own making, created in its own image, born within its own Christian era and teachings. The only “wisdom” it understands and practises is the psychic, the “terrestrial and devilish” wisdom spoken of by James, thus making of the real Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even “terrestrial” wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only seem wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for “wisdom” in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the hoi polloi. While the mediæval Rosecroix, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all.

There was a time when the acquirement of Divine Wisdom (Sapientia) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "Adeptus" by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent coworker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a materialist wrench from nature any secret on a higher plane—and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the sine qua non condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts true wisdom only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this personal benefit that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, divine knowledge, if the latter has to remain, for all but oneself— a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons.

As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the application of “wise” even in terrestrial wisdom? How many, we ask, of the so-called “authorities” and “leaders of men” would prove much better than those of whom it was said—by one “wise” indeed—“they be blind leaders of the blind”? That the teachings of neither our modern teachers nor preachers are “wisdom from above” is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for “to err is but human,” but by incontrovertible facts. Wisdom and Truth are synonymous terms, and that which is false or pernicious cannot be wise. Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the Sermon on the Mount would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that “the knell of Charles Darwinism is rung in Mr. A. R. Wallace’s present book,”\* an event already predicted by Quatrefages —then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy.

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\* See “The Deadlock of Darwinism”, by Samuel Butler, In the *Universal Review* for April, 1890.

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There is, however, a third course open: to pretend that we believe in both at the same time, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, *quand même*, that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—i.e., the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, which has never existed in nature, if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call “unwise” or “false” the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World’s “Elect.” He has to bow before one or the other, though, if one is true, the other must be false; and if the “wisdom” of neither Bishop nor Scientist is “from above”—which is pretty fairly demonstrated by this time—then their “wisdom” is at best — “terrestrial, psychic, devilish.”

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the true teachings of Christ, or true science nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the “wise men” of our age for trying to carry out the only policy that will keep them on the pinnacle of their “authority”; as they could not, if even they would, act otherwise and preserve their prestige with the masses, or escape from being speedily outcasted by their colleagues.

The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject nolens volens the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the Wisdom of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a lifelong observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World's universal respect and becoming an "authority"? Show the tenderest regard for the corns of every party's hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World's likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony of simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri*, that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the dicta of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—"Scratch my back, Mr. Editor, and I will scratch yours"—proves immortally true. The "rising Star," whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and prejudices—a hypnotic method as old as human vanity.

Gradually the hypnotized masses begin to purr, they are ready for “suggestion.” Suggest whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an “authority” or a “leader of men”; and such is the secret of our modern-day wisdom.

And this is also the “secret” and the true reason of the unpopularity of Lucifer and of the ostracism practiced by this same modern world on the Theosophical Society: for neither Lucifer, nor the Society it belongs to, has ever followed Mr. Artemus Ward’s golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared forever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see “the beauty and graces of modern culture,” the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith’s description of Popish ritualism: “Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery.” There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as “pessimistic,” but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true.

Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears—they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun—they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and advisers as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his “terrestrial” wisdom; we will keep to that pure ray “that comes from above,” from the light of the “Ancient.”

What, indeed, has WISDOM, Theosophia—the Wisdom full of mercy and good fruits, without partiality, and without hypocrisy” (James, iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is “but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in eternity.”

## QUERIES AND ANSWERS

[Lucifer, Vol. VII No. 37, September, 1890, pp. 55-61]

We are asked by a “Subscriber” in America to “comment” upon a curious report in the Chicago Tribune, which he sends us. We do so the more willingly as it contains a very ingenuous, newly-invented “dodge” to detect the real nature of the “mango tree growing,” “boy and basket” performance and other like phenomena produced by Indian “jugglers,” and an alleged “scientific” explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article “IT IS ONLY HYPNOTISM”—(is it only that?)—pretends to let the cat out of the bag, and the “Chicagoan” interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

“HOW INDIAN FAKIRS DECEIVE THOSE WHO WATCH THEM.”

Fred S. Ellmore, a Young Chicagoan, Demonstrates the Truth of His Theory at Gaya, India—Mango Trees, Babies, and Other Objects Created by the Fakir Shown to Be Creatures of the Imagination—How a Clever Scheme Was Worked.

Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performance of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity.

Well, he might, no doubt, but for two trifling facts (a) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or “Secret Illusion”; and (b) had not the Theosophical Society existed for over fifteen years to tell the “Ellmore” tale to every gobe-mouche inclined to believe in the miraculous and supernatural character of Indian, so-called “jugglery.”

It is over ten years ago that all such phenomena—the more wondrous and phenomenal for being simply scientific and explicable on natural principles—were repeatedly characterized by the present writer, when at Simla, as “psychological tricks,” to the great disgust of her over-enthusiastic friends. What these psychological tricks are in reality and the difference between them and “conjuring” will be explained further on. And now to the Tribune narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood, and college life, giving the color of his hair and the address and number of his family residence, the interviewer shows him, with a friend and classmate, Mr. George Lessing—one “an enthusiastic photographer” the other a clever artist and draughtsman—in the land of the Sacred Cow and the wily fakir.

In talking to a Tribune man of his remarkable experience in India, Mr. Ellmore said: “We had done West India pretty thoroughly and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went South to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

“Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it.

They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stood a small earthen bowl, and across his knees lay a strange looking musical instrument.

“Having received the signal that all was ready he took the bowl in his hands and turned the contents—a reddish, sand-like mixture— out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

“We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth, he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up and up until out of sight, and there remained only the long swaying end.

When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

“I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir’s departure Lessing filled in his sketches and these he left with me. You’ll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing’s sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing’s sketch of the body climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I’m compelled to believe that my theory is absolutely correct— that Mr. Fakir had simply hypnotized the entire crowd, but couldn’t hypnotize the camera. I’m going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them.”

Nor have we any doubt, upon this. The “S. P. R.” is sure to make “as good use” of the sketches, by Mr. Lessing, and the photographic pictures by Mr. Ellmore, as it has made of the hundreds of its séances with spiritual mediums, and the evidence furnished by the Theosophist: unable to trace the things to its much beloved “telepathic impact,” it will brand the whole round of the above enumerated well-known “juggler” phenomena as prestidigitation, sleight of hand and conjuring tricks à la “Maskelyne and Cook.” For this is usually the only explanation given by the “learned” Society, of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words on the subject, for their further and personal benefit.

First of all we ask them why they call the “juggler” a “fakir”? If he is the one he cannot be the other; for a fakir is simply a Mussulman Devotee whose whole time is taken up by acts of holiness such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their “juggler” be a Yogi, the latter title being incompatible with “taking up collections” after the exhibition of his psychic powers. The man they saw then at Gaya was simply—as they very correctly state—a public juggler, or as he is generally called in India, a jadoowalla (sorcerer) and a “producer of illusions,” whether Hindu or Mohammedan. As a genuine juggler, i.e., one who makes us professions of showing the supernatural phenomena or Siddhis of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the “Wizards of the North” as well, are invited to repeat if they can, even such juggling phenomena as the above, clad, or rather unclad, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. They will never be able to do so. And why? Because these “jugglers” are not sleight of hand conjurers. They are regular and genuine psychologists, mesmerisers endowed with the most phenomenal powers, hitherto unknown to, and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions of the logic of analogy, if such phenomenal powers of fascination, as throwing glamour over audiences often numbering several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism? This is the future nut for the Society for Psychical Research to crack—if it ever accepts Mr. Ellmore’s testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and “Mahatmas” to produce far more wonderful phenomena?

The fact alone forsooth, that a whole audience sees a twine thrown into the air,\* the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango tree—may well give us the right to call it the greatest mental miracle possible; a “psychological trick”—true enough, but one never to be rivalled, nor even approached by a physical phenomenon, however astounding. “It is only Hypnotism,” you say. Then those who say so, do not know the difference between hypnotism, which, at best, is only a purely physiological manifestation even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone mahamaya or even the guptamaya of ancient and modern India. We defy all, and everyone, from Charcot and Richet down to all the second rate hypnotizers, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their “juggler.”

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the Tribune calls so ignorantly and so foolishly “hypnotism,” all we may say would be useless. We simply refuse to answer them. As to those others who will understand us, we say yes; it is glamour, fascination, psychology, call it what you will, but it is not “hypnotism.” The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or manipulation; but what is it in comparison with the collective and instantaneous fascination produced on hundreds by one passing gaze of the “juggler” (Vide supra), even though the gaze did “take in every man” “from sole to crown.” No Theosophist who understands anything of Occultism, has ever explained such phenomena on any principle but that of magic-spell and fascination; and to claim for them anything else would amount to teaching supernaturalism and miracle, i.e., an impossibility in nature.

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\* Vide Isis Unveiled, I, 73, 495 et seq.

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There is a host of Theosophists in England alone, who would testify any day that they have been taught for many years now that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango tree mystery, as it is a teaching known for long ages, and now once more taught to all who want to know.

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend, for their clever idea of applying to these tricks, the photographic test; as, no glamour (or, as the reporter makes Ellmore say, “hypnotism”) could affect the camera. Moreover, both the young traveller and the Tribune reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr. Ellmore’s “discovery”—since the latter, the erroneous name of hypnotism notwithstanding, is only a fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.\*

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\* Additional corroboration of occult teaching is given in a pamphlet entitled *Materialism, Agnosticism, and Theosophy* issued by the Pacific Coast Committee for Theosophical Works: “In connection with this very point (i.e., nebulae), some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice.

. . . But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope was the cautious announcement by Professor Holden that the arrangement of matter of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent.”

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[Explaining, in answer to a query, certain phenomena of clairvoyance in the condition of sleep, H.P.B. stresses the following points:]

This . . . . . reminds one of the old Spiritualistic claim that a medium's body may be disintegrated by the Spirits and carried by them through walls to any distance, and rematerialized as easily. Mrs. Marshall, we are asked to believe, was so disintegrated, and carried three miles off from her bedroom and rebuilt and dropped on a table of a dark séance room. Occultism, however, denies such possibility. It teaches that no living creature, man or mosquito, can be so disintegrated and live. This may be done with flowers and minerals, plants and other things which may be made to pass through "solid" roofs and walls; but no living man or being can be dealt with in such fashion without death ensuing. This is what Occultism, backed by logic and common sense, teaches us, for it admits no such thing as a supernatural miracle. Nor has the "umbilical cord" anything to do with "Soul," but only with the astral body (the "Double") whenever the latter is projected outside the body . . . . The image of his friend, the Seer, was of course projected upon his brain and through his mind; but as the latter was his lower physical mind (Kama-manas) so the "projector was his higher, or Spiritual mind (Manas proper). There is no need, indeed, of any "Spiritual attendant," man having always in him his own attendant, the reincarnating Higher Ego. Notwithstanding the pitying fling at him by his friend, the "Seer," who denies him any clairvoyance, the "Dreamer" must undeniably be a clairvoyant, to have seen, as he did, so vividly and so correctly, his "Frater G." The vision is very easily explained. He fell asleep thinking of his friend whom he had never seen in body, willing to see him, and thus passing immediately from the waking to the dreaming state. What wonder then, that his will stirred to powerful action by strong desire, his human mind (the lower Manas) being paralyzed, moreover, by the sudden sleep of the body, acted through the divine and omniscient "Seer" instead of doing so through his uncertain, human principle of thought, which confuses and throws into confusion all it sees in sleep, upon awakening?

“Kshetrajña” (our Higher Ego), says Indian philosophy, is the embodied Spirit, that which knows all and informs at times our Kshetra (the mortal body). The case of the “Dreamer” was one of such special cases. He saw through and with the spiritual, all-seeing eye of his divine Ego. Impressing the sight upon its human, sleeping, and therefore plastic and passive mind and memory, the latter remembered what the Ego had seen upon awakening. This is quite natural and no miracle is involved.

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### **TO THE THEOSOPHISTS OF EUROPE**

[Lucifer, Vol. VII, No. 37, September, 1890, pp. 77-78]

Friends and Brothers,

After fifteen years of persistent refusal to take office in the Society, I have at last been persuaded to assume the duties of the President of a new section of the Theosophical Society, to be known as “The European Section.” My reasons for this new departure are as follows:—

Firstly.—The acquirement of new and extensive premises in London, vested in the hands of Trustees for the Society, to serve as a real centre of Theosophical work:

Secondly.—The pressing invitations of the vast majority of the working Theosophists in Europe:

Thirdly.—The reason contained in the following official order, which has already been sent to all the Branches and non-official Groups in Europe, by Col. H. S. Olcott, P.T.S., my respected co-worker, who has so assiduously labored for our beloved cause for the last fifteen years.

Theosophical Society, Adyar, Madras,  
Executive Offices. July 9th, 1890.

To secure a better management of the Society's affairs throughout Europe than I can give from this distance, I do hereby depute to my co-founder, H.P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official Groups in Spain, Russia, and other Continental countries, for the consolidation of the whole into one section of the Theosophical Society to be designated as the European Section; and to take the general supervision over and have as full management of the same as I could myself. Provided:—

1. That the formation of the said Section shall be agreed to by three fourths of the whole number of Branches and non-official Groups.

2. That the constitution of the said Section shall fully recognize the three declared objects of the Theosophical Society, and no bylaws be enacted in violation of the same.

3. That the said European Section shall have complete autonomy to the same extent as the American Section.

Branches receiving copies of this order, are requested to put themselves in official correspondence with Madame Blavatsky.

(Signed) H.S. OLCOTT, P.T.S.

I hereby beg to inform you that I have received letters of assent from all the active Branches and non-official Groups in Europe.

I have, therefore, after calling to my assistance an advisory council, decided that the organization of the European Section shall be as follows:—

1. The British Section shall retain its present organization.

2. The Continental Branches shall be severally autonomous within the constitution and rules of the Theosophical Society.

3. Contributions to the working expenses of the European Headquarters and to the General Headquarters at Adyar shall remain voluntary as heretofore.

4. The London Theosophical Headquarters at 19, Avenue Road, Regent's Park, N.W., shall be the Headquarters of the European Section, and shall serve for the issuing and cancelling of all Charters and Diplomas; for the transaction of all official business connected with the European Section; and for the transmission of all official documents to the general Headquarters of the Theosophical Society at Adyar.

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It is further proposed to gradually organize a Staff of Corresponding Secretaries to answer the questions of Branches and individual members, and at the same time to put members, if they so desire it, into communication with fellow students.

Mr. G. R. S. Mead, who has already been in communication with many of you, is hereby appointed Secretary of the European Section. All communications and correspondence should be addressed to him at the European Headquarters, at 19, Avenue Road, Regent's Park, London, N. W.

As there will be no fixed sectional dues, to meet the expense of printing charters, diplomas and circulars, of postage and stationery, it is suggested to Branches and individual members that they should contribute sufficient to cover such expense, in proportion as they may avail themselves of the services of Headquarters.

Miss E. Kislingbury is hereby appointed Treasurer of the Section, to take charge of such donations.

In order to facilitate the drawing up of a revised list of the membership of the Society in Europe, the Secretaries of the Branches and Groups are requested to kindly send the names and addresses of the members on their lists to the Secretary, Mr. G. R. S. Mead, and to inform him whether the members hold diplomas of the Society, in order that those who are without such diplomas may receive them forthwith.

Unattached members are also requested to forward the same information individually.

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It is hoped that the formation of the European Section is the beginning of the ascending arc of the evolution of the Theosophical Society in Europe, and that the day may soon dawn when each European country will have a section of its own. For were such a happy result to be achieved, and were the units of these sections to work together for the moulding of European thought, as only those who have a right conception of Theosophy can work, then should we surely have advanced a decided step in the direction of that ideal of Universal Brotherhood, which we have set before us as our first object.

H. P. BLAVATSKY,

President of the European Section T.S.

London, 25th August, 1890

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### **MME. BLAVATSKY APPEALS TO THE LAW**

[The Path, New York, Vol. V, No. 6, September, 1890, pp. 187-88]

To the Editor of the Path:

While I fully agree to the proposition that we should forgive our enemies, yet I do not thereby lose "my appeal unto Caesar," and in that appeal, which is now made to the Law and not to the Emperor, I may keep the command to forgive, while for the protection of the name of a dead friend and the security in the future of Theosophists, I hale into the Courts of the land those who, having no sense of what is right or just, see fit to publish broadcast wicked and unfounded slanders.

For some fifteen years I have calmly stood by and seen my good name assailed by newspaper gossips who delight to dwell upon the personal peculiarities of those who are well known, and have worked on for the spread of our Theosophical ideas, feeling confident that, though I might be assailed by small minds who try their best to bring me into reproach, the Society which I helped to found would withstand the attacks, and, indeed, grow under them. This latter has been the case. It may be asked by some members why I have never replied to those attacks which were directed against Occultism and phenomena. For two reasons: Occultism will remain forever, no matter how assailed, and Occult phenomena can never be proved in a Court of Law during this century. Besides, I have never given public currency to any of the latter, but have always objected to the giving out of things the profane cannot understand.

But now a great metropolitan daily paper in New York, with no knowledge of the facts in the case, throws broadcast before the public many charges against me, the most of which meet their refutation in my life for over a decade. But as one of them reflects strongly upon my moral character and brings into disrepute the honorable name of a dead man, an old family friend, it is impossible for me to remain silent, and so I have directed my lawyers in New York to bring an action against the N. Y. Sun for libel.

This daily paper accuses me of being a member of the demi-monde in '58 and '68, and of having improper relations with Prince Emile Wittgenstein, by whom the paper says I had an illegitimate son.

The first part of the charge is so ridiculous as to arouse laughter, but the second and third hold others up to reprobation. Prince Wittgenstein, now dead, was an old friend of my family, whom I saw for the last time when I was eighteen years old, and he and his wife remained until his death in close correspondence with me. He was a cousin of the late Empress of Russia, and little thought that upon his grave would be thrown the filth of a modern New York newspaper. This insult to him and to me I am bound by all the dictates of my duty to repel, and am also obliged to protect the honor of all Theosophists who guide their lives by the teachings of Theosophy; hence my appeal to the Law and to a jury of my fellow Americans. I gave up my allegiance to the Czar of Russia in the hope that America would protect her citizens; may that hope not prove vain.

H. P. B.

## NEO-BUDDHISM

[Some years ago, a Russian MS. in H. P. Blavatsky's handwriting was discovered in the Adyar Archives. A handwritten note appended to it and most likely written by H.P.B.'s sister, Madame Vera P. de Zhelihovsky, states as follows: "Helena's last article (concerning Neo-Buddhism) which I was unable to have published owing to the enmity of the Russian people to Theosophy in general, and of certain individuals towards her personally. Possibly some day it will be found useful. I also append my draft of a letter to [word illegible] of the London Society for Psychical Research."

A footnote appended to the title of this essay, and written in the handwriting of H.P.B.'s sister, states: "This article was written three years ago, but has not yet been published owing to circumstances for which the author, H. P. Blavatsky, was not responsible. In the meantime, the author died in London April 26 (May 8), 1891."

In addition to this, Madame de Zhelihovsky wrote the following, below H.P.B.'s signature at the end of the essay: "N.B. Since the Russian Review did not accept this reply for publication, my sister, H. P. Blavatsky, asked me to have it published in some other Russian periodical or newspaper; owing, however, to many absences from home and to family circumstances, I was unable to carry this out during her lifetime. The time has now come for her to speak for herself, because the opinions of many of our writers (with regard to herself and The Theosophical Society) are based precisely upon this article of Vladimir Sergueyevich Solovyov."

V. S. Solovyov (1853-1900), who reviewed H.P.B.'s *The Key to Theosophy*, was an outstanding Russian philosopher and writer, most of whose writings have never yet been translated into English.

He was the brother of Vsevolod S. Solovyov, the novelist, who, after a brief association with H.P.B. and the Theosophical Movement, became a bitter enemy.

Russkoye Obozreniye (Russian Review) was a rather thick monthly journal published at Moscow from January, 1890, to 1898. For the first three years it was edited by Prince D. N. Tserteleff and published by N. Boborikin. "Radda-Bai" or H. P. Blavatsky is mentioned on the back cover as one of those "closely associated" with this journal. However, in spite of a thorough search of its files, no article by H.P.B. has ever been discovered therein.—Compiler.]

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In the section entitled "Criticism and Bibliography," in the Russian Review for August, 1890 (see pp. 881-886), I find a review of my book, *The Key to Theosophy*, by Vladimir S. Solovyov. This in itself is very flattering, and the author of the "Key," finding a review of her work by such a well-known person and in such a reputable journal, should in all humility be delighted over this honor. But the truth of the matter is quite different and for this reason: the review by Mr. Solovyov is no review at all, and not even ordinary criticism, but simply a wholesale distortion of the book from the first paragraph to the last, as much of its entirety as of the few and skillfully chosen points which have appeared to the critic as "especially curious."

One would have thought that a philosopher with so wide a reputation throughout Russia as Mr. Solovyov, ought, at least for the sake of his personal standing, to have honestly delved into the real essence of the book under review, and incidentally learned a little more about Hindu philosophy, before giving expression to such ex cathedra conclusions concerning both, drawn, by the way, from his own imagination. After reading his article, however, anyone who is at all acquainted with my book and with the English language, will realize that the critic has not even taken the trouble to read it carefully; or, if he has read it, has not grasped the meaning of the points which he sets out to criticize.

This is obvious. It would be difficult indeed to suppose, that in the section “Criticism and Bibliography” Mr. Solovyov was guided not by the actual substance of what he was reviewing, or by the philosophical systems mentioned in the work, but simply by prejudice against the author or against the system itself which he has failed to understand. Professional jealousy, it would seem, would be quite unthinkable here.

What is at stake here, incidentally, is not so much me as a person, but rather the distortion of the teachings which are ascribed to me; it is not a question of my pride as an author, which, by the way, I have not, but rather of the mistakes, and the deliberate as well as involuntary errors of the critic himself. This negligence often becomes phenomenal with him. Distorting both Theosophy and Hindu philosophy, he makes an error on every line. In consequence, I consider it my moral duty, as much on behalf of the Society entrusted to my care, as for the sake of the Russian readers, to correct them. Besides, having the love of my country at heart—as I would wish all Russians outside of Russia would have—and therefore cherishing the opinion of all orthodox Russian people, I cannot allow the strange conclusions of Mr. Solovyov to remain without protest. In Russia there are very few who ever heard of the Theosophical Society, or who are acquainted with its ideas, and have read Theosophical books—which are rarely to be found in Russian bookstores. And yet, to the readers who hear about us for the first time, we—these little known Theosophists—are being presented by the very well-known Mr. Solovyov as “Neo-Buddhists,” “Atheists,” and at the same time, as ignoramuses, if not just ordinary fools, playing at philosophy. To put it plainly: it is dishonest to cheat the readers by this kind of review; and it is still more dishonest to distort in this way the thoughts of the author, choosing at random some phrases from a foreign book unavailable to the readers—single phrases which for that very reason are easily subject to a false interpretation—and, distorting the main ideas in the book, to write a few pages about them in a sort of nonchalant and satirical spirit, presenting all this to the reading public as the last word of “Theosophy”!

I will not dwell on such insignificant trifles as, for instance, the distortion of my name which, though he refers to me as “a very well-known author,” is given by the critic as Blavazky instead of Blavatsky; nor will I emphasize such errors in translation as for instance the rendering of Isis Unveiled as “Isis Without Veil,” even though this shows a lack of knowledge of the English language.\* I will devote but a word or two to the fact that our critic assures the public, as if in defense of “Mrs. Blavazky,” that she could not have “invented the Tibetan brotherhood or the spiritual order of the Khe-langs” (?!), as the missionary Huc furnishes “positive and reliable information” about them in a book written by him “more than thirty years before the formation of the Theosophical Society.” In answer to this, I will take the liberty to ask our critic where he has read or heard that Mongolian Khe-langs, Lamaist-Buddhists, have ever been referred to as “Mahâtman” by proud Brâhmanas? Have I not stated in my letters, From the Caves and Jungles of Hindostan, that the one whom we recognize as our chief teacher (and whom Hindus recognize as a Mahâtman) is a Râjput by birth, and therefore belongs to the caste of Kshatriyas or warriors? There are other Râja-Yogins known to us, Brâhmanas and Himâlayan ascetics, mystics of various nations, among whom are some Mongolians, but of course they are not Khe-langs. How could, not only Khe-langs, but even Hutuktus and Hubilkhans (the incarnations of various Buddhas and Bodhisattvas) teach us anything else but Lamaist-Buddhism? This is no place to speak of our teachers; for one reason, because of the only truth expressed by Mr. Solovyov, namely that, though the relations between us and our “hidden inspirers in the distant Orient cover nothing prejudicial,” yet it would be better “if this mysterious relationship remained secret.” Very true, especially as this relationship is apt to incite personal ambition in the West, and give rise to selfish intrigues (even in Russia) among pseudo-Theosophists who have turned into unscrupulously lying and confirmed enemies of the Theosophical Society and especially of me, its “scapegoat,” because of their failure and the refusal of the Mahâtmas to provide them with money for various ventures.

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\* Indeed. Even the dictionary makes a clear distinction between unveiled and veilles.

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Then again, why should Mr. Solovyov be so surprised (or is it delighted?) at my declaration in the “Key” that our Society is sometimes “a very sorry example of universal brotherhood”? Maybe as the result of the daily Cain-ship, if I may coin such a term, which goes on all around us, I have shown myself too severe in regard to our members. Where on earth, in what circles, is there no “envy, strife and all sorts of pettiness”? Indeed, if in private families there are often feuds which prevent blood brothers from shaking hands with each other, how then can we hope to escape dissension in a “spiritual” brotherhood of many thousands, composed of all races, creeds and characteristics? What would be more natural than such occurrences in an enormous society? In joining it, a Fellow merely declares his sympathy with one of its three fundamental objects. But if he is no Theosophist by nature, he will remain the same old Adam, “bone of its bone.” It does not follow, however, that, because of a few unworthy Fellows, a shadow should be cast on the entire Society. And this is exactly what Mr. Solovyov does when he asserts, contrary to all truth, that “Mrs. Blavazky does not have a very high opinion of most of the remaining members,” while I declare precisely the opposite of this in my book!\*

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\* This is what I actually wrote on page 257 of the “Key”:

“ . . . don’t you think that there must be something very noble, very exalted, very true, behind the Society and its philosophy, when the leaders and the founders of the movement still continue [in spite of all persecution] to work for it with all their strength? They sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation—aye, even to their honour—to receive in return incessant and ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides—when by simply dropping their work they [the Fellows] would find themselves immediately released from every responsibility, shielded from every further attack.”

Mr. Solovyov mentions in his review the “touching straightforwardness of the author of the “Key.” I sincerely regret that in view of his criticism I am deprived of the pleasure of returning the same compliment to him.

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But enough about these petty errors which concern me alone. Let us pass on to some of the more important ones.

For instance, why did Mr. Solovyov find it necessary to describe The Key to Theosophy as a “Catechism of Neo-Buddhism,” when such a term is not to be found either in the book under review or, generally speaking, in Theosophical literature? Is it in order to prejudice, from the outset, readers, who are not aware of the difference between Buddhism with one d, and Buddhism with two d’s, against the Russian author and her “Society”? It would have been understandable, however, if I, reviewing in an English journal some of Mr. Solovyov’s lectures or works, had described them as “Neo-Papism,” as the whole of orthodox Russia has understood them in that light. But where has he found Neo-Buddhism in our teachings? There is none, but simply a considerable amount of old Christian Gnôsis. Besides, the whole of our literature proves that real Theosophists, worshipping universal wisdom, worship in reality the same wisdom which has been proclaimed by St. James in the third chapter of his Epistle [verse 17], i.e., “the wisdom that is from above (*δοφία ἄνωθεν* [which] is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy,” avoiding, on the advice of the same Apostle [verse 15], wisdom that “is earthly, sensual, devilish (*ψυχική, δαιμονιώδης* ).” Therefore, if trying to follow to the extent of our strength the higher wisdom, we use the word Bodhi, instead of Sophia, it is first because both words, the Sanskrit and the Greek, are synonymous, and second because for every European Fellow we have some fifty Asiatic Fellows—Brâhmanas and Buddhists. Why should there be in this connection the prefix “new,” when Bodhi or Sophia, i.e., “wisdom from on high,” is older than the creation of the world?

Surely philosophy did not originate with Mr. Solovyov, and wisdom will not die with him! Had he said that, preferring the spirit to the dead letter, we seek this eternal wisdom and truth in the basic principles and the prototype of the pre-Christian religions, now distorted by the “earthly, devilish wisdom” of the dead letter, and in so doing give the opportunity to those short-sighted and ignorant to see in us either heathens or Buddhists—he would not have stepped outside the limits of facts, and thus would have acquired the right to criticize our system from his own point of view and in all possible ways. But not only does he not do that, but constantly ascribes to *The Key to Theosophy* that which has never existed in it. For instance, according to the words of Mr. Solovyov, on page 882, “It is curious that from the religions based on Theosophical truth, the Judaic religion be excluded, as it does not express any truth, according to the author,” i.e., *me* (italics are mine).

This is entirely wrong. One of two things: either Mr. Solovyov understands so little English that, confusing the interrelation of words, he has mistaken the part for the whole; or he desires to slander the author of *The Key*. Here, word for word is the passage from page 45 of the “Key,” which he refers to. Quoting a sentence from the Declaration of Principles of the American Nationalist Clubs which states that “the principle of the Brotherhood of Humanity is one of the eternal truths that govern the world’s progress on lines which distinguish human nature from brute nature,” and having remarked, “What can be more Theosophical than this?” I continue as follows:

“. . . . But it is not enough. What is also needed is to impress men with the idea that, if the root of mankind is one, then there must also be one truth which finds expression in all the various religions—except in the Jewish, as you do not find it expressed even in the Kabala.”

Does that mean that we do not recognize any truth in the Jewish faith? And can even Mr. Solovyov discover a feeling of brotherhood toward men of other beliefs, among the Jews, whether ancient or modern? Does he not understand that the truth of which I speak on page 45 has reference to the “truth” of the principle of brotherhood, and not to divine truth in general?

I cannot refrain from suspecting that he understands well enough, but nevertheless hastens to throw an additional slur on me in the eyes of the readers who reverence the Old Testament. I leave the behaviour of the “critic” to the judgment of all just and unprejudiced men. The insinuation is completely devoid of any foundation and may be easily refuted by perusing any of our journals. Theosophists, collectively, respect the Bible as much as they do the sacred scriptures of other people, finding in it the same eternal truths as in the Vedas, the Zend-Avesta, the Tripitakas, etc., and Christian-Theosophists see in it the highest truth. In our Society there are as many orthodox and other Christians, as there are devout Jews (even Rabbis), Brâhmanas, Buddhists, Parsîs, Mussulmans, repentant Materialists, and ardent atheists; these latter, however, do not study philosophy. The Theosophical Society has never been a “sect”—another error of the critic. It includes representatives of all the sects and religions, and none has ever been required to renounce his own religion upon becoming a Fellow of the Society.\* It is founded on pure ethics and in the spirit, if not the dead letter, of pure science, and because of this some Theosophists study the Upanishads, the Kabbalah, the Hermetic Sciences and Symbolism, without a key to which it is impossible adequately to understand either the Vedas or the Old Testament.

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\* With the exception of a few agnostics, all the Fellows of the outer (exoteric) section of the Theosophical Society, continue to profess the respective religion in which they were born, remaining in it and following its dogmas and rituals, just as they did before becoming “Theosophists.” Acquainted with our Society as he has been for many years, Mr. Solovyov should also know that “Theosophy” is not “a religion without definite dogmas,” as he expresses it, but is a universal system of philosophy, absolutely without any man-made dogmas. Therefore, the Society, as such, remains in its collective whole without participation in the dogmas of any religion, but respects both the beliefs and rites pertaining to the faith of each one of its members, belonging as they do to various religious creeds.

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Surely Mr. Solovyov is not going to contradict the fact that the Pentateuch of Moses, and especially Genesis, are full of allegories and figurative expressions. This is exactly what is taught by the Apostle Paul (see Epistle to the Galatians iv, 24 et seq.) when he speaks of the story of Abraham and his two sons, and of Sarah and Agar, as being “allegories.” That much was taught by the Church Fathers as well as by Jewish philosophers and rabbis—Origen, Clement of Alexandria, Hillel, Philo Judaeus, up to the time of and including Maimonides.

The same laxness in translation and conclusion characterizes the words of the critic concerning the Divine in Theosophy, the “passional soul” (i.e., simply “the seat of human passions”), will-prayer, and everything else. That is why he does not find any “definite and firm statements,” in the book and hence pictures “Mrs. Blavazky” vacillating from one side to the other I make bold to assure the well known philosopher that I am not vacillating at all, of which, I hope, he will become convinced when he is better acquainted with the language in which my book is written. What does he intend to say when he affirms that our divinity “is either defined [by us] as absolute being, or is looked upon merely as a pure abstraction”? Can anything absolute, whether being or non-being, exist for finite human thought—conditioned in its concepts by form—otherwise than as a “pure abstraction”? Do I, a mere pygmy in comparison to such a philosophical giant, have to teach him that in pure philosophy there is an abyss between the infinite and the absolute? Can absoluteness ever be “fragmented,” or in philosophy have any relation whatsoever to the finite and the conditioned? Really, in reading the criticism of Mr Solovyov, one would imagine that I am teaching the Fellows of our Society some sort of new philosophy invented by myself. It would seem that all those acquainted with our teachings know that all such world problems are explained not by “Madame Blavazky” but by the philosophy of the Upanishads (vide infra), the key to the meaning of which is to be found in the secret works of the Vedânta, inaccessible, so far, to the Orientalists. As to the philosophy of India, our critic apparently knows as little about it, as he does of Theosophy—even less, if that be possible.

For instance, for the sake of the pleasure of saying to “our author” (i.e., his humble servant) that he is unable to ascribe to the author of the Key (that means me) any of the varied viewpoints of Indian philosophy; in other words, that my (?) Theosophical system is sillier than the “least of the Indian degrees of illumination”—our critic enters a blind alley! He informs the world of the alleged existence of “sixteen systems of Indian philosophy” (!!!). I can assure our Russian philosopher that he is much mistaken; that there are in Indian philosophy only six recognized systems which are known as the Shad-Darœana, literally the six demonstrations or “six schools.”\* Mr. Solovyov is referring to the “code of systems” by Mâdhavâchârya, in the work entitled *Sarva-darœana-samgraha*, in which this sectarian of the XIVth century analyses 16 systems, placing Buddhism on the last rung of world conceptions. But he has not taken into account, first, the fact that Buddhism has never been regarded as a school in India, where for many centuries there have been few Buddhists; and second, that the code of systems mentioned by Mâdhavâchârya represents merely an incomplete catalogue of both orthodox and heretical sects which existed in his day, and against which he fought during his lifetime, defending and praising his own system (a sect nowadays) of Dwaita (or dualism), of which he was the founder. Thus, it is not at all a “code of systems of Indian philosophy” but merely a code of opinions of Mâdhavâchârya, a fanatical Vedântist and a worshipper of Vishnu.

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\* Namely: (1) Nyâya, the logical school of Rishi Gautama; (2) Vaiœeshika the atomic system of Kanâda; (3) Sânkhya, the pantheistic school of Kapila; (4) Yoga, the mystical school of Patañjali; (5) Pûrva (early) Mîmâmsâ; and (6) Uttara (later) Mîmâmsâ, of Vyâúa, which is called Vedânta. There is a seventh school which is a much later one, the Paurânika, or the eclectic school which presents the teachings of the Bhagavad-Gîtâ, but is not included in the number of the ancient Darœanas. None of the other, later schools are taken into account.

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Moreover, where did Mr. Solovyov get the idea that “Vedânta or absolute pantheism\*. . . . . the highest and sixteenth [?] system, was founded by the philosopher Samkara-Achârya”? (p. 884) — a statement which, in three lines contains three important errors. In the first place, Vedânta is not the sixteenth system, but one that includes the 5th and 6th schools (or Mîmâmsâ) of interpretation; in the second place, “Śamkara-Âchârya” (i.e., Śamkarâchârya, namely, Śamkara the Teacher) could not be the founder of the Vedânta because the Vedânta had existed for a thousand years before his birth;† and in the third place, Vedânta in itself is not a school, but, as already said, a system of interpretation of the Vedas, the Upanishads and the Mîmamsâs. It is a descriptive term which literally means; “end of the Vedas,” i.e., end of knowledge or cognition (Vidyâ)‡ and is also known as Brahma-Jñana or “knowledge concerning the Divine.” Śamkarâchârya was a great Yogin and reformer who taught the idol worshippers the universal oneness of divinity (Parabrahman) and the soul, of matter and spirit, and has for that reason been nicknamed prachchhanna bauddha (disguised Buddhist), and his school, Vedântism turned inside out.

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\* Not altogether “absolute” pantheism. The Vedânta is divided in India into three aspects or sects, namely: Adwaita, founded by Śamkarâchârya and the only absolutely pantheistical, Dwaita, the sect of Mâdhavâchârya, which teaches pure Deism; and Viúishhâdwaita, which is something between these two. All the three sects belong to the system of the Vedânta, but the Dwaitas have never been pantheists.

† If Mr. Solovyov should refer me to the translation of Mâdhavâchârya’s Sarva-darœana by Cowell, the best English Sanskritist, by the way, then I will refer him to Elphinstone’s The History of India edited by Cowell himself. On page 130 of this authoritative work, under the heading of “Vedânta, or Uttara-Mîmâmsâ School,” it is said: “The foundation of this school is ascribed to Vyâsa, the supposed compiler of the Vedas, who lived about 1400 B.C. . . . .” This seems to be clear enough! Śamkarâchârya was only the interpreter of the Vedânta and of the Upanishads, and the founder within his own system of the Adwaita school, i.e., “Unitarianism.”

‡ The word “Veda” is derived from the root vid, “to know” or “to cognize.” One of the names of the Veda is brahma-vidyâ, meaning literally “cognition” of, or “wisdom concerning Brahma,” as the Rig-Veda is ascribed to the pen of that god himself, and the other three Vedas to his own direct revelation. Brahma-vidyâ translated means “theosophy.”

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Even the Orientalist sometimes call his school the new Vedânta or Neo-Vedântism, as our own enemies call us “Neo-Buddhists”—terms in both cases neither clever nor correct.

In the system of the Adwaita there is a great deal of the true, secret teaching of the Buddha, namely that which he taught to his Arhats, Buddhism, i.e., the universal system of a hidden science containing all the other esoteric or secret teachings, e.g. the Kabbalah of the Tannaim, the Zohar of Shimon-ben-Yohai, the Books of Hermes, etc. That such teaching exists to this day is evidenced by the Upanishads, i.e., the “esoteric doctrine,” even in the translation of the Orientalists.\* Eitel, Inspector of Schools in Hong Kong, and author of a Sanskrit-Chinese lexicon, and Edkins, a missionary who had lived his whole life in China and had studied the Chinese systems of philosophy as well as Buddhism in all its aspects, as it exists in the Celestial Kingdom and Tibet, both of them, devote whole chapters to the “secret schools,” although, knowing very little of the real teaching, they understandingly say many foolish things about them.

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\* Some thirty years ago the Upanishads, consisting of brief treatises, numbered approximately 150. Little by little, hidden away by the Brâhmanas, they gradually disappeared, with the exception of some 20 of them, and even those were not all genuine. There is a widespread rumor in India that all the best Upanishads, as well as the explanatory manuscripts of the Vedânta (gradually composed through the centuries and providing the key to the Upanishads) are in the hands of initiated Târaka-Râja-Yogins, in the chief Mañhas (monasteries) of the Vedântists belonging to the Adwaita school; and also in the hands of some independent Yogins, adept-mystics, scattered through the jungles of the Himâlayas and the inaccessible summits of the mountain ranges of Southern India. These brotherhoods or communities have existed for thousands of years, and enough of them exist even in our day for us to form some judgment of them. But now the real learned Yogins become fewer and fewer with every year that passes, yielding to charlatans and ignorant parasites, who live at the expense of the superstitious masses. I hope in the near future to submit to the Russian periodicals an article on the subject of contemporary Yogins with the description of some of the Aœramas, i.e., retreats, known in India.

[Death prevented H. P. Blavatsky from carrying out her intention.]

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According to the assertion of Sanskrit pundits generally, the Upanishads are that which destroys ignorance, and leads those who study them to spiritual liberation, due to the knowledge acquired and on account of their greater understanding of divine truth. Do we not find the same definition of the teachings of Christ in John viii, 32: “And ye shall know the truth, and the truth shall make you free”? Just as the treatises known as Brâhmanas (a supplement to the Vedas), full of dry ceremonialism, of dead-letter ritualism, and idol worship, are the Talmud of the Hindus, so are the Upanishads their Kabbalah, explaining the spirit of that dead letter. But the Upanishads and the Kabbalah require for their complete understanding a key, and the latter can be found only in the hands of the “initiated” Adepts of the Gupta-Vidyâ, the secret science, i.e., the authors of the books on the Vedânta.\* Śamkarâchârya was one of the most remarkable of these Adepts after the Buddha and is considered by the “Adwaita Vedântists as an incarnation or an Avatâra of the god Śiva, the great Yogin (Mahâyogin) of India. He was one of the best interpreters of the Upanishads according to the system of the Vedânta, but there were better ones than he.

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\* As a proof of the fact that it is precisely in the Upanishads that we have to look for the source of all the succeeding systems of philosophy of Asia Minor and Europe. I quote the opinion of Elphinstone from his *The History of India* (edited by Cowell):

“When we examine the older Upanishads, however, we are struck by one remarkable peculiarity—the total absence of any Brahmanical exclusiveness in their doctrine. They are evidently later than the older Sanhitâs and Brâhmanas; but they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the Rig-Veda hymns themselves. The great teachers of this highest knowledge are not Brahmans but Kshatriyas, and Brahmans are continually represented as going to the great Kshatriya kings (especially Janaka of Videha), to become their pupils . . .” [p. 282].

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Vanishing from this world when only 32 years of age, he explained only a part of the whole; and according to tradition no one could be found anywhere in the world able to explain the secret sciences from beginning to end, though they are all contained in the Upanishads . . . . .

It is these very teachings of the oldest conceptions in the world, that we consider to be the chief witnesses to that which we call the Wisdom-Religion (the religion of reason), Theosophy—and we call our teaching a religion only because (owing to the etymology of the word) these tenets once upon a time united the entire human race by means of their spiritual thought. He who understands the essence and the meaning of universal truth, will not be surprised therefore to find its rays fragmented here and there, not only in the ancient philosophical beliefs but even in the gross fetishism of the savage, where it is still possible to trace them in the dying sparks of that truth. And the savage, unlike Mr. Vladimir Solovyov, will not arbitrarily label as Neo-Buddhism that which includes in itself the seeds of all the ancient and modern conceptions of life. He will not assert (i.e., if he be not a Catholic to whom the reading of the Gospels is forbidden), forgetting the teachings of the latter, that “the pure ray of the universal principle, refracted by human consciousness” is “in the first place merely a metaphor,” and in the second place—remembering the injunctions: “I and my Father are one,”

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“. . . no Hindu works have probably exercised a wider influence on the world [than the Upanishads]. It is from these forlorn ‘guesses at truth,’ as from a fountain, that all those various rills of Pantheistic speculation have diverged, which, under different names, are so continually characterised as ‘Eastern philosophy.’ Thus the reader of the Upanishads soon recognises familiar ideas in the speculations of the Phaedrus as well as in Empedocles or Pythagoras,— in the Neo-Platonism of the Alexandrian, as well as in the Gnostic, schools, although Plotinus aimed to emancipate Greek philosophy from the influence of the Oriental mind; and the Cabbala of the Jews and the Sufiyism of the Mohammedans seem to be derived from the same source . . . . . and why should the tradition of the Eastern origin of much of early Greek philosophy be incredible or even improbable?” [p. 281].

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“The Father is in me, and I in him” (John x, 30 and 38), and especially the forked tongues of fire (Acts ii, 3)—he won’t ask, “Where does this human consciousness come from, with its capacity to divide the Divine Light, and to fragment absolute oneness?” Likewise, if he remembers the words of the Apostle Paul, “Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?” [1 Cor. iii, 16] (and also the assertion of Christ himself, in answer to the calumny of the Pharisees, “Is it not written in your law, I said, Ye are Gods” —John x, 34), he will not accuse us of self-deification. Assuring the public that all of us (Theosophists) “are endowed with a very definite and quite unique inclination to self-deification of man and opposition to any superhuman principle” (p. 886), Mr. Solovyov merely distorts the truth and slanders us wholesale.

This should suffice. I will merely add the following: if our critic had studied the Theosophical teachings half as well as he has studied Papism and Judaism, he would easily have succeeded in the difficult task of writing about the meaning of our teachings. Then he would probably have abstained from writing about the Key to Theosophy, since he would have understood that this book was not written for Russia—the only country where the pure ideal of Christ is still preserved; and knowing this he would have understood for whose benefit I was quoting the Gospel precept concerning the tree that is known by its fruit\* The Key has been written by me for countries where such things are possible as the Salvation Army, with its wild street howlings and song themes from the repertoire of operettas, and where the name of the “beautiful Helen” is changed to the name of Him they call the Son of God; for a country where at the present moment there are not less than sixteen incarnations of Christ, from the Reverend Missionary Schweinfurt, to Kennedy, a former thief from a reformatory, and now recognized by the Connecticut sectarians as a Messiah;

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\* I suggest that Mr. Solovyov read my article in The North American Review (New York, August, 1890) entitled “The Progress of Theosophy,” where he will find listed the fruits of the Theosophical tree.

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it was written for pseudo-Christian countries like England and America, where in the former, Bishops make public speeches against the “Sermon on the Mount,” calling it a Utopia,\* and the citizens of the latter, members of the 772 warring sects, build five saloons for every church or chapel, and as many houses of ill repute; for these countries from which cant (hypocrisy), the mad rush after money, superstition instead of religion, and all sorts of vices, in their most disgusting aspects, have long ago driven not only any kind of faith in the divine self of man and the immortality of the soul, but even all human feeling. Finally, he would understand that the Key to Theosophy does not contain any special teaching, but is simply an attempt to correct some of the rather wild ideas held by the public concerning certain beliefs of the Asiatic mystics, and the Theosophical Society. I will say more: he would have been convinced that not only Christian Fellows continue—in spite of their fellowship—to look upon Christ as a God descended on Earth, but that even Theosophists who are Buddhists, Brahmins, Parsees and Mussulmans look upon him as a great Arhat and Prophet. Had Mr. Solovyov known all this, there would have been no incentive for the present answer, the whole meaning of which is contained in the immortal saying:

“Judge not, that ye be not judged.”

H. BLAVATSKY

London. (Radda-Bai)

September, 1890

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\* Bishop of the Diocese of Peterborough.

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## PSYCHIC AND NOETIC ACTION

[Lucifer, Vol. VII, No. 38, October, 1890, pp. 89-98]

“ . . . . . I made [man] just and right,  
Sufficient to have stood, though free to fall  
Such I created all the Ethereal Powers  
And Spirits, both them who stood and them who failed,  
Freely they stood who stood, and fell who fell.”  
—MILTON, Paradise Lost, Book III, lines 98-108.

“ . . . The assumption that the mind is a real being, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience.”

—GEORGE T. LADD, Elements of Physiological Psychology, p. 667.

I

A new influence, a breath, a sound—“as of a rushing mighty wind”—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts, the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, more subservient to, if not entirely at one with modern science. It is urged that the so-called esoteric\* (or late esoteric) cosmogony, anthropology, ethnology, geology —psychology and, foremost of all, metaphysics—having been adapted into making obeisance to modern (hence materialistic) thought, should never henceforth be allowed to contradict (not openly, at all events) “scientific philosophy.”

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\* We say “so-called,” because nothing of what has been given out publicly or in print can any longer be termed esoteric.

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The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the mediaeval Casuists, who distorted truth and even suppressed it, if it clashed with divine Revelation. Useless to say that we decline the compromise. It is quite possible—nay, probable and almost unavoidable—that “the mistakes made” in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be “frequent and often important.” But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of Gupta Vidya, not by the speculations that blossom forth today, to die tomorrow—on the shifting sands of modern scientific guesswork, especially in all that relates to psychology and mental phenomena. Holding to our motto, “There is no religion higher than truth,” we refuse most decidedly to pander to physical science. Yet, we may say this: If the so-called exact sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that overstepping material Nature the physiologists of the modern “animalistic”\* school pretend to meddle with, and deliver *ex cathedra dicta* on,

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\* “Animalism” is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor’s term “animism,” which he applied to all the “Lower Races” of mankind who believe the soul a distinct entity. He finds that the words *psyche*, *pneuma*, *animus*, *spiritus*, etc., all belong to the same cycle of superstition in “the lower stages of culture,” Professor A. Bain dubbing all these distinctions, moreover, as a “plurality of souls” and a “double materialism.” This is the more curious as the learned author of *Mind and Body* (p. 190, note) speaks as disparagingly of [Erasmus] Darwin’s *Zoonomia*, from which J. S. Mill (*Logic: Fallacies*, ch. iii, § 8) quotes the following: the word *idea* “is defined a contraction, a motion, , or configuration, of the fibres which constitute the immediate organ of sense.”

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the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a free agent, far less a responsible one—then the Occultist has a far greater right than the average modern “Idealist” to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the physiology of the soul. No such noun can be applied to the word “soul,” unless, indeed, by soul only the lower, psychic mind is meant, or that which develops in man (proportionally with the perfection of his brain) into intellect, and in the animal into a higher instinct. But since the great Charles Darwin taught that “our ideas are animal motions of the organ of sense” everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more Lucifer’s duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By “science” we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free will in man and the immateriality of the mind are concerned. The study of the “Physiology” of the Soul, of the Will in man and of his higher Consciousness from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the psychology of material nature can have its manifold mysteries solved by the mere analysis of its physical phenomena. There is no special organ of will, any more than there is a physical basis for the activities of self-consciousness.

But if the question is further pressed as to the physical basis for the activities of self-consciousness, no answer can be given or even suggested. From its very nature, that marvelous verifying actus of mind in which it recognizes itself as the subject of its own states, and also recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying actus; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power.\*

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or Kama-manas)† is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the great perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the psychic and the noëtic (or the manasic),‡ or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the “personal” and the “impersonal” Egos. For, between the psychic and the noëtic, between the Personality and the Individuality, there exists the same abyss as between a “Jack the Ripper,” and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

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\* Elements of Physiological Psychology, etc., p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

† Or what the Kabalists call Nephesh, the “breath of life.”

‡ The Sanskrit word Manas (Mind) is used by us in preference to the Greek Nous (noëtic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

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As all know, the great majority of our learned “Didymi” reject the idea of free will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern “psycho-physiologists” claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, “the collective hallucination of mankind.” This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has nolens volens to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen,\* to whom the claim of free will in man appears as the most unscientific absurdity. Says this oracle:—

In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law.

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres?—we answer that we never denied the fact. But what has this to do with a free will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at loggerheads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum.

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\* [Ref. is to Alexander Alexandrovich Gerzen (1839-1906) and his Russian work: *Obshchaya fisiologia dushi*, St. Petersburg, 1890]

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**THE PATH**

Renowned Painting by Reginald Willoughby Machell,  
Owned by The Theosophical Society, Pasadena, California.  
(See Mr. Machell's own explanation of the symbolism of his painting.)

Description by the Artist, Mr. R. Machell

THE PATH is the way by which the human soul must pass in its evolution to full spiritual self-consciousness. The supreme condition is suggested in this work by the great figure whose head in the upper triangle is lost in the glory of the Sun above, and whose feet are in the lower triangle in the waters of Space, symbolizing Spirit and Matter. His wings fill the middle region representing the motion or pulsation of cosmic life, while within the octagon are displayed the various planes of consciousness, through which humanity must rise to attain a perfect Manhood.

At the top is a winged Isis, the Mother or Oversoul whose wings veil the face of the Supreme from those below. There is a circle dimly seen of celestial figures who hail with joy the triumph of a new initiate, one who has reached to the heart of the Supreme. From that point he looks back with compassion upon all who still are wandering below and turns to go down again to their help as a Saviour of Men. Below him is the red ring of the guardians who strike down those who have not the "password," symbolized by the white flame floating over the head of the purified aspirant. Two children, representing purity, pass up unchallenged. In the centre of the picture is a warrior who has slain the dragon of illusion, the dragon of the lower self, and is now prepared to cross the gulf by using the body of the dragon as his bridge (for we rise on steps made of conquered weaknesses, the slain dragon of the lower nature).

On one side two women climb, one helped by the other whose robe is white and whose flame burns bright as she helps her weaker sister. Near them a man climbs from the darkness; he has money bags hung at his belt but no flame above his head and already the spear of a guardian of the fire is poised above him ready to strike the unworthy in his hour of triumph. Not far off is a bard whose flame is veiled by a red cloud (passion) and who lies prone, struck down by a guardian's spear; but as he lies dying a ray from the heart of the Supreme reaches him as a promise of future triumph in a later life.

On the other side is a student of magic, following the light from a crown (ambition) held aloft by a floating figure who has led him to the edge of the precipice over which for him there is no bridge; he holds his book of ritual and thinks the light of the dazzling crown comes from the Supreme; but the chasm waits its victim. By his side his faithful follower falls unnoticed by him, but a ray from the heart of the Supreme falls upon her also, the reward of selfless devotion, even in a base cause.

Lower still in the underworld, a child stands beneath the wings of the foster mother (material Nature) and receives the equipment of the Knight, symbols of the powers of the Soul, the sword of power, the spear of will, the helmet of knowledge and the coat of mail, the links of which are made of past experiences.

It is said an ancient book: "The Path is one for all, the ways that lead thereto must vary with the pilgrim."

Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centres, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (e.g., muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is “nothing but—motion.”

Yes; it is MOTION; but not all “molecular” motion, as the writer means us to infer. Motion as the GREAT BREATH (Vide *The Secret Doctrine*, Vol. I, sub voce)—ergo “sound” at the same time—is the substratum of Kosmic-Motion. It is beginningless and endless, the one eternal life, the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the fons et origo of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the inorganic (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A B C of its science. “All the world is in the Swara; Swara is the Spirit itself”—the ONE LIFE or motion, say the old books of Hindu Occult philosophy.

“The proper translation of the word swara is the current of the life wave,” says the author of “Nature’s Finer Forces”,\* and he goes on to explain:

It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe . . . . From whence does this motion come? This motion is the spirit itself. The word atma [universal soul] used in the book [vide infra], itself carries the idea of eternal motion, coming as it does from the root at, eternal motion; and, it may be significantly remarked, that the root at is connected with, is in fact simply another form of, the root ah, breath, and as, being. All these roots have for their origin the sound produced by the breath of animals [living beings] . . . . The primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe . . . .

So much about motion and the “conservation of energy” from old books on magic written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal mechanism, when it says:—

From the invisible atom to the celestial body lost in space, everything is subject to motion . . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.†

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\* The Theosophist, Vol. IX, Feb., 1888, p. 275, by Rama Prasad, President of the Meerut Theosophical Society. As the Occult book cited by him says: “It is the swara that has given form to the first accumulations of the divisions of the universe; the swara causes evolution and involution; the swara is God himself, or more properly the Great Power (Maheshwara). The swara is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself [mental and psychic consciousness]. It is to be understood that the action of this power never ceases. It is . . . . unchangeable existence”—and this is the “Motion” of the Scientists and the universal Breath of Life of the Occultists.

† La Machine animale: locomotion terrestre et aérienne, by E. J. Marey, Prof. at the College of France, and Member of the Academy of Medicine. Paris, 1873; page 9 of the 1893 Engl. ed.

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But Occultism says more than this. While making of motion on the material plane and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—Swara, it denies point-blank that these have anything to do with the free will of man which belongs to quite a different plane. The author of *Psycho-physiologie Générale*, treating of his discovery that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for free will! The Occultist denies the conclusion. The actual fact of man's psychic (we say manasic or noëtic) individuality is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the collective hallucination of the whole mankind throughout the ages, there would be an end also to psychic individuality.

Now by “psychic” individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, i.e., their psychic individuality.

But if instead of “psychic” we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that will has no special organ, how will the materialists connect it with “molecular” motion at all? As Professor George T. Ladd says:

The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres and nerve-cells of the cerebral cortex. This real being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind [manas]. To it the mental phenomena are to be attributed as showing what it is by what it does.

The so-called mental “faculties” are only the modes of behaviour in consciousness of this real being. We actually find, by the only method available, that this real being called Mind behaves in certain perpetually recurring modes: therefore, we attribute to it certain faculties. The mental faculties, then, are not entities that have an existence of themselves . . . . They are the modes of the behaviour, in consciousness, of the mind. And the very nature of the classifying acts which lead to their being distinguished is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain’s nervous mass.\* [p. 606.]

And having shown that we have to regard consciousness as a unit (another occult proposition) the author adds:

We conclude then, from the previous consideration: the subject of all the states of consciousness is a real unit-being, called Mind; which is of non material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.† [p. 613.]

This “Mind” is manas, or rather its lower reflection, which whenever it disconnects itself, for the time being, with kama, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man. Therefore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free will with the law of the conservation of energy is—a pure fallacy. This was well shown in the “Scientific Letters” of “Elpay” in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because “psychic action is found subject to the general and immutable laws of motion, there is, therefore, no free will in man.”

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\* “The higher manas or “Ego” (Kshetrâjña) is the “Silent Spectator,” and the voluntary “sacrificial victim”: the lower manas, its representative—a tyrannical despot, truly.

† Elements of Physiological Psychology. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

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The “analytical method of exact sciences” has demonstrated it, and materialistic scientists have decreed to “pass the resolution” that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures\* that: —

. . . the theological doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room . . . .

Now, let us examine on the testimony of the materialist how this universal solvent called the “analytical method” is applied in this special case. The author of the Psycho-physiologie decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. “Are not the fallacy and error of such an unscientific proceeding self-evident?”, asks his critic; and then argues very correctly that:—

At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only “the vibrations of molecules”? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world. Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water would maintain that such did not exist at all nor could they be found in water?

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\* Wm. Lawrence, Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man. 8vo. London, 1848, p. 6.

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What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of Psycho-physiology act just in this way when he denies the existence of free will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a psychometer, a faculty by the by, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their combinations, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the harmony produced by certain combinations of that motion or the “harmony of vibrations”? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are over-looked, and the analytical method is applied in a most arbitrary and prejudiced way.

What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations must be related in their final analysis to the world of vibration (“sound” being the substratum of universal Akasa), yet, in their origin, they belong to a different and a higher World of HARMONY. Elpay has a few severe sentences against the assumptions of those he calls “physico-biologists” which are worthy of note.

Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest distinctive speciality of the human soul—free will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the “illusion of free will.” And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is “a distinctive feature of modern science in its endeavour to satisfy inquiry into the nature of the objects of its investigation by a detailed description of their development,” says G. T. Ladd. And the author of the *Elements of Physiological Psychology*, adds:—

Indeed the universal process of “Becoming” has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . .

On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantage that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own [pp. 614-16]

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarised in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. Free Will would force Science to postulate an invisible Free-Willer, a creator of that special Force.

We agree: "not the slightest need," of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between creating and guiding, there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. Psychic mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and laws of its own; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action.

And, as its activity is *sui generis*, and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not independent it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of guidance. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the last word of science, do we furnish thereby a new proof that free will is an hallucination? We deride the animalistic idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the Kathopanishad, which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or free-will) the charioteer." Verily, there is more exact science in the less important of the Upanishads, composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psycho-physiology" put together!

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[Lucifer, Vol. VII, No. 39, November, 1890, pp. 177-185]

". . . . The knowledge of the past, present, and future, is embodied in Kshetrajña (the 'Self')."

—Occult Axioms.

Having explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms “psychic” and “psychism” somewhat differently from the average age public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between “psychic” and “psychological,” both words relating in some way to the human soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (pneuma) from Soul (psychê), the one being the rational, spiritual part, the other—psychê—the living principle in man, the breath that animates him (from anima, soul). Yet, if this is so, how in this case refuse a soul to animals? These are, no less than man, informed with the same principle of sentient life, the nephesh of the 2nd chapter of Genesis. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a “soulless” being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with Godlike intellect, with spiritual and rational faculties which can take their source but in a supersensible world—is to throw forever the veil of an impenetrable mystery over the subject. Yet in modern science, “psychology” and “psychism” relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher noëtic character of the Mind-Principle is entirely ignored, and even rejected as a “superstition” by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September Lucifer (“The Dual Aspect of Wisdom”, p. 3), and acquaint himself with the double aspect of that which is termed by St. James in his Epistle [ch. iii, 15, 17] at once—the devilish, terrestrial wisdom, and the “wisdom from above.”

In another editorial, “Kosmic Mind” (April, 1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work\* “supersensible beings.” Occultism regards every atom† as an “independent entity” and every cell as a “conscious unit.” It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with free will to act within the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has seats in every organ of the body.

“No good ground exists for speaking of any special organ, or seat of memory,” writes Professor G. T. Ladd.‡ “Every organ—indeed, every area, and every element—of the nervous system has its own memory” (op. cit., p. 553).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the Manasaputra) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobic prejudices of the Materialists who may read this and sniff contemptuously at the mention of “Universal Mind,” and the Higher noëtic souls of men. But, what is memory, we ask? “Both presentation of sense and image of memory, are transitory phases of consciousness,” we are answered. But what is Consciousness itself?—we ask again. “We cannot define Consciousness,” Professor Ladd tells us. Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people’s private and unverifiable hypotheses; and this, “on a question of cerebral physiology where experts and novices are alike ignorant,” to use the pointed remark of the said author.

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\* [Elements of Physiological Psychology.]

† One of the names of Brahmâ is anu or “atom.”

‡ Professor of Philosophy at Yale University.

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Hypothesis for hypothesis, then, we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that if “metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . . in turn, this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes” (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, “divine Mind,” or Nous, whose pale and too often distorted reflection is that which we call “Mind” and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the two sources of “memory” are in these two “principles.” These two we distinguish as the Higher Manas (Mind or Ego), and the Kama-Manas, i.e., the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected “Double,” changing with every new incarnation and personality, is, therefore, conscious but for a life period. The latter “principle” is the Lower Self, or that, which manifesting through our organic system, acting on this plane of illusion, imagines itself the Ego Sum, and thus falls into what Buddhist philosophy brands as the “heresy of separateness.” The former, we term INDIVIDUALITY, the latter Personality. From the first Proceeds all the noëtic element, from the second, the psychic, i.e., “terrestrial wisdom” at best, as it is influenced by all the chaotic stimuli of the human or rather animal passions of the living body.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the “lower” Self does: and its action and behaviour depend on its free will and choice as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh. The “Higher Ego,” as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its alter ego—the Personal Self. NOW, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountainhead that its “double” catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a Seer, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth, earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, e.g., eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one’s neighbor, etc., etc., has aught to do with the “Higher” Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the Personality—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our “sense-thought,” which is entirely distinct from the “supersensuous” thought. It is only the higher forms of the latter, the superconscious mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and selfish (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various Kamic organs, and the “dynamical association” of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cord, of the memory of the medulla oblongata, the cerebellum, etc." [pp. 553-54]. This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body has its own memory. For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own psychic and noëtic action. Responding to the touch of both a physical and a metaphysical Force,\* the impulse given by the psychic (or psycho-molecular ) Force will act from without within; while that of the noëtic (shall we call it Spiritual-dynamical?) Force works from within without. For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the physical cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, not physical units—act under laws of their own, just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds.

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\* We fondly trust this very unscientific term will throw no "Animalist" into hysterics beyond recovery.

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Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a “double-faced Unity,” indeed. And it is the action of this or the other “Face” of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the “Wisdom above,” the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the “terrestrial, devilish wisdom” (psychic power), man’s activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are Manasic as well as Kamic organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the Adytum of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind alone which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, via the spinal “centre” cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain.

They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen cells are the most subservient to the action of our “personal” mind, the heart being the organ par excellence through which the “Higher” Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called “association of ideas” has much to do with the awakening of memory, the mutual interaction and consistent interrelation between the personal “Mind-Entity” and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the personal mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one’s daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called “states of consciousness” only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness.

If we trace all such “psychic” actions to brain work, it is only because in that mansion called the human body the brain is the front door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the “principle” they originate from, and the preponderance in the Lower Manas of the noëtic or of the phrenic (“Kamic,” terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of “Alaya-Akasa,”\* or Mahat—its reflection, the Personal Mind, is, as a temporary “Principle,” of the Substance of the Astral Light. As a pure ray of the “Son of the Universal Mind,” it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its “body,” or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (a) on the condition of paralysing at will the memory and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (b) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a Yogi state of holiness and saintship.

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\* Another name for the universal mind.

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There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Böhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—mediumship.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit “messages” from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the “communion of spirits” as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind (*psychê*), the percentage of “astral” light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose soul is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth’s memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false.

And thus, the pale soulless corpses moving in the trackless fields of “Kama loka,” appear to him the living images of the “dear departed” ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium’s heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life personally through such experiences—that on the whole, mediumship is most dangerous; and psychic experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the “Old Terrestrial Serpent” is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Éiphas Lévi expresses it, the not altogether pure natures “can be driven headlong by the blind forces set in motion in the Light”—by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.

The sovereign will [of the adept] is represented in our symbols by the woman who crushes the serpent’s head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral fire of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the caduceus, it is the Old Serpent of Genesis, but it is also the brazen serpent of Moses entwined around the tau, that is to say, the generative lingam.

It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the Hylê of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls [i.e., the lower Manas or Nephesh] have to conquer to liberate themselves from the bonds of the earth; for if their will does not free them from this fatal attraction, they will be absorbed in the current by the force which has produced them, and will return to the central and eternal fire.\*

The “central and eternal fire” is that disintegrating Force, that gradually consumes and burns out the Kama-rupa, or “personality,” in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal “souls” being absorbed “by the force which has produced” their terrestrial elements. And, therefore, as the same Occultist tells us:

All the magical operations consist in freeing one’s self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator’s will. ‘I will give unto thee’, says the Serpent, in the Gospel myth, ‘all the kingdoms of the earth, if thou wilt fall down and worship me’. The initiated should reply to him, ‘I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For I am thy Lord and Master!’

And as such, the Personal Ego, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise . . . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the Noëtic from the Psychic action of the “Double-Faced” God in him, and who knows the potency of his own Spirit—or “Soul Dynamics.”

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\* Dogme et Rituel de la Haute Magie, Vol. II, ch. vi.

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**[THE THEOSOPHICAL SOCIETY  
AND ITS DETRACTORS]**

[Lucifer, Vol. VII, October, 1890, pp. 168-170]

[On September 10th, 1890, the New York Daily Tribune published the following report:

**THE ARYAN THEOSOPHICAL SOCIETY DETERMINES TO DEFEND ITS  
REPUTATION IN THE COURTS.**

The second fall meeting of the Aryan Theosophical Society, at No. 8 Union Square, last evening, was full of interest not only to the large number of members present, but also to the visitors, who listened with rapt attention to the discussions. W. Q. Judge, president of the New York branch of the Society, acted as chairman. After the secretary had read the minutes of the last meeting, and Mr. and Mrs. C. A. Griscom had been elected members, Mr. Judge announced that a new branch of the society had been established in Jamestown, N.Y. This increased the number of branch societies in the United States, he said, to forty-three.

Mr. Judge then called for the resolutions in reference to the publication in the New York Sun on July 20th.\* They were submitted for the consideration of the society at their last meeting. The resolutions were first amended, and were then passed unanimously without discussion. They read as follows:

“Whereas, A most gross and false aspersion upon the moral character of the members of the Aryan Theosophical Society was made by the New York Sun of July 20th, in an article purporting to be an interview with Dr. Elliott C. Coues, of Washington; and,

“Whereas, The vindication of the good name of the society demands either a voluntary formal retraction of these charges by the Sun, or else compulsory damages through process in the courts of law; therefore, “Resolved, That it is the conviction of the members of the Aryan Theosophical Society that the society, as such, should seek its vindication.

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\* A scandalous article by Dr. E. Coues (a member expelled by the General Council for open and secret intrigues, chicanery and calumnies against the founders of the Society and Mr. Judge), who thus thought to revenge himself on his judges. Two separate suits have already been brought in the courts of New York and Washington, by two of the persons mentioned, each claiming 50,000 dollars. The Aryan Theosophical Society is now bringing a third suit.

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“That it is the sense of the society that all necessary legal measures should be taken upon the said libel in the Sun against the Aryan Theosophical Society, and also such as shall lead to retractions; and that the trustees should take action to that end, as shall be advised as proper by competent legal advisers.

“That the trustees are hereby directed to draw from the reserve fund \$500 to be applied to the expenses of the legal proceedings already begun by W. Q. Judge on said libellous matter, or those to be instituted under these resolutions.

“That the Aryan Theosophical Society takes this occasion to renew the expression of its unabated confidence in the founders of the Theosophical Society, Colonel H. S. Olcott and Madame H. P. Blavatsky, as well as in its own president, William Q. Judge, and gratefully attributes no small part of the growth of the society and the edification of its members to their devotion, sincerity and blamelessness of life.”

After listening to the reading of a chapter from the new edition of the Bhagavad Gîtâ which will be published in a short time in New York, the members devoted the latter part of the evening to the discussion of “Evolution.” The leaders in the discussion were Mr. Judge and Mr. Pryse, both of whom read papers. The president of the society explained the meaning of Evolution from a theosophical point of view and showed the relation between the theories of Herbert Spencer and those of the philosophers of India. The discussion of the same subject will be continued at the meeting on next Tuesday. After the adjournment of the meeting the new library of the society was opened to the members.

[This statement was translated into French and published in the pages of the Lotus Bleu of Paris. Immediately following it, there appeared a Circular Letter from the pen of H.P.B., the text of which is in French. Lucifer published both the Daily Tribune item and H.P.B.’s Circular Letter, the latter in English. It is uncertain whether H.P.B. wrote the original Letter in French and translated it into English, or whether the sequence was reversed. (Owing to this uncertainty, we publish both the French and the English texts. We are inclined to believe, however, that H.P.B.’s original text was in French, a language in which she enjoyed writing.—Compiler.]

**À TOUS LES MEMBRES DE LA SOCIÉTÉ  
THÉOSOPHIQUE EN FRANCE.**

En vue du paragraphe cité, la soussignée prend l'occasion de s'adresser à tous les M. S. T., en France, aux théosophes sérieux, honnêtes, hommes et femmes, tenant à adapter leur vie à leur profession de foi, pour expliquer quelques détails qui pourraient leur être utiles.

A Londres aussi, un procès en diffamation vient d'être commencé, il y a quelques semaines, par un membre du Quartier Général, contre un individu,—jadis un membre aussi, mais depuis longtemps un ennemi, sans aucune raison, —et qui appartient, comme amateur, à la même bande des conspirateurs, tous ex-membres expulsés, qui se sont unis pour attaquer sans trêve ni ralâche l'honneur de notre Société et de ses fondateurs. Il paraîtrait que, depuis dixhuit mois, à peu près, des ex-membres, en Amérique et à Londres, se sont mis en correspondance active dans ce but, et afin de tâcher de ruiner la Société Théosophique en déshonorant ses fondateurs —et sa fondatrice, par une calomnie incessante et des mensonges infâmes qu'ils répandent sous main dans le public. Ils sont aidés en ceci, à notre grande honte, par un membre, des plus actifs, de la Société, en France, qui a traversé, une ou deux fois, dans ce but honorable, la Manche, amenant avec lui d'autres personnes (des ex-membres aussi), qu'il a présentées à nos ennemis personnels à Londres. Vains efforts, car le Karma ne leur paraît pas propice. Un procès, entamé contre moi, en juillet 1889, sous un prétexte quelconque, par l'un de ces tristes personnages, préparé à grand bruit, et sur lequel de grands espoirs étaient fondés, vient de faire, il y a deux mois, un fiasco déplorable! Dès le premier jour de l'ouverture, devant les juges assemblés, en pleine session publique et devant les témoins, l'avocat de la plaignante, ayant lu une certaine lettre écrite par sa cliente et qui se trouvait en ma possession, se refusa net à procéder plus avant et retira la plainte au moment de commencer l'affaire!

Or, toute chose, même la patience théosophique, a une fin. Depuis six ans que cela dure,—la première fanfare de cette chasse aux réputations, chasse aussi honteuse que non méritée, ayant été sonnée par la Société des recherches psychiques de Londres en 1885,—jamais je n'ai cherché à obtenir une réparation par voie de poursuites devant les tribunaux.

En effet, les buts poursuivis par les membres de la Société Théosophique et les voies judiciaires s'accordent mal ensemble. Je me suis tue dans tous les cas de diffamation (sauf un seul), ne répondant à des attaques lâches que par un silence de mépris.

Mais il ne m'est plus possible de le faire, car ce silence même semble avoir prêté de nouvelles forces à mes ennemis. A l'heure qu'il est, et maintenant que je viens d'accepter l'office responsable de Présidente de toute la section Européenne de la S. T., et que le Président-fondateur, à Adyar, vient de renoncer en ma faveur à tous ses droits sur l'administration de notre Société, en Europe, il est de mon premier devoir de sauvegarder la réputation de Celle qui est à la tête des théosophes; de prouver que les calomnies honteuses répandues sur son compte, par certains membres ambitieux et ex-membres vindicatifs, de notre Société, ne pourraient soutenir l'éclat du jour et de la vérité devant les tribunaux; et en dernier lieu, d'éloigner ces membres et les séparer à jamais de la Société, en leur notifiant, d'envoyer leur démission, ou, en cas du refus, de les en expulser publiquement.

Ma conscience ne me reprochant rien, je ne redoute personne.

Il est certain que si le colonel Olcott et moi n'avons point craint d'expulser publiquement de la Société Théosophique un savant reconnu, un homme riche et d'aussi grande réputation scientifique et intellectuelle, que l'est le docteur Coues, pour intrigues et calomnies, nous n'hésiterions point à le faire avec tout membre qui le mériterait. En effet, un membre qui, oubliant ses plus simples devoirs d'honnête homme et la première des trois règles fondamentales de nos statuts, passe son temps à intriguer contre ses frères en Théosophie, à salir la réputation et l'honneur des chefs de cette Société, dans des commérages et mensonges indignes d'un galant homme,—ce membre ne pourrait réclamer sa place dans une fraternité composée d'honnêtes gens.

Je conclus en annonçant, qu'ayant dans ma possession tous les documents qui prouvent qu'il se trouve dans notre milieu des frères Judas, qui ne rougissent pas de publier sous leur signature les calomnies plus épouvantables contre moi, je leur conseille d'avoir à se retirer de nos rangs, sans bruit. Autrement, j'aurais la douleur, d'abord, d'annoncer publiquement leur expulsion, et ensuite de les assigner devant les tribunaux de France, pour les contraindre à prouver, s'ils le peuvent, les accusations qu'ils se permettent de porter contre la soussignée, depuis bientôt deux ans.

H. P. BLAVATSKY.

Présidente de la Section Européenne de la Société  
Théosophique.

Londres, le 23 septembre 1890.

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[Translation of the foregoing French text.]

**TO ALL THE MEMBERS OF THE THEOSOPHICAL  
SOCIETY IN FRANCE.**

In view of the above quoted paragraph, the undersigned takes this occasion for addressing all the members of the Theosophical Society in France, who are serious and honorable Theosophists, men and women who endeavor to adapt their lives to their professed beliefs, in order to give them a few details which may be of service to them.

In London, as well, another suit of the same nature will shortly come up for trial. This has been brought by one of the members at Headquarters against a certain individual, who, once a member of the society but now for a long time without the slightest reason an enemy, has become an amateur adherent of the same brand of conspirators, all expelled members, who are bound together to attack, without truce or cessation, the honor of our society and its founders.

It would appear that for nearly eighteen months back, some ex-members in America and at London have actively corresponded together with this object in view, and with the intention of endeavoring to ruin the Theosophical Society by dishonoring its founders and foundress, by incessant calumnies and infamous lies, which they spread in an underhand manner amongst the public. They are assisted in this, to our great shame, by one of our most active members in France, who has once or twice crossed the Channel for this honorable purpose, bringing with him others (ex-members also) whom he has introduced to our personal enemies in London. Vain efforts! For Karma does not seem propitious to them. A suit, which was brought against me in July 1889, on some pretext or other, by one of these unhappy persons, with noisy preparations, from which great hopes were entertained, has ended, some two months ago, in a deplorable fiasco! On the very day of the trial, before the assembled court, witnesses and public, the counsel for the plaintiff, having read a certain letter written by his client which was once in my possession, refused point blank to proceed further and withdrew the suit just as the case was about to begin!

But everything, even theosophical patience, has an end. For the six years during which this state of affairs has lasted—the first halloo of this shameful and unmerited reputation-hunt being shouted by the London Society for Psychical Research in 1885—I have never sought to obtain redress through the courts of law.

In fact, the objects pursued by the members of the Theosophical Society, and the methods of the law do not agree well together. I have kept silence in every case of defamation (save in one single instance), refusing to answer such cowardly attacks save by a contemptuous silence.

But this is no longer possible, seeing that this very silence seems to have lent new strength to my enemies.

But now that I have just accepted the responsible office of President of the entire European Section of the Theosophical Society, and the President-Founder has transferred in my favor all his rights over the members of our Society in Europe, it is my first duty to protect the reputation of her who is at the head of the Theosophists; to prove that the shameful calumnies spread about her by certain ambitious members and revengeful ex-members of our Society cannot stand the light of day and truth before a jury; and finally to remove these members and separate them forever from the Society, by requesting them to send in their resignations, or else, in case of refusal, expelling them publicly.

As I have a quiet conscience, I fear no one.

It is evident that if Colonel Olcott and myself have not been afraid to expel publicly from the Theosophical Society a scholar of note, and a man as wealthy and of as great a scientific and intellectual reputation as Dr. Coues, for intrigues and calumnies, we should not hesitate a moment to do the same with every other member who deserved such treatment. In fact, a member who, forgetting the most simple duties of an honorable man, and the first of the three fundamental rules of our Statutes, spends his time in intriguing against his brothers in Theosophy, and in endeavoring to befoul the reputation and honor of the leaders of this Society, by his tittle-tattle and by lies unworthy of a gentleman, can claim no place in a fraternity composed of honorable men and women.

I conclude by announcing that as I have in my possession all the documents which prove that we have in our midst Judases who do not blush to put on paper and over their full signatures the most shocking calumnies against myself, I advise them to withdraw from our ranks quietly. Otherwise I should have the disagreeable duty of announcing their expulsion publicly, and then summoning them before the tribunals of France, to prove, if they can, the accusations which they have allowed themselves to bring for now almost two years against the undersigned.

H. P. BLAVATSKY,

President of the European Section of the Theosophical Society.

London, Sept. 23rd, 1890.

### MISCELLANEOUS NOTES

[Lucifer, Vol. VII, No. 39, November, 1890, pp. 226, 236]

[In an article on the “Mystic Lore of Gems and Crystals”, the writer says that some of them were called the “tears of the Gods,” and states that “among the ancients, rings or talismans formed of each stone and metal, with certain ceremonies, at the times when their respective ruling stars were strongest, were venerated as possessing all the virtues of the planets under which they were formed.” To this H.P.B. says:]

The above is of course the superstition of the occult tradition. Comparative study in this field of research has yet to be attempted, when it will be proved that there is a true scientific basis in the widespread belief in the virtues of the “tears of the Gods.”

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[Alice D. Le Plongeon, writing on “Ancient Races,” wonders whether the elephant worship in India may not be an outgrowth of mammoth worship in America. To this H.P.B. remarks:]

We would rather say that it is the other way about. The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one.

## FORLORN HOPES

[Lucifer, Vol. VII, No. 40, December, 1890, pp. 265-274]

“Hope without action is a barren undoer. .”

—FELTHAM.

“From the lowest depth, there is a path to the loftiest height.”

—CARLYLE.

One year more at its eleventh hour. A grain of sand on the brink of eternity, preparing to fall and disappear in the fathomless Sand-dial of Father Kronos, the cruel measurer—in space and time. One fortnight more, and 1890—the year welcomed by the teeming millions of the civilized lands, as it now seems but yesterday, will be replaced with the last stroke of midnight by 1891. The Old Year that was born amongst us, that grew so rapidly beside us, became adult, mature, and has now aged—has lived its life, while we, mortals, have lived but a portion of ours. And now (for many of us), the two will soon become things of the Past.

And what hast thou given us, or left us to remember thee by, O year 1890? Not much, in truth, save evil, disappointment and sorrow. Born in the lap of Dame “Influenza,” thy days have rolled on—as those of thy predecessors have, and as the days of thy successors will, we fear—in the mephitic atmosphere of political and personal strifes, and also, alas, of very unseemly squabbles among Theosophists. Men have lived thee through, O departing year, as usual, more in envy and bitter hatred of each other than brotherly love; and the sister nations—again, as usual—have passed thee in arrogant glorification of self, in vilification of others, and perhaps, in a trifle more lying and bitter, international slanders. Thus, thou art dying as thou hast lived: in the loud din of mutual condemnation, of unexpected exposures, the crash of gigantic fortunes, the ruin of great reputations, and in a pandemonium worthy of all the Evil Spirits and “goblins damn’d” of our glorious age of pretensions to righteousness, and skin-deep civilization. . . . Good bye, OLD YEAR, good bye; thou blessed by so few and cursed by so many!

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Woe to us, men and races born in the tail end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next, will commence the last series of seven years which will close the first cycle of 5,000 years of Kaliyuga—the “Black Age” of the Hindu Brahmins. Thus, in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. But people are blind to this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes. “Oh,” they cry out, “it is the immorality and untruthful nature of Mr. A that has caused this new public scandal. It is a calamity brought, through the hypocrisy of A, on B, and C, and D, and thus, through them, it is affecting a whole nation! We righteous men had nought to do with all this. Ergo, our plain duty is now to vilify A, agreeably to our pharisaical social code, to express our holy horror of him, and wash our hands of the rest.” . . . Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle— could save Rome, that your cackle too, may also produce as unexpected results? That if A, or B, or C—better think at once, of the whole alphabet—has broken a commandment or two, it is simply because, like all of you, he is the product of his times and century. But don’t you know, that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back stair, or the chaff of your nursery maid with the butcher’s boy, may alter the face of nations, as much as can the downfall of a Napoleon?

Yea, verily so; for the links within links and the concatenations of this Nidanic\* Universe are past our understanding.

Every transgression in the private life of a mortal, is, according to Occult philosophy, a double-edged sword in the hand of Karma; one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its one sharp edge cuts him badly, its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory. . . . .

“He that is without sin among you, let him first cast a stone”—at the guilty [John viii, 7]. These words appear to have been said in vain, as even Christian law sneers at their practical application. “Heathen” Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: “And Jesus said unto her, Neither do I condemn thee; go and sin no more” [ibid., viii, 11]; and alone, again, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment. But then we are only infidels and “wretched atheists.” Yet this is the key to the seeming “contradictions” in our teachings: we accept and try to follow almost every injunction of Christ— whether the latter be historical or ideal— while feeling the greatest contempt and irritation against that which is now called Christianity but is simply unadulterated Pharisaism.

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Prophecy is at a discount in our times. Prophets, both Christian and Heathen, have fallen off in grace. They stand low in the estimation of society, and are out of touch altogether with that portion of mankind which calls itself “cultured.” If the soothsayers are no longer stoned by order of the Sanhedrins of our civilized nations, it is because they are no longer believed in.

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\* Nidanas, or the concatenation of causes and effects, in the Eastern philosophy.

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But who is, in our modern day of Didymi? The city Augurs “on the Stock Exchange” are, perhaps, the only prophets Society now bows to. For the chief Temple wherein our races worship, is the temple of Mammon and his evil imps; and if his High-Priests—the Bulls and Bears—are listened to, it is only because all know that they prophesy but those events which they have themselves carefully prepared, set going and thus “made to pass.” To these soothsayers too, methinks, the Karmic tail end of 1890 was not entirely propitious. But let them go. In the good old days of the preceding Yugas, however, it does seem as if our earliest Aryan ancestors—whose eldest descendants are now contemptuously included among the “inferior races” —knew and foresaw clearly, the moral state in which civilised mankind would be, in the present era.\* For see what is prophesied in the Purânas, generally, and in the Vishnu-Purâna, especially. The following is an abridgement from the fourth volume of the latter.

In those days there will be reigning over the earth, Kings of churlish spirit, of violent temper, addicted to falsehood and wickedness. They in authority will inflict death on women, children and cows, (the sacred animal); they will seize upon the property of their subjects and BE INTENT ON THE WIVES OF OTHERS; they will be of limited power, and will often rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety . . . the world will be wholly depraved. . . . Wealth alone will confer rank; wealth will be the only source of devotion; passion the sole bond of union between the sexes; falsehood the only means of success in litigation; and women objects merely of sensual gratification.

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\* In Vishnu and other Purânas (the former being surely pre-Christian), the description of the evils of Kaliyuga applies most evidently to our present period. It is stated in them (a) that the “Black Age” will last 1,200 divine years, (i.e., 432,000 of the years of mortals); and (b) that the state prophesied for our world will happen toward the end of the first half of the first “year” of the Kaliyuga. Now as we know from the teachings of occult science that one of the secret sub-cycles or “years of the Devas” lasts about 12,000 of our common years, this brings the calculation to the end of this first cycle of 5,000 years since the present Yuga commenced 3,102 years B.C., between the 17th and 18th of February.

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[Has the Prophet caught a glimpse in the astral light of the Kreutzer Sonata of Tolstoy, we wonder!] The Brahmanical thread (or the priestly array) will alone constitute a Brahman; dishonesty will be the universal means of success; impudence and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be alone reputed pure . . . fine clothes will be dignity. . . Amidst all castes, he who is the strongest will reign over the earth. . . The people, unable to bear the heavy load of taxes, will take refuge beyond the seas, amongst the valleys of the mountains . . . etc., etc., etc.\*

The last sentence looks very much like a prophecy regarding the immense wave of European emigration. However it may be, no modern critic could depict more accurately the present state of things. Is it not verily, “as it is written”? Are not most of our Kings of “churlish spirit,” some addicted to falsehood, cruelty and wickedness? Are not our Royal and Imperial Highnesses, and Kings, only too truly “intent on the wives of others”? And which of them is a genius, since the days of King Arthur, and the good old kings in the Fairy Tales? Does not wealth in “our day, confer rank” much sooner than real merit; and craft and cunning, false evidence and cant, ensure the best success, before both courts and juries? Outward form alone constitutes in nine cases out of ten, a “man of God,” a priest or clergyman. Women are to this day—in England, before the law at any rate—merely the goods and chattels of their husbands, and mere objects of lust but for only too many. Slanders—private or public—are rarely, if ever, save in cases of blackmail, directed against wealthy men; thus, the rich alone have a chance of being “reputed pure” as the prophet has it. But what of the poor man, of one who has no means of going to law for redress: in England, for instance, where justice is the most expensive thing in the Kingdom, and where it is sold in ounces, and paid in pounds—what of him? And what of one, who, besides being poor, is falsely accused, of that which he can no more disprove than his enemy can prove—

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\* Translated by H. H. Wilson. Ed. by Fitzedward Hall. London, 1864-70.

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—with the handicap, moreover, against him, that while slander and bad reports require no proofs to be eagerly believed in by charitable Christians at large, he can no more disprove the charge—say, of having murdered his mother-in-law in a dream—than he can pay his “costs” in court? For, does not the smallest lawsuit generally equal three fires and a successful burglary? How is one so situated, to protect and vindicate himself? In the eyes of the whole world, save of his friends, he stands accused of everything his traducers can invent, and thus he remains at the mercy of any blackguard who owes him a grudge. And oh, the terrible helplessness, and the mental agony of the victim, especially in the lands of blessed freedom of speech and press, such as England and America! Do what he may, the slandered man will go down into his grave with a name left dragging in the mud of calumny; and the inheritance of his children will be the opprobrium attached to that name.

Blessed are the deaf, the dumb and the blind, for they will not hear themselves traduced and condemned; not in this world of sorrow, at any rate.

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But how far was the Purânîc prophet right when foretelling among other things that “presumption will be substituted for learning,” in this, our “black” Age?

Something might be said upon the subject, but silence is in some cases golden. Were truth always declared and spoken, life would become very soon not worth living for the sincere man. Moreover, Dr. Koch, of Berlin, has just caused a lightning rise in the stocks of science, and it would be rather dangerous now to take the latter to task for its “presumptions.” Nevertheless, there’s always “balm in Gilead.” The year 1890, has carried off a considerable number of victims, especially among royalty and the “upper ten,” and its sudden and mad changes of weather have nigh driven frantic the legions of gouty and rheumatic humanity. But the past year, now happily dying, has redeemed its sins by bringing forward a new benefactor of men, in the shape of a Neapolitan professor.

This favoured mortal has just found out that growing old, with its gradual weakening of organisms and final decrepitude, is not in the programme of human life at all (nor of animal either); and that perennial youth, from birth till death, is really the lot of all that lives and breathes—even during Kaliyuga. That which causes decay and old age is—again a bacillus, you see, and the professor has just discovered this cunning microbe.

The Lord love him—not the bacillus, but the professor, of course! Just fancy the magic effects of this new “grandest discovery” of the age! One has but to invent and prepare a lymph suited for the complete destruction of the monster, inoculate oneself with it and—remain young for ever. This particular lymph is not yet prepared, nor has any one, so far as we have heard, begun to work at its invention. Yet, we have no doubt—in view of the lightning speed of the progress of applied science, that the new lymph will prove a terrible rival to Dr. Brown-Sequard’s “elixir of life,” which, we are not sorry to hear, is fast coming to grief. At any rate it is sure to give a point to some of our bottled insecticides, the “unparalleled flea catchers” and the like. The latter is also warranted to kill “instantaneously.” You have but to catch your flea, say the instructions, imprison it by dropping it delicately with thumb and finger into the bottle (like King Solomon’s djin), cork it up, and—our acrobatic enemy has lived! But the triumphs of chemistry can never parallel, let alone surpass, those of modern bacteriology. We may imagine the roaring popularity of the new lymph—when ready. No more grey hair, shaky teeth with their widowed gums, bleared eyes, deafness, and what is more important still—no more wrinkles. The modern Ninon de Lenclos of fashionable society will be able to dispense with her daily prayer, “Oh Lord, grant me the favour of confining my wrinkles to my heels!” Every grandmother will have the privilege of marrying as a “blooming and blushing bride” her own grandson’s schoolfellow; nor will any more weeping maidens have to be sacrificed to the purse and title of noblemen in their dotage. No decrepit frames will meet our eye—as the one that so impressed the Prince of Kapilavastu, Gautama, that it became the first step that led him to his Buddaship.

Like the Homeric Gods and the heroes of the golden age, we will live and die in the full rosy bloom of youth, and “sweet sixteen” will be no longer at a premium. Truly, where are the “seven sciences” of the pre-Christian ages, when compared to our seventy-seven sciences of modern times. And what shall we say of the latter, after Pope has declared, even of the former, that—

“Good sense, which only is the gift of Heav’n,—

And tho’ no science, fairly worth the sev’n;”\*

Withal, Science applied or pure is a mighty power in our times: especially applied Science in its experimental garb, whether dealing with microbe or practical cannibalism. If it has destroyed religion, it has on the other hand established and guided civilisation, which it is now carrying even into the heart of the darkest continents. Therein, its practical observations of comparative “cruelties”—as between Siberia and Africa—have been especially successful. Let us make obeisance to “Modern Research.”

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To destroy old age may be truly glorious; yet we, Theosophists, at any rate many of us, would rather decline the offer. Eternal youth is an alluring, but dangerous gift. Youth is quite long enough as it is, to allow each mortal to spin a Karmic web vast enough to cover the span of several successive lives with a dark veil of sorrow. We agree with the Greek chorus in *Oedipus at Colonus* (1224), that the happiest fate for man is not to be born at all, while the second best is to die—no sooner he sees the light. Sophocles was a wise man in advising mankind to lament rather than rejoice over every new birth. He, whom the Gods love, dies young, Menander tells us.† At any rate, old age is less dangerous and more respectable in every country than youth, a defect of which, luckily, man is very soon cured. Progress toward old age is the first approach to the secure haven of life, for every one; and, as Brück has it, it is far from being an evil.

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\* [Moral Essays, iv, 43-44.]

† [Monosticha, No. 425.]

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The wave of every individual life, he says, rises out of the sea of Being to return to its parent source once more; and in exceptionally healthy people the vital functions become weakened gradually, and without being noticed. A happy old age carries us insensibly, as on a ship, away out of the current of life. We do not ourselves sense the motion, but feel as if the shores were moving and passing before us, until we reach unawares the Ocean of eternal sleep . . . .

Just so; and the “Ocean” is preferable to the “Sea of Being” or Life. Life is certainly, and at its best, “but a walking shadow”; and short as it may be, each mortal will find, one day, that he has lived too long. With most of us:

. . . . . “it is a tale

Told by an idiot, full of sound and fury,

Signifying nothing . . . .”\*

With everyone, without exception, life is as full of pains and sorrows as a bramble bush of thorns. An undesirable thing, at best.

“But this is Buddhist pessimism!” we hear the reader say. Not at all. No more Buddhist than Christian; and quite as Biblical as Buddhist. For, see for yourself. Does not Jacob complain to Pharaoh of the sorrows of life, when asked his age? “And Jacob said . . . The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage” [Gen. xlvii, 9]. And Joshua the son of Sirah describes life from the beginning to its end as one uninterrupted wave of sorrow! In his view, wherever we look we find but cares, fear, dangers, broken hopes and then—death. Do not the long-suffering Job, and the much-married King Solomon, depict life under the same colours? Life is a series of hard trials for the “Soul”; a new initiation of the Ego into a new mystery, every time IT incarnates. Believe me, reader; the luckiest ticket man can draw in that never ceasing, dark Lottery called human life, is an— empty ticket.

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\* [Macbeth, Act V. Sc. 5, lines 26-28.]

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Since happiness is but a dream on earth, let us be resigned, at least. To do this, we have but to follow the precepts of our respective great and noble Masters on earth. The East had her Sakyamuni Buddha, “the light of Asia”; the West her Teacher, and the Sermon on the Mount; both uttered the same great, because universal and immortal, truths. Listen to them:—

“Crush out your pride,” saith the One. “Speak evil of no one, but be thankful to him who blames thee, for he renders thee service by showing thee thy faults. Kill thine arrogance. Be kind and gentle to all; merciful to every living creature. Forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Mara (Death), and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust, than all the sea water could quench thy thirst. That which alone satisfies man is Wisdom—be wise. Be ye without hatred, without selfishness, and without hypocrisy. Be tolerant with the intolerant, charitable and compassionate with the hardhearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that which thou wouldest like to see done by all others.”

“Be humble,” saith the Other. Resist not evil, “judge not that ye be not judged.” Be merciful, forgive them who wrong thee, love thine enemies. Lust not; not even in the secrecy of thy heart. Give to him that asketh thee. Be wise and perfect. Do not as the hypocrites do; but, “as ye would that men should do to you, do ye also to them likewise.” [Luke vi, 31.]

Noble words these. Only how far are they practicable, in the Nineteenth Century of the Christian era, and the tail end of the Brahmanical cycle? Alas!

While a Protestant Bishop was opposing these precepts, consequently his Master, here in England, by showing the impossibility of any civilised State carrying them out in practice—(civilisation first, and Christianity afterwards?)—a French journalist of note was doing the same across the Channel. Reviewing the Buddhist Lectures of Professor Léon de Rosny, of Paris, Anatole France makes his readers feel that it is a Forlorn Hope, indeed, to think that the present generations of Europe will ever attempt to carry out the noble commandments of either Christ or Buddha; and hence that true Theosophy is doomed to be, for the present, a failure in its practical realization.

Ah me! [he writes] If He did live, as I firmly believe He did, Sakyamuni was the most perfect of men. “He was a Saint!” — as Marco Polo exclaimed, after hearing his history. Yea, he was a Saint and a Sage. But this kind of Wisdom is not suited for the ever active European races, for the human families that are so strongly possessed by life. The Sovereign panacea discovered by Buddha as a remedy against the Universal evil, will never do for our temperaments. It demands renunciation, and what we want is to acquire; it teaches us to desire nothing, and lust and desire are stronger in us than life. As a final reward, we are promised Nirvana, or absolute Rest, when the thought alone of such a rest creates a feeling of horror in us. No; Sakyamuni Buddha has not come for us, nor can he save us—whatever M. de Rosny may do or say!

No; He cannot. But no more can Christ, as it seems. Buddha was not alone in offering the remedy of “personal indifference” to the allurements of this world, or care for the self of matter, as a panacea against the world’s evils, its sins and temptations. The “Kingdom of God” of Jesus, is but another name for “Nirvana.” His injunctions to take no thought for the morrow, nor as to what we shall eat, drink, or clothe our body with, but to live, as “the fowls of the air and the lilies of the field” are but another version of the teachings of Buddha (Vide Matth. vi, 24-34 and vii). Both the Masters tried to impress their followers with the idea that “Sufficient unto the day is the evil thereof”; but so far, the Buddhist laymen alone have tried to follow the injunction, while the Buddhist clergy have done so literally, and do so to this day.

Many and great are the reforms enacted in this age; and yet, as year rolls after year, each bringing some new light, each speeding the wheel of progress and civilisation, no new reform seems to affect or alter the old man. It is a

FORLORN HOPE

indeed! Let us then say goodbye to the Old Year and reproach him no longer. Let us neither curse nor bless him; but saying "Sufficient unto the year 1890 is the evil thereof," let Karma dispose and take care of the coming 1891.

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**HYPNOTISM, AND ITS RELATIONS  
TO OTHER MODES OF FASCINATION**

[Lucifer, Vol. VII. No. 40, December, 1890, pp. 295-301]

We are asked by "H.C." and other Fellows, to answer the several queries hereinafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for "materialistic") Science, as may clash with esoteric teachings.

Q. What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?

ANS. Hypnotism is the new scientific name for the old ignorant "superstition" variously called "fascination" and "enchantment." It is an antiquated lie transformed into a modern truth. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that Hypnotism is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain substance, causing by exhaustion a condition which is but another mode of sleep (hypnosis, or hupnos); by others that it is simply a self-induced stupor, produced chiefly by imagination, etc., etc.

It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, i.e., the fixing of the eyes on some bright spot, a metal, or a crystal. It becomes “animal magnetism” (or mesmerism), when it is achieved by “mesmeric” passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the eye—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, attunes the molecular vibrations of the nervous centres of the latter into unison (i.e., equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be “animal magnetism” or that so much derided term “mesmerism.” For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only atomic, not molecular—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the super-hypnotic state (i.e., “suggestion,” etc.) is induced. For those which we call “will-vibrations” and their aura, are absolutely distinct from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmoterrestrial planes. Here, of course, a clear realization of that which is meant by will in Occult Sciences, is necessary.

Q. In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the ‘something’ transmitted in both cases?

ANS. That which is transmitted has no name in European languages, and if we simply describe it as will, it loses all its meaning.

The old and very much tabooed words, “enchantment,” “fascination,” “glamour” and “spell,” and especially the verb “to bewitch,” expressed far more suggestively the real action that took place and during the process of such a transmission, than the modern and meaningless terms, “psychologize” and “biologize.” Occultism calls the force transmitted, the “auric fluid,” to distinguish it from the “auric light”; the “fluid” being a correlation of atoms on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the “auric light,” or that which Reichenbach calls Od, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular color and colors, the combinations and varieties of the latter, denoting the state of the gunas, or qualities and characteristics of each special object and subject—the human being’s aura being the strongest of all.

Q. What is the rationale of “Vampirism”?

ANS. If by this word is meant the involuntary transmission of a portion of one’s vitality, or life-essence, by a kind of occult osmosis from one person to another—the latter being endowed, or afflicted rather, with such vampirizing faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial “auric fluid” spoken of just now. Like every other occult form in Nature, this end- and exosmosic process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of endosmosis has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the absorber, or the vampirized party. It is conscious or unconscious black magic, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

Q. Under what circumstances is hypnotism “black magic”?

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to question 7, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore cannot will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the fourth, and if he is anything of an occultist on the fifth plane.

Q. Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite.

This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The “auric fluid” is not recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of metallotherapy, the influence of these metals being due to the action of their electric fluids or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said metallotherapy, whose characteristic peculiarity showed (a) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (b) that the patients affected by certain metals were few and exceptional. This showed that “electric fluids” operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then all metals would affect in a greater or lesser degree, all patients, and every metal, taken separately, would affect every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the once discredited discoverer of metallotherapy, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of “molecular motion,” which now reigns supreme in physiology—for the time being, of course. But now arises a question: “Are the real nature, behaviour and conditions of ‘motion’ known any better than the nature, behaviour and conditions of the ‘fluids’?” It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) are due in their essence and origin to that same molecular motion, now transformed into atomic energy,\* to which every other phenomenon in nature is also due.

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\* In Occultism the word atom has a special significance, different from the one given to it by Science. See editorial, “Psychic and Noëtic Action,” in the two last numbers. [Lucifer, Vol. VII, Oct. and Nov. 1890; and present Volume, pp. 350 et seq.]

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Indeed, when the needle of a galvano- or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object whether in hypnotism, electricity, metallotherapy or “fascination” is the same in essence, varying only in degree and modified, according to the subplane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. Is Science entirely wrong in its definition of the hypnotic phenomena?

ANS. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallotherapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in unison. Now “unison” does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition.

Hence the cerebral nervous centres of a hypnotic subject, while in perfect unison, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at loggerheads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (a) as every organic or “inorganic” body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which will act in unison with one or another human nervous system; and (b) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, i.e., when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, plus his will, depends on the plane on which the same phenomenon is produced, still the “fascinating” or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way i.e., their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or subject attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain.

But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be stronger than the other, and thus have mastery over the other and even the potentiality of destroying its weaker “co-respondent.” So true is this, that we can call upon physical Science to corroborate this fact. Take the “sensitive flame” as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flame will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame may also be extinguished if the sound is intensified (Vide Isis Unveiled, Vol. II, pp. 606 and 607). Another proof. Take a wineglass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. What becomes of diseases cured by hypnotism; are they really cured or are they! postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?

ANS. Hypnotic suggestion may cure forever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. If Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always “right” to try and alleviate suffering whenever we can, and to do our best for it. Because a man justly suffers imprisonment, and catches cold in his clamp cell, is it a reason why the prison doctor should not try to cure him of it?

Q. Is it necessary that the hypnotic “suggestions” of the operator should be spoken? Is it not enough for him to think them, and may not even he be ignorant or unconscious of the bent HE is impressing on his subject?

ANS. Certainly not, if the rapport between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the “suggestion” made is for the good only of the subject, and entirely free from any selfish motive, a suggestion by thought is an act of black magic still more pregnant with evil consequences than a spoken suggestion. It is always wrong and unlawful to deprive a man of his free will, unless for his own or Society’s good; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. Do the motive and character of the operator affect the result, immediate or remote?

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful “suggestion” prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. What is it that a faith healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?

ANS. Imagination is a potent help in every event of our lives. Imagination acts on Faith and both are the draughtsmen who prepare the sketches for Will to engrave, more or less deeply, on the rocks or obstacles and opposition with which the path of life is strewn. Says Paracelsus: "Faith must confirm the imagination, for faith establishes the will. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods per se. They turn to harm only when belief in his power becomes too arrogant and marked in the faith healer, and when he thinks he can will away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

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### **PROBLEMS OF LIFE**

FROM THE DIARY OF AN OLD PHYSICIAN\*

By N. I. Pirogoff

(Translated from the Russian by H.P.B.)

[Lucifer, Vol. VII. December, 1890, and January and February, 1891; Vol. VIII, March, April, May, June, July, August, 1891; Vol. IX, October, 1891.]

TRANSLATORS PREFACE

Every cultured man in Europe and America is more or less familiar with Doctor Pirogoff's name.

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\* [See pages 135-36 in the present Volume for bibliographical data concerning Dr. Pirogoff's Diary. —Compiler.]

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And our readers perhaps may remember what was said of this eminent Russian surgeon and pathologist in *Lucifer* of April last—in the editorial “Kosmic Mind” Some quotations from his posthumous *Memoirs* were brought forward, to show how closely the views of a great man of science approximated to the occult teachings of Theosophy e.g., his ideas on the universal mind, “infinite and eternal, which rules and governs the Ocean of Life,” and also on that bugbear of the materialists—the existence in every organism, as also outside, in Kosmos, of a distinct Vital Force, independent of any chemical or physical process. It was likewise stated, that the posthumous publication of Doctor Pirogoff’s *Diary* had raised a stir of amazement among the Russian public, and—among the Darwinists and Materialists, his ex-colleagues—quite a storm of indignation, as our eminent surgeon had hitherto been regarded as an “Agnostic,” if not an out-and-out Atheist of Büchner’s School.

Since then we have heard it said that a few lines quoted from a man’s writings proved nothing, and that the Theosophists had no right to affirm that their views had received corroboration at the hands of such a well-known man of science. Therefore, it has been decided to make lengthy selections from the two volumes of Doctor Pirogoff’s *Memoirs*, and to publish their translations in *Lucifer*. Of course the complete *Diary* cannot be translated, in order to satisfy the skeptics. Nor is it needed: as it is amply sufficient, in order to prove our point, to translate only those pages which contain the writer’s intimate thoughts upon the great problems of men. These, consisting of detached fragments, it is intended to publish in a short series of articles. Moreover, an autobiography in the shape of a private diary, interspersed with anecdotes about events and people belonging to a foreign country, would interest an English reader but little. All this is attractive to those only who are familiar with the names mentioned, and of whose country the author was for over a period of thirty years the pride and glory. Hence only such pages of the *Diary* as bear upon what we call theosophical and metaphysical questions, or which are of a philosophical character will be translated.

The value of such pages is enhanced tenfold for us, as having been penned by a man of science, whose great learning was recognized by all Europe, and whose famous achievements in surgery have been so appreciated, that some of them have become authoritative even in England,\* always so backward in recognising foreign—and especially Russian—merit.

Before proceeding with our selections, it may not be out of place, perhaps, to say a few words about the author.

N. I. Pirogoff was born in November, 1810, and died in the same month of the year 1881. Having passed the best years of his youth in the University of Dorpat, the very hotbed of German free thought during the years 1830-60, he was filled, as he himself confesses, with that proud spirit of all-denial, embodied by Goethe in his Mephisto. “Wherefore,” he writes, in describing his state of mind in those early days, “wherefore, and to what ends need we suppose the existence of a Deity? What can it explain in cosmogenesis? Is not matter eternal, and should it not be so? Why then this useless hypothesis which explains nothing?”

Elsewhere, however, probably years after, treating on the same subject, he writes in a different strain:—“Though it was a great heathen—*der grosse Heide*—(as Goethe was called), who said that he talked of God only with God himself, yet I, a Christian, following his advice, also avoid talking of my intimate belief and convictions even with those nearest and dearest to me: the holy to the holy.”

This accounts for the amazement experienced by those who knew Doctor Pirogoff most intimately, when on reading his posthumous Diary, they found that he had been an opponent of religion only in its forms, in its church and dogmas; but that ever since his thirty-ninth year he had found what he had craved for: namely, faith in an abstract, almost unreachable ideal, absolutely outside every form and ritualism. His writings show him to be a most profound mystic and philosopher.

Four years after his death, Doctor Pirogoff’s widow and sons gave his papers to be published, and the two volumes from which the following pages are translated were printed at the end of 1887.

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\* E.g., the operation on the tarsus of the foot, called “the Pirogoff Operation.”

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The first volume contains in full the unfinished “Diary of an Old Physician,” and ends in the middle of a sentence, interrupted by death. An epigraph on its title page explains that the late author wrote it “exclusively” for himself, “yet not without a secret hope that, perchance, others might read it too, some day.” “The perusal of these posthumous papers leads one to think,” adds the Russian publisher in his Preface, “that this last work of the author was connected in his thoughts with his early public writings, as he added to his diary, etc., a sub-title already used by him some twenty years before, in heading his philosophical essays, namely, ‘The Questions (or Problems) of Life.’ ” But as the latter, collected in Volume II, are almost all of a social and educational rather than of a metaphysical character, it is not proposed to treat of them for the present.

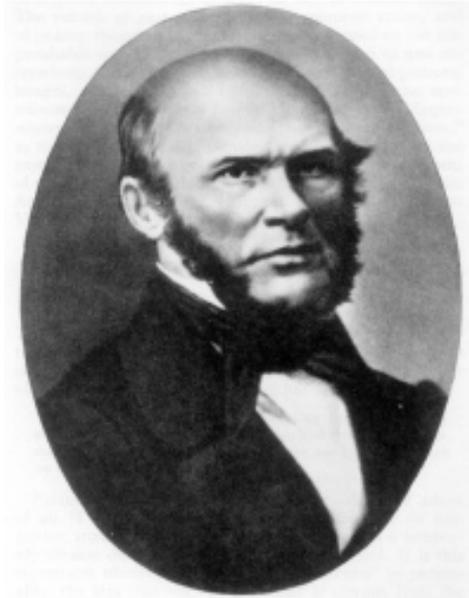
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[Occasionally . . . one is beset by thoughts so base and foul, that . . . one feels . . . almost persuaded at times that these thoughts are not one’s own, but are suggested by someone else—by that basest of beings that lives in each of us.]

The thoughts of the lower self or “personality,” a being distinct from us, truly; the indweller of the man of flesh and but too often the sorry shadow of the true and higher Self and Ego!

[. . . a theory of mine (rather a mystical one, I confess), that the atomic, or molecular oscillations (which it is absolutely necessary to postulate in sensations) take place, not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides; in a more subtle, ethereal element, which, interpenetrating the atoms, passes through them, and is impervious to all the organic changes.]

This is a purely occult teaching. Our “memory” is but a general agent, and its “tablets,” with their indelible impressions, but a figure of speech: the “brain-tablets” serve only as a upadhi or a vahan (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the ASTRAL LIGHT, around us and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves via the consciousness of the personal Ego or Mind (the lower Manas) whose grosser essence is astral, into the “cerebral reflectors,” so to say, of our brain, whence they are delivered by the psychic to the sensuous consciousness. This at every moment of the day, and even during sleep. See “Psychic and Noëtic Action,” in *Lucifer*, Nov., 1890, pp. 181 and 182. [Present Volume, pp. 350 et seq.]



DR. NIKOLAY IVANOVICH PIGOROV

1810-1881

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[Thus, while one “I” is based on experiment and observation, the other has to be accepted on logic, and the third may be postulated on faith.]

“Faith” is but the misapplication of an inner intuition. The latter shows to us unerringly a general truth, in this, or that, universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.

[The collectivity (ensemble) of sensations, furnished to us by all our organs (both those which do not, and those that do communicate with the outward world, with the non-I), is that we call existence. . .]

Eastern Philosophy—occult or exoteric—does not admit of an “I” separate from the Universe, objective or subjective, material or spiritual—otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable illusion, the “heresy of separateness” or personality, the idea that our “I” is distinct in eternity from the Universal EGO, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of rebirths and reach Nirvana.

[In connection with Dr. Pirogoff’s speculations on the subject of lunacy.]

Or loss of mind, as it is very suggestively called, is explained in Occultism as being primarily due to the paralysis of the higher functions in Kama-Manas, the physical mind—and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine Ego, and the destruction, in consequence, of Antaskarana, the medium of communication, an event which leaves alive in man only his animal portion, whose Kamic mind lives henceforward on the astral plane.

[Dr. Pirogoff is unable to accept the then current hypotheses regarding the atoms.] Occult philosophy teaches that atoms, so called, are not of this earth but belong to quite a different plane, both of matter and consciousness.

[Nor can my thought linger long on atoms fractioned into granules, pellets, mathematical points and what not else.]

The atomic theory is on a par only with the undulatory theory of light, which necessitates the material agency of Ether. Hence, we are told by the physicists that the hypothetical agent called the ether of space is both elastic, “of extreme tenuity and absolutely imponderable.” Nevertheless this agent is made to perform functions which, if it has to remain the transmitter of light, would make it endowed to the highest degree with the properties of an absolutely hard body. This is exact, mathematical science.

[My mental analysis brings me totally to the necessity of accepting outside these atoms something permeable and interpenetrating everything and everywhere, invisible, formless, ever in motion . . .]

If we understand correctly this “something permeable and interpenetrating” all and everywhere, it is Akasa, whose lowest form is the Ether of Space, the latter, however, being considerably different from the “hypothetical agent” or medium of Science.

[My mind does not accept the idea that the mere grouping of atoms into certain forms (e.g., the cerebral cells) could make them eo ipso capable of sensing, desiring and conceiving, unless the faculty of sensing and consciousness were already innate in such units.]

Precisely; and this is the chief argument of Theosophy. The chasm between mind and matter is an impassable one, as Mr. Tyndall and all the other Agnostics and Materialists are bound to admit. No theory of evolution or “heredity” will ever cover or explain the mystery.

[I conceive . . . . a limitless, incessantly rolling and waving ocean of life, formless, containing in itself the whole Universe, penetrating all its atoms, continually grouping them, then decomposing their combinations and aggregates, and adjusting them to the various objects of being.]

The Occultists and Theosophists call it “the One Life,” the triply manifested Deity or the three Logoi—the one pole of which is negative, the other positive—and the whole circumference and central point—universal mind and the atom. The latter are both abstractions, yet the only Reality.

[This “some one” attuning my organ into unison with the universal harmony, becomes my “I”]

Or, as the Occultist would call it, the “Higher Ego,” the immortal Entity, whose shadow and reflection is the human Manas, the mind, limited by its physical senses. The two may be well compared to the Master-artist and the pupil-musician. The nature of the Harmony produced on the “organ,” the Divine melody or the harsh discord, depends on whether the pupil is inspired by the immortal Master, and follows its dictates, or, breaking from its high control, is satisfied with the terrestrial sounds produced by itself conjointly with its evil companion—the man of flesh—on the chords and keys of the brain-organ.

[And then, the laws of the design and causation of the actions of universal ideation, become also the laws of my “I,” and I find them within myself, passing their manifestations from without, within myself, and from myself back into infinite nature.]

Had the eminent writer of the Diary studied for years the theosophical and occult literature of the Eastern philosophies, he could not have come into closer harmony of thought with esoteric mysticism. His was a purely natural idealism, however, a spiritual perception of eternal truths, that no scientific sophistry could destroy or even blunt.

[Concerning the affinity of the atoms.] Physical Science, it seems, gives the name of “atoms” to that which we regard as particles or molecules. With us “atoms” are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature.

[On the subject of Life-Force.] The bugbear of the modern materialist: that independent Entity denied so vehemently by exact Science and still believed in, and accepted by, the greatest Scientists, such as Dr. Pirogoff, who prefer truth even to—Science.

[Brain-thought is inadmissible without a brain.] Precisely so; but then Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a “brain.” The latter, although not objective to our senses, is none the less existing; it is to be found in the Entity called KOSMOS (Adam Kadmon, in the Kabbalah). As in the Microcosm, MAN, so in the Macrocosm, or the Universe. Every “organ” in it is a sentient entity, and every particle of matter of substance, from the physical molecule up to the spiritual atom, is a cell, a nerve centre, which communicates with the brain-stuff or that substance on the plane of divine Thought in which the prime ideation is produced. Therefore, was man produced in the image of God—or Divine Nature. Every cell in the human organism mysteriously corresponds with a like “cell” in the divine organism or the manifested universe; only the latter “cell” assumes in the macrocosm the gigantic proportions of an intelligent unit in this or that “Hierarchy” of Beings. This, so far as the differentiated, divine Mind is concerned, on its plane of ideation.

This eternal or ABSOLUTE THOUGHT—lies beyond and is, to us, inscrutable.

[Either it (our mind) has to regard all that which exists outside of itself as an illusion, or else the sentient existence of the Universe—the whole of that which is the “not-I”—must be as undeniable to it, as is its own existence.]

Vedantic philosophy explains and reconciles the difficulty in a most philosophical manner, by showing both the “I” and the universe an illusion. Naturally we cannot separate the two, both having to stand or fall together.

[. . . our brain-mind discovering itself . . . outside of itself, does so for the very reason that it, itself, is only a manifestation of the Higher or Universal Mind.]

Precisely so; and therefore, Occult philosophy teaches us that the human mind (or lower Manas) is a direct ray or reflection of the Higher Principle, the Noëtic Mind. The latter is the reincarnating Ego which old Aryan philosophers call Manasaputra, the “Sons of Mind” or of Mahat, the Universal Cosmic Mind. In the Hindu Purânas (see Vishnu Purâna) Mahat is identical with Brahmâ, the creative God, the first in the trinitarian group (Trimurti) of Brahmâ, Vishnu and Siva.

[On the subject of abstract concepts in Science.] Professor Stallo has most admirably illustrated and demonstrated this truth in his Concepts of Modern Science—of science honeycombed with metaphysics and pure abstractions.

[Mathematicians who now discuss . . . a fourth dimension, may find . . . the necessity . . . of also a fifth dimension.] If Dr. Pirogoff, an eminent scientist, thought so, then occult philosophy can hardly be taken to task and declared unscientific, in accepting the existence of a seven-dimensional space in co-ordination with the seven states of consciousness.

[Concerning the existence of the limitless and the immeasurable, likened by the author to a new continent which he thinks may never be fully discovered.]

Why not, when in the course of natural evolution our “brain-mind” will be replaced by a finer organism, and helped by the sixth and the seventh senses? Even now, there are pioneer minds who have developed these senses.

[Concerning a higher Principle, independent of the matter it rules.] Independent, outside of space and time; but dependent within the latter, on matter and substance alone, to manifest its presence in phenomena.

[We find ourselves confined within a magic circle. On the one hand . . . our own organic mind; on the other . . . the external works of creative intelligence, which testify undeniably to the existence of another mind, with attributes for creation not only similar to, but immeasurably higher than our own.]

The Vedanta philosophy steps out of this “magic circle” by teaching that both our own mind and the Universal Mind (Mahat)—the latter in its acts of differentiation and limited creations—are both illusions. For as our minds are but the product of the Universal Mind, so is the latter but a differentiated ray of the absolute Mind or No-Mind. The ONE, or Absoluteness, is the only eternal reality.

[The life-principle . . . . . must have the properties of Force and be transformed into material atoms . . . . .]

Our philosophy teaches us that atoms are not matter; but that the smallest molecule—composed of millions of indivisible and imponderable atoms—is substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, a reality within an appearance—the molecule being in occult philosophy but a figment of that which is called maya or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore is the atom all these, and Force itself, as Dr. Pirogoff suspected. During the life-cycle, the atom represents, according to the geometrical combinations of its groupings in the molecule, life, force (or energy), mind and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm.

That which Science refers to as Force, conservation of energy, correlation, continuity, etc., etc., is simply the various effects produced by the presence of atoms, which are, in fact, in their collectivity, simply the (spiritual) sparks on the manifested plane, thrown out by the Anima Mundi, the Universal Soul or Mind (Maha-Buddhi, Mahat) from the plane of the Unmanifested. In short, the atom may be described as a compact or crystallized point of divine Energy and Ideation.

[Without force, without its attributes antagonistic to Substance, the latter itself with its inertia and other properties, would become inconceivable.]

Claude Bernard, one of the greatest physiologists of this age, said that organized matter was per se inert—even living matter in that sense, he explains, “has to be considered, as lacking spontaneity,” although it can become and manifest its special properties of life, under the influence of excitation, for, he adds, “living matter is irritable.” If so, then the materialistic negation of life and mind outside and independent of matter becomes a fallacy condemned out of its own mouth. For to excite it, there must be an agent outside of matter to do so. And if there is such an agent to irritate or excite matter, then the materialist and physiologist can no longer say that “life is a property of matter or of living organised substance.” Dr. Paul Gibier—the latest scientific convert to transcendental psychology—objects to this and says, that “if organized, living matter were indeed inert, demanding an exterior stimulant to manifest its properties, it would become incomprehensible how the hepatic cell could continue, as well demonstrated, to secrete sugar long after the liver had been separated from the body.” Occultism says that there is no such thing as inert, dead or even inorganic matter. As sponge is the product of water, created, living and dying in the water, whether ocean or lake, after which it changes form but can never die in its particles or elements, so is matter. It is created and informed by life in the Ocean of Life, which LIFE is but another name for Universal Mind or Anima Mundi, one of the “four faces of Brahmâ” on this manifested plane of ours, the visible universe.

[. . . to my conception of limitless space and time is united that of motion; time —is the abstract motion in space, that is to say, force acting in space and transforming itself, by this very action, into substance.]

Occult philosophy explains the primeval origin of the manifested universe precisely in this way.

[Concerning the word empiricism.] In Russia the word is not connected with charlatantry and quackery but is an accepted term in Science in the sense given it by Sir W. Hamilton, i.e., “in philosophical language the term empirical means simply what belongs to, or is the product of experience and observation” plus Science.

[. . . that, which senses in us, the sensing principle . . . cannot be localised in this or that portion of the brain; nor is it quite correct to view the brain as its only seat.]

Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internum* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, e.g., the stomach, the soles of the feet, etc. The “sensing principle” in us is an entity capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.

[May not our I come from the outside, and may it not be universal Thought itself which finds and uses the brain as an apparatus.]

This is precisely what occult philosophy claims; our Ego is a ray of the Universal Mind, individualized for the space of a cosmic life-cycle, during which space of time it gets experience in almost numberless reincarnations or rebirths, after which it returns to its Parent-Source.

[Strange and incomprehensible is this faculty of our I to rend itself in twain.] Perchance it would appear less “strange and incomprehensible,” were the scientific psychologists to look into that doctrine of occultism which shows in man two Egos (two aspects of the same divine principle), the higher, or Individuality, and the lower, or Personality, in other words, the divine and the animal man. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy.

[Concerning the author’s wondering whether his speculations on psychology may not appear as errant nonsense] We do not see why. To the materialistic psychologist (i.e., physiologist) the whole of Dr. Pirogoff’s world-concepts will appear “nonsense” of course; but the metaphysician and the theosophist will applaud almost every word he says; regretting only that men of such profoundly intuitional nature should be so rare among the men of science. What scholar with a reputation to lose would have such honesty and frankness?

[. . . there are many fully conscious perceptions, which are so evanescent as to disappear almost instantaneously from the circle of our conscious activity and are not retained by memory.]

This scientific statement will never be accepted by an Eastern Occultist, for he would say that nothing that takes place, no manifestation however rapid or weak, can ever be lost from the Skandhic record of a man’s life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and convey sensations and impressions, but this once done, their mission is accomplished.

These cells of the supposed “organ of memory” are the receivers and conveyers of all the pictures and impressions of the past, not their retainers. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called memory, recollection, remembrance; but they do not preserve them. When it is said that one has lost his memory, or that it is weakened, it is only a *façon de parler*; it is our memory-cells alone that are enfeebled or destroyed. The window glass allows us to see the sun, moon, stars, and all the objects outside clearly; crack the pane and all these outside images will be seen in a distorted way; break the windowpane altogether and replace it with a board, or draw the blind down, and the images will be shut out altogether from your sight. But can you say because of this, that all these images— sun, moon, and stars—have disappeared, or that by repairing the window with a new pane, the same will not be reflected again into your room? There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. Unconscious cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or of the Universe.

### WHY THE “VAHAN”?

[The Vahan, Vol. I, No. 1, December 1, 1890, pp. 1-3]

Because the word means a Vehicle. In Theosophical metaphysics this term denotes a basis, something as a bearer, more substantial than that which it bears; e.g., Buddhi, the spiritual Soul, is the Vahan of Atma—the purely immaterial “principle.” Or again, as in physiology, our brain is the supposed physical vehicle or Vahan of super-physical thought.

Thus; this little fortnightly paper is destined to serve as the bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprise is no financial speculation, but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free of charge to our British Branches and “unattached” Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but will not subscribe for the organs of their Society, whether from indifference or any other cause, is their own; but the duty of keeping all the Fellows in touch with us, and au courant with Theosophical events—is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforward “Fellows” but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honorable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself.

But, if no true Theosophist will ever dictate to his fellow brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T.S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest “working members,” as they are called. Therefore, we say today to all: “If you would really help the noble cause—you must do so now: for, a few years more and your, as well as our efforts, will be in vain.” The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of Kali-yuga, the “Black Age,” the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898.



#### THE PRODIGAL

Painting and Hand-carved frame by Reginald Willoughby Machell. It is now in the permanent collections of the San Diego Historical Society at the Junípero Serra Museum, a gift of Iverson L. Harris.

See the Bio-Bibliographical Appendix for a bibliography of the Artist.

Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the only association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Verily, of philanthropical, political and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly universal, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Aśoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest Home, let its doors be thrown open to men of all religions, to the opposite of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "There is no Religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

H.P.B.

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### [THE ORIENTAL DEPARTMENT]

[The text of this communication exists only in the form of a copy, the original of which is not known to exist. As the Oriental Department was organized by William Quan Judge, it is most likely that the recipient of this letter was Mr. Judge. The initial paper of this Department was issued January, 1891, under the title of Some Customs of Âryâvarta and was from the pen of Swâmi Bhaskara Nand Sarasvatî, of Jodpore, India.]

In my individual capacity I desire hereby to approve the proposal of my old friend, William Q. Judge, that the Indian Section of the Theosophical Society should now begin more definitely than hitherto to aid in carrying out the second object of the Society by means of a Department which shall have for its especial work the sending out through the Indian Headquarters, in conjunction with those of Europe and America, translations from the various Hindi, Sanskrit, Tamil and other works on religion, philosophy, and occultism hitherto unpublished, as well as other matter to the end that the members of the Society in the Occident may thereby be aided and encouraged, and a stronger feeling of solidarity be established between the East and West; and I strongly urge upon our Indian and other Eastern brethren the immediate carrying out of this project by all available and proper means.

H. P. BLAVATSKY.

London,

December 12, 1890.

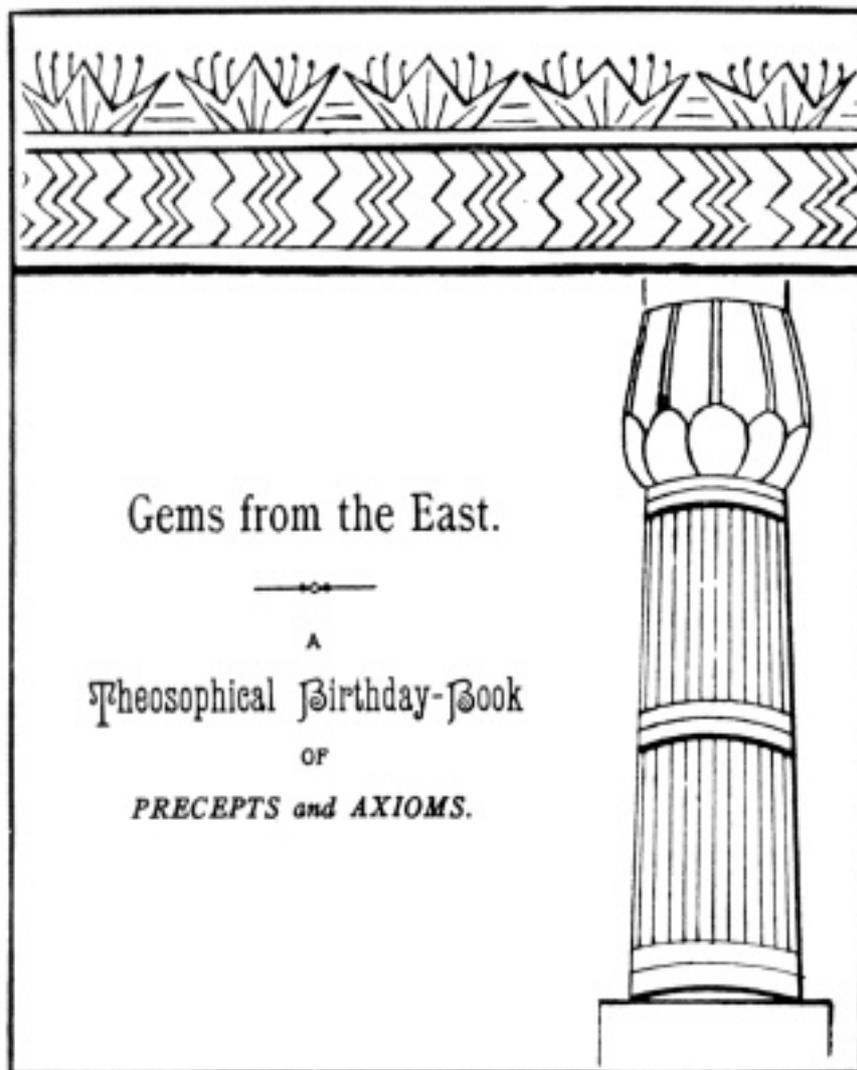
# GEMS FROM THE EAST

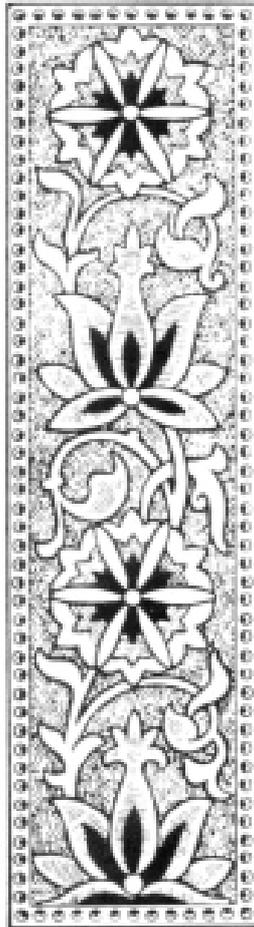
**A Birthday Book**  
Of Precepts and Axioms

*Compiled by H. P. B.*  
*and Illustrated by F. W.*

**Theosophical University Press**  
**Covina, California**  
1948







1

The first duty taught in Theosophy, is to do one's duty unflinchingly by every duty.

2

The heart which follows the rambling senses leads away his judgment as the wind leads a boat astray upon the waters.

3

He who casts off all desires, living free from attachments, and free from egoism, obtains bliss.

4

To every man that is born, an axe is born in his mouth, by which the fool cuts himself, when speaking bad language.

Gems From The East  
A BIRTHDAY BOOK  
Of Precepts and Axioms  
Compiled by H.P.B.  
And Illustrated by. F.W.

The Dew is on the lotus!—Rise, Great Sun!  
And lift my leaf and mix me with the wave.  
Om mani padme hum, the Sunrise comes!  
The Dewdrop slips into the shining Sea!  
—EDWIN ARNOLD, *The Light of Asia*, Book 8.

## PREFACE

Few words will be need by way of preface to these “Gems from the East.”

At a time when Western minds are occupied in the study of Oriental Literature, attracted possibly by its richness of expression and marvelous imagery, but no less by the broad yet deep philosophy of life, and the sweet altruistic doctrines contained therein, it is thought seasonable to present the public with a useful and attractive little volume such as this.

The Precepts and Aphorisms, compiled by “H.P.B.,” are culled chiefly from Oriental writings considered to embody in part, teachings which are now attracting so much attention in the West, and for the diffusion of which the Theosophical Society is mainly responsible.

As far as possible we have endeavored to make the volume attractive, handy, and useful to all.

It contains a Precept or an Axiom for every day in the year; lines of a Theosophical nature, selected from sources not invariably Oriental, preface each month; and the whole is embellished with drawings from the pen of F.W., a lady Theosophist.

It is hoped that our efforts will meet with approval from all lovers of the good and beautiful, and that they may not be without effect in the cause of TRUTH.

W.R.O. [Walter R. Old]

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

JANUARY

“UTTISHµA!—Rise! Awake!

Seek the great Teachers, and attend! The road

Is narrow as a knife-edge! hard to tread!”

“But who once perceiveth HIM that IS;

Without a name, Unseen, Impalpable,

Bodiless, Undiminished, Unenlarged,

To senses undeclared, without an end,

Without beginning, Timeless, Higher than height,

Deeper than depth! Lo! Such an one is saved!

Death hath not power upon him!”

THE SECRET OF DEATH.

(From the Kath Upanishad,

Section I, Pt. iii, 14-15.)

JANUARY

1

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2

The heart which follows the rambling senses leads away his judgment as the wind leads a boat astray upon the waters.

3

He who casts off all desires, living free from attachments, and free from egoism, obtains bliss.

4

To every man that is born, an axe is born in his mouth, by which the fool cuts himself, when speaking bad language.

5

As all earthen vessels made by the potter end in being broken, so is the life of mortals.

6

Wise men are light-bringers.

7

A just life, a religious, life, this is the best gem.

8

Having tasted the sweetness of illusion and tranquillity, one becomes free from fear, and free from sin, drinking in the sweetness of Dhamma (law).

9

False friendship is like a parasitic plant, it kills the tree it embraces.

10

Cut out the love of self, like an autumn lotus, with thy hand! Cherish the road of peace.

11

Men who have not observed proper discipline, and have not gained treasure in their youth, perish like old herons in a lake without fish.

12

As the bee collects nectar, and departs without injuring the flower, or its color or scent, so let a Sage dwell in his village.

13

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

14

He who hath too many friends, hath as many candidates for enemies.

15

That man alone is wise, who keeps the mastery of himself.

16

Seek refuge in thy soul; have there thy Heaven! Scorn them that follow virtue for her gifts!

17

All our dignity consists in thought, therefore let us contrive to think well; for that is the principle of morals.

18

Flattery is a false coin which circulates only because of our vanity.

19

Narrowness of mind causes stubbornness; we do not easily believe what is beyond that which we see.

20

The soul ripens in tears.

21

This is truth the poet sings—  
That a sorrow's crown of sorrows  
Is remembering happier things.

22

Musk is musk because of its own fragrance, and not from being called a perfume by the druggist.

23

Not every one ready for a dispute is as quick in transacting business.

24

It is not every graceful form that contains as graceful a disposition.

25

If every pebble became a priceless ruby, then pebble and ruby would become equal in value.

26

Every man thinks his own wisdom faultless, and every mother her own child beautiful.<sup>27</sup>

If wisdom were to vanish suddenly from the universe, no one yet would suspect himself a fool.

28

A narrow stomach may be filled to its satisfaction, but a narrow mind will never be satisfied, not even with all the riches of the world.

29

He who neglects his duty to his conscience, will neglect to pay his debt to his neighbor.

30

Mite added to mite becomes a great heap; the heap in the barn consists of small grains.

31

He who tasteth not thy bread during thy lifetime, will not mention thy name when thou art dead.

FEBRUARY

“Behold, we know not anything;  
I can but trust that good shall fall  
At last—far off—at last, to all,  
And every winter change to spring.  
“So runs my dream: but what am I?

An infant crying in the night:  
n infant crying for the light:  
And with no language but a cry.”—  
TENNYSON, *In Memoriam*

FEBRUARY

1

Two things are impossible in this world of Maya: to enjoy more than Karma hath allotted; to die before one's hour hath struck.

2

A student without inclination for work is like a squirrel on its wheel, he makes no progress.

3

A traveller without observation is a bird without wings.

4

A learned man without pupils, is a tree which bears no fruit; a devotee without good works, is a dwelling without a door.

5

When Fate overtakes us, the eye of Wisdom becomes blind.

6

Keep thine eyes open, or Fate will open them for thee.

7

He who kisses the hand he cannot cut off, will have his head cut off by the hand he now kisses in the next rebirth.

8

He who keeps to his business, he who loves his companions, he who does his duty, will never be poor.

9

A thousand regrets will not pay thy debts.

10

Fallen flowers do not return to their stems, nor departed friends to their houses.

11

To feel one's ignorance is to be wise; to feel sure of one's wisdom is to be a fool.

12

One proof is better than ten arguments.

13

Rain in the morn brings the sun after noon. He who weeps today, may laugh tomorrow.

14

The soothsayer for evil never knows his own fate.

15

Like oil, truth often floats on the surface of the lie.

Like clear water, truth often underlies the seeming falsehood.

16

Often vinegar got for nothing, is sweeter to the poor man than honey bought.

17

Every tree hath its shadow, every sorrow its joy.

18

The fields are damaged by weeds, mankind by passion. Blessed are the patient, and the passionless.

19

The virtuous man who is happy in this life, is sure to be still happier in his next.

20

What ought to be done in neglected, what ought not to be done is done. The sins of the unruly are ever increasing.

21

Without Karma, no fisherman could catch a fish; outside of Karma, no fish would die on dry land, or in boiling water.

22

Let every man first become himself that which he teaches others to be.

23

He who hath subdued himself, may hope to subdue others. One's own self is the most difficult to master.

24

Hatred is never quenched by hatred; hatred ceases by showing love; this is an old rule.

25

The path of virtue lies in the renunciation of the seven great sins.

26

The best possession of the man of clay is health; the highest virtue of the man of spirit is truthfulness.

27

Man walks on, and Karma follows him along with his shadow.

28

Daily practical wisdom consists of four things:—To know the root of Truth, the branches of Truth, the limit of Truth, and the opposite of Truth.

MARCH

“Say not ‘I am,’ ‘I was,’ ‘I shall be,’  
Think not ye pass from house to house of flesh

Like travellers who remember and forget,  
Ill-lodged or well-lodge. Fresh

Issues upon the Universe that sum  
Which is the lattermost of lives. It makes  
ts habitation as the worm spins silk  
And dwells therein. . . .”

—EDWIN ARNOLD, *The Light of Asia*, Book 8.

MARCH

1

Four things increase by use:—Health, wealth, perseverance, and credulity.

2

To enjoy the day of plenty, you must be patient in the day of want.

3

Expel avarice from your heart, so shall you loosen the chains from off your neck.

4

Let a man overcome anger by love, evil by good, greediness by liberality, lie by truth.

5

Do not speak harshly to anybody; those who are so spoken to will answer thee in the same way.

6

This life is in the world of work and retributive justice; the life that follows is in the world of great reward.

7

Excuse is better than disputation; delay is better than rashness; unwillingness of strife is better than eagerness in seeking it.

8

Cut down the whole forest of lust, not the tree. When thou hast cut down every tree and every shrub, then thou wilt be free.

9

The avaricious go not to the world of the gods (Devas), for the fool commands no charity.

10

He who holds back rising anger like a rolling chariot, is called a real driver; other people are but holders of the reins.

11

The fool who is angered, and who thinks to triumph by using abusive language, is always vanquished by him whose words are patient.

12

The best of medicines is death; the worst of diseases is vain anticipation.

13

An easy temper is a good counsellor, and a pleasant tongue is an excellent leader.

14

A good word in time is better than a sweet pie after meals.

15

Foolish pride is an incurable malady; a bad wife is a chronic disease; and a wrathful disposition is a life-long burden.

16

Truth is brighter than the sun; truth is the sunny day of Reason, and falsehood the mind's dark night.

17

All has an end, and will away. Truth alone is immortal, and lives forever.

18

The light of all flesh is the sun; the light of the soul—truth everlasting.

19

The road to sin is a wide highway; the way out of it, a steep and rugged hill.

20

The fault of others is easily perceived, but that of oneself is difficult to perceive.

21

Good people shine from afar like the snowy mountains; bad people are not seen, like arrows shot at night.

22

Where two women meet, there a market springs; where three congregate, a bazaar is opened; and where seven talk, there begins a fair.

23

Extensive knowledge and science, well-regulated discipline and well-spoken speech, this is the greatest blessing.

24

The subtle self is to be known by thought alone; for every thought of men is interwoven with the senses, and when thought is purified, then the self arises.

25

Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!

26

The Sage who knows Brahman moves on; on the small, old path that stretches far away, rests in the heavenly place, and thence moves higher on.

27

Neither by the eyes, nor by spirit, nor by the sensuous organs, nor by austerity, nor by sacrifices, can we see Brahma. Only the pure, by the light of wisdom and meditation, can see the pure Deity.

28

By perfection in study and meditation the Supreme Spirit becomes manifest; study is one eye to behold it, and meditation is the other.

29

Alas! we reap what seed we sow; the hands that smite us are our won.

30

Thoughts alone cause the round of rebirths in this world; let a man strive to purify his thoughts, what a man thinks, that he is: this is the old secret.

31

“My sons are mine; this wealth is mine”: with such thoughts is a fool tormented. He himself does not belong to himself, much less sons and wealth.

APRIL

“The untouched soul,  
Greater than all the worlds (because the worlds  
By it subsist); smaller than subtleties  
Of things minutest; last of ultimates;  
Sits in the hollow heart of all that lives!  
Whoso hath laid aside desire and fear,  
is senses mastered, and his spirit still,  
Sees in the quiet light of verity  
Eternal, safe, majestic—HIS SOULS!”

THE SECRET OF DEATH.

(From the Katha Upanishad,  
Section I, Pt. ii, 20.)

APRIL

1

He who leaves the society of fools, cleaves unto the wise.

2

The self is hidden in all beings, and does not shine forth; but it is seen by subtle seers, through their sharp and subtle intellect.

3

Patience leads to power; but eagerness in greed leads to loss.

4

Three things make a poor man rich: courtesy, consideration for others, and the avoidance of suspicion.

5

When trust is gone, misfortune comes in; when confidence is dead, revenge is born; and when treachery appears, all blessings fly away.

6

The world exists by cause; all things exist by cause; and beings are bound by cause, even as the rolling cart-wheel by the pin of an axle-tree.

7

The living soul is not woman, nor man, nor neuter; whatever body it takes, with that it is joined only.

8

He who wished to reach Buddhahood, and aspires to the knowledge of the Self-born, must honor those who keep this doctrine.

9

As the spider moving upward by his thread gains free space, thus also he who undertakes moving upward by the known word OM, gains independence.

10

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

11

Man consists of desires. And as is his desire, so is his will, so is his deed; and whatever deed he does, that he will reap.

12

A stone becomes a plant; a plant a beast; the beast a man; a man a Spirit; and the Spirit—GOD.

13

There exists no spot on the earth, or in the sky or in the sea, neither is there any in the mountain-clefts, where an evil deed does not bring trouble to the doer.

14

Whoever, not being a sanctified person, pretends to be a Saint, he is indeed the lowest of all men, the thief in all worlds, including that of Brahma.

15

If a man consorting with me (Buddha) does not conform his life to my commandments, what benefit will ten thousand precepts be to him?

16

He who smites will be smitten; he who shows rancor will find rancor; so, from reviling cometh reviling, and to him who is angered comes anger.

17

“He abused me, he reviled me, he beat me, he subdued me”; he who keeps this in mind, and who feels resentment, will find no peace.

18

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

19

When your mind shall have crossed beyond the taint of delusion, then will you become indifferent to all that you have heard or will hear.

20

The wise guard the home of nature’s order; they assume excellent forms in secret.

21

If thou lovest, all gettest wisdom by it, thy loss is thy gain.

22

Empty thy mind of evil, but fill it with good.

23

Great works need no great strength, but perseverance.

24

Sleep is but birth into the land of Memory; birth but a sleep in the oblivion of the Past.

25

To forgive without forgetting, is again to reproach the wrong-doer every time the act comes back to us.

26

Every man contains within himself the potentiality of immortality, equilibrated by the power of choice.

27

He who lives in one color of the rainbow is blind to the rest. Live in the light diffused through the entire arc, and you will know it all.

28

Every time the believer pronounces the word OM, he renews the allegiance to the divine potentiality enshrined within the Soul.

29

People talk of the Devil. Every man has seen him; he is in every sinful heart.

30

The Higher Self knows that highest home of Brahman, which contains all and shines so bright. The wise who without desiring happiness worship that SELF, are not born again.

MAY

I'm weary of conjectures,—This must end them.

Thus am I doubly armed: my death and life,

My bane and antidote, are both before me:

This in a moment brings me to an end;

ut this informs me I shall never die.

The soul, secured in her existence, smiles

At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and nature sink in years;

But thou shalt flourish in immortal youth,

Unhurt amidst the war of elements,

The wrecks of matter, and the crush of worlds.

—ADDISON, *Cato*, Act I, Scene I, line 20-31.

MAY

1

The eternal Spirit is everywhere. It stands encompassing the whole world.

2

He who feeds the hungry before he has assuaged his own hunger, prepares for himself eternal food. He who renounces that food for the sake of a weaker brother is—a god.

3

The altar on which the sacrifice is offered is Man; the fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

4

On moment in eternity is as important as another moment, for eternity changeth not, neither is one part better than another part.

5

Better it would be that a man should eat a lump of flaming iron than that one should break his vows.

6

Even a good man sees evil days, as long as his good deeds have not ripened; but when they have ripened, then does the good man see happy days.

7

By oneself the evil is done, by oneself one suffers; by oneself the evil is left undone, by oneself one is purified.

8

Purify and impurity belong to oneself; no one can purify another.

9

Self is the lord of Self: who else could be the lord! With self well subdued, a man finds a master such as few can find.

10

If one man can conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greater of the two conquerors.

11

Who is the great man? He who is strongest in patience. He who patiently endures injury, and maintains a blameless life—he is a man indeed!

12

If thou hast done evil deeds, or if thou wouldst do them, thou mayest arise and run where'er thou wilt, but thou canst not free thyself of thy suffering.

13

There is a road that leads to Wealth; there is another road that leads to Nirvana.

14

An evil deed does not turn on a sudden like curdling milk; it is like fire smoldering in the ashes, which burns the fool.

15

An evil deed kills not instantly, as does a sword, but it follows the evil-doer into his next and still next rebirth.

16

The calumniator is like one who flings dirt at another when the wind is contrary, the dirt does but return on him who threw it.

17

The virtuous man cannot be hurt, the misery that his enemy would inflict comes back on himself.

18

Nature is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.

19

If a man understands the self saying "I am He," what could he wish or desire that he should pine after the body?

20

That word which all the Vedas record, which all penances proclaim, which men desire when they live as religious disciples, that word I tell thee briefly, it is OM.

21

As a person having seen one in a dream, recognizes him afterwards; so does one who has achieved proper concentration of mind perceive the SELF.

22

It is better to do one's own duty, even though imperfectly, than to perform another's duty well.

23

The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.

24

The path of virtue lies in the renunciation of arrogance and pride.

25

He who wrongs another unjustly will regret it, though men may applaud him; but he who is wronged is safe from regret, though the world may blame him.

26

There is more courage in facing the world with undisguised truth, than in descending into a wild beast's den.

27

True clemency is in foregoing revenge, when it is in one's power; true patience is in bearing up against disappointments.

28

The happy man must prepare ere the evil day comes; and when it does, let the thought that every good and great man has been made to suffer at some time console him.

29

Wealth in the hands of one who thinks not of helping mankind with it, is sure to turn one day into dry leaves.

30

Like as the night follows the day, so misfortune is the shadow of joy; Karma bestowing her lots with both hands.

31

The eagle catcheth not flies; but even the eagle is disturbed by them.

JUNE

“There is ‘true’ Knowledge. Learn thou it is this:  
To see one changeless Life in all the Lives,  
And in the Separate, One Inseparable.  
There is imperfect Knowledge: that which sees  
The separate existences apart,  
And, being separated, holds them real.  
There is false Knowledge: that which blindly clings  
To one as if ’twere all, seeking no Cause,  
Deprived of light, narrow, and dull, and ‘dark.’”

—EDWIN ARNOLD, *The Song Celestial*, Book 8.

JUNE

1

Judge the tree by its fruits, man by his deeds.

2

Theosophy is not the acquirement of powers, whether psychic or intellectual, though both are its servants.

3

Neither is Theosophy the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

4

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to die perfection of the whole; when it is otherwise, disease and death enforce the lesson.

5

Theosophy is the science of life, the art of living.

6

Harmony is the law of life, discord its shadow; whence springs suffering, the teacher, the awakener of consciousness.

7

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself.

8

The eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them. Therefore the soul of the disciple must become stronger than joy, and greater than sorrow.

9

We hate but those whom we envy or fear.

10

Self-knowledge is unattainable by what men usually call "self-analysis." It is not reached by reasoning or any brain-powers.

11

Real self-knowledge is the awakening to consciousness of the divine nature of man.

12

Will is the offspring of the Divine, the God in man; Desire, the motive power of the animal life.

13

Will is the exclusive possession of man. It divides him from the brute, in whom instinctive desire only is active.

14

To obtain the knowledge of self, is a greater achievement than to command the elements or to know the future.

15

The great watchword of the True is this—in last analysis all things are divine.

16

Fear is the slave of Pain, and Rebellion her captive.

17

Endurance is the free companion of Sorrow, and Patience her master.

18

The husband of Pain is Rapture, but the souls are few in whom that marriage is consummated.

19

Spirituality is not what we understand by the words “virtue” and “goodness.” It is the power of perceiving formless, spiritual essences.

20

The discovery and right use of the true essence of Being—this is the whole secret of life.

21

When desire is for the purely abstract—when it has lost all trace or tinge of “self”—then it has become pure.

22

Adepts are rare as the blossom of the Udumbara tree.

23

The one eternal, immutable law of life alone can judge and condemn man absolutely.

24

Will and Desire are both absolute creators, forming the man himself and his surroundings.

25

Will creates intelligently; Desire blindly and unconsciously.

26

Man makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

27

Theosophy is the vehicle of the spirit that giveth life; consequently, nothing dogmatic can be Theosophical.

28

Some pluck the fruits of the tree of knowledge to crown themselves therewith, instead of plucking them to eat.

29

It is not necessary for truth to put on boxing-gloves.

30

You cannot build a temple of truth by hammering dead stones. Its foundations must precipitate themselves like crystals from the solution of life.

JULY

“The mind, enlightened, casts its grief away!”—

“It is not to be known by knowledge! man

Wotteth it not by wisdom! learning vast

Halts short of it! Only by soul itself

Is soul perceived—when the soul wills it so!

There shines no light save its own light to show

Itself unto itself!”

— THE SECRET OF DEATH.

(From the Katha Upanishad,

Section I, Pt. ii, 23.)

JULY

1

One cannot fill a vacuum from within itself.

2

When a certain point is reached, pain becomes its own anodyne.

3

Many a man will follow a misleader. Few will recognize truth at a glance.

4

Esteem that to be eminently good, which, when communicated to another, will be increased to yourself.

5

Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power.

6

As many passions of the soul, so many fierce and savage despots.

7

No one is free who has not obtained the empire of himself.

8

It is the business of a musician to harmonize every instrument but of a well-educated man to adapt himself harmoniously to every fortune.

9

It is excellent to impede an unjust man; but if this be not possible, it is excellent not to act in conjunction with him.

10

Sin should be abstained from, not through fear, but for the sake of the becoming.

11

Vehement desires about any one thing render the soul blind with respect to other things.

12

Many men who have not learnt to argue rationally, still live according to reason.

13

The equal is beautiful in everything, but excess and defect do not appear so.

14

It is the property of a divine intellect to be always intently thinking about the beautiful.

15

As two pieces of wood may come together in the ocean, and having met, may separate again; like this is the meeting of mortals.

16

Youth is like a mountain-torrent; wealth is like the dust on one's feet; manhood is fugitive as a water-drop; life is like foam.

17

Who fulfills not duty with steadfast mind, duty which opens the portals of bliss, surprised by old age and remorse, he is burned by the fire of grief.

18

Even in a forest hermitage, sin prevails over the unholy; the restraint of the senses in one's own house, this is asceticism.

19

Who performs a right action, free from impurity, the house of that man is a forest hermitage.

20

As the streams of a river flow on, and return not, so pass away the days and nights, taking away the lives of men.

21

Unenduring are youth, beauty, life, wealth, lordship, the society of the beloved; let not the wise be deluded by these.

22

In this world, fugitive as tempest-driven waves death for another is a rich prize earned by virtue in a former birth.

23

The shadow of a cloud, the favor of the base, new corn, a flower, these last only a little time; so it is with youth and riches.

24

Let the wise think on wisdom as unfading and immortal; let him fulfill his duty as though Death grasped him by the hair.

25

If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it.

26

Pagodas are measured by their shadows, and great men by their enviers.

27

The sage does not say what he does; but he does nothing that cannot be said.

28

The man who finds pleasure in vice, and pain in virtue, is still a novice in both.

29

The wise man does good as naturally as he breathes.

30

He is a man who does not turn away from what he has said.

31

The heart of the fool is in his tongue; the tongue of the wise is in his heart.

AUGUST

“Death has no power th’ immortal soul to slay,  
That, when its present body turns to clay  
Seeks a fresh home, and with unlesened might  
Inspires another frame with life and light.  
So I myself (well I the past recall),  
When the fierce Greeks begirt Troy’s holy wall,  
Was brave Euphorbus: and in conflict drear  
Poured forth my blood beneath Atrides’ spear.  
The shield this arm did bear I lately saw  
In Juno’s shrine, a trophy of that war.”

—JOHN DRYDEN, *Fables, Ancient and Modern*, from the 15th Book of Ovid’s *Metamorphoses*, 227-36.

AUGUST

1

The man who neglects the truth he finds in his soul, in order to follow its dead-letter, is a time-server.

2

He who does not recognize bread and salt is worse than a wild wolf.

3

Man who has not hesitated to project his image in space and call it the Creator, scrupled not to endow God with his own vices.

4

He who has been once deceived, dreads evil, and suspects it even in truth.

5

Krishna, the golden-haired god, replied not to the reviling of the King of Chedi. To the roar of the tempest and not to the jackal's howl, the elephant trumpets a reply.

6

Not the tender pliant grass is uprooted by the storm, but the lofty trees. The mighty war only with the mighty.

7

The sandal tree has snakes; the lotus tank, alligators; in happiness there is envy. There are no unmixed pleasures.

8

No creature, no thing is free from evil. The sandal tree has its roots sapped by snakes, its blossoms attacked by bees, its branches broken by monkeys, its top eaten by bears. No part of it is secure from pain.

9

Grieve not about thy sustenance; nature will supply it. When a creature is born, the mother's breast supplies milk.

10

Who gave the swan his whiteness, the parrot his wings of golden green, the peacock his iris-hues? Will not that which provided for them provide for thee?

11

All good fortune belong to him of contented mind. Is not the whole earth leather-covered for him who wears shoes?

12

This world is a venomous tree, bearing two honey-sweet fruits: the divine essence of poetry and the friendship of the noble.

13

By the fall of water-drops the pitcher is gradually filled; this is the cause of wisdom, of virtue, and of wealth.

14

Let one who would live in the memory of his fellow men, make every day fruitful by generosity, study, and noble arts.

15

No plunge in clear cool water delights so much the heat-oppressed, no pearl necklace the maiden, as the words of the good delight the good.

16

Good men vary. Some are like coconuts, full of sweet milk; others, like the jujube, externally pleasing.

17

Like an earthen vessel, easy to break, hard to reunite, are the wicked; the good are like vessels of gold, hard to break and quickly united.

18

Be not a friend to the wicked—charcoal when hot, burns; when cold, it blackens the fingers.

19

Shun him who secretly slanders, and praises openly; he is like a cup of poison, with cream on the surface.

20

A chariot cannot go on one wheel alone; so destiny fails unless men's acts cooperate.

21

The noble delight in the noble; the base do not; the bee goes to the lotus from the wood; not so the frog, though living in the same lake.

22

Like moonbeams trembling on water, truly such is the life of mortals. Knowing this, let duty be performed.

23

Bathe in the river of the soul, O man, for not with water is the soul washed clean.

24

The pure soul is a river whose holy source is self-control, whose water is truth, whose bank is righteousness, whose waves are compassion.

25

Of a gift to be received or given, of an act to be done, time drinks up the flavor, unless it be quickly performed.

26

When the weak-minded is deprived of wealth, his actions are destroyed, like rivulets dried up in hot seasons.

27

He who wants a faultless friend, must remain friendless.

28

Eat and drink with your friend, but do not trade with them.

29

Without trouble one gets no honey. Without grief and sorrow no one passes his life.

30

Vinegar does not catch a fly, but honey. A sweet tongue draweth the snake forth from the earth.

31

What good is the advice to a fool?

SEPTEMBER

“Shall there not be as good a ‘Then’ as ‘Now’?  
Haply much better . . . Therefore fear I not;  
And therefore, Holy Sir! my life is glad,  
Nowise forgetting yet those other lives  
Painful and poor, wicked and miserable,  
Whereon the gods grant pity! But for me,  
What good I see humbly I seek to do,  
And live obedient to the law, in trust  
That what will come, and must come, shall come well.”

—EDWIN ARNOLD, *The Light of Asia*, Book 6.

SEPTEMBER

1

To him who has subdued self by SELF, his self is a friend; but to him who has not subdued senses by mind, that self is an enemy.

2

The eye is a window which looks into the heart. The brain is a door through which heart escapes.

3

Devotion and clear vision are not his who eats too much, nor his who eats not at all; not his who sleeps too much, nor his who is too awake.

4

At the end of a life of study, the man possessed of knowledge approaches Deity; and at the end of many lives, the wise man becomes one with the All.

5

Grief and wrath, avarice and desire, delusion and laziness, vindictiveness and vanity, envy and hatred, censoriousness and slander—are the twelve sins destructive of man's bliss.

6

The wolf changes his coat, and the serpent its skin, but not their nature.

7

The young of the raven appears to it a nightingale.

8

The dog howls at the moon, but the moon heeds it not; be like the moon.

9

Let your soul work in harmony with the universal intelligence, as your breath does with the air.

10

Let no bitterness find entrance into the heart of a mother.

11

Pervert not the heart of a man who is pure, for he will turn thine own first enemy.

12

Do not make a wicked man thy companion, or act on the advice of a fool.

13

Save not thy life at the expense of another's as he will take two of thy lives in future births.

14

Mock not the deformed; assume not a proud demeanor with thy inferiors; hurt not the feelings of the poor; be kind to those weaker than thyself, and charitable to all beings.

15

Sacrifice not thy weaker child to the stronger, but protect him.

16

Amuse not thyself at the expense of those who depend on thee. Mock not a venerable man, for he is thy superior.

17

Death is a black camel that kneels at everybody's door. Death is a friend and a deliverer.

18

A little hill in a low place thinks 'itself a great mountain.

19

Men are gnomes condemned to forced toils in the kingdom of darkness (or ignorance).

20

We are the true troglodytes, cave-dwellers, though we call our cavern the world.

21

Living for ages in the night-realm, we dream that our darkness is full day.

22

All life is but a perpetual promise; an engagement renewed, but never fulfilled.

23

an is a king, dethroned, and cast out from his kingdom; in chains and in a dungeon.

24

The heart of a beggar will not be content with half the universe; he is not born to a part, but to the whole.

25

Our life is the ante-room of the palace where our true treasure lies—immortality.

26

Useless to seek to seize the ocean-echo, by clasping the shell in which it lies hid; as useless to try to seize this essence, by grasping the form in which for a moment it shone.

27

When the leaden clouds clash together, the fair glimpse of heaven is shut out.

28

When the silence falls upon us, we can hear the voices of the gods, pointing out in the quiet light of divine law the true path for us to follow.

29

All the air resounds with the presence of spirit and spiritual laws.

30

The spirit it is, that, under the myriad illusions of life, works steadily towards its goal; silently, imperceptibly, irresistibly, moving on to divinity.

OCTOBER

The consciousness of good, which neither gold,  
Nor sordid fame, nor hope of heavenly bliss  
Can purchase; but a life of resolute good,  
Unalterable will, quenchless desire  
Of universal happiness, the heart  
That beats with it in unison, the brain,  
Whose ever-wakeful wisdom toils to change  
Reason's rich stores for its eternal weal.  
This commerce of sincerest virtue needs  
No meditative signs of selfishness,  
No jealous intercourse of wretched gain,  
No balancings of prudence, cold and long;  
In just and equal measure all is weighed,  
One scale contains the sun of human weal,  
And one, THE GOOD MAN'S HEART!  
—SHELLEY, Queen Mab, Section V, 223-237.

OCTOBER

1

The glamour of Time conceals from the weak souls of men the dark abysses around them, the terrible and mighty laws which incessantly direct their lives.

2

There is no death without sin, and no affliction without transgression.

3

Man's actions are divided, as regards their object, into four classes; they are either purposeless, unimportant, or vain or good.

4

The sun causes day and night, divine and human. Night is for the sleep of beings, day for the performance of their duty.

5

If we were convinced that we could never make our crooked ways straight, we should forever continue in our errors.

6

Where there are not virtue and discrimination, learning is not to be sown there, no more than good seed in barren soil.

7

A teacher is more venerable than ten sub-teachers; a father, than one hundred teachers; a mother, than a thousand fathers.

8

Let not a man, even though pained, be sour-tempered, nor devise a deed of mischief to another.

9

One is not aged because his head is grey: whoever, although a youth, has wisdom, him the gods consider an elder.

10

A wise man should ever shrink from honor as from poison, and should always be desirous of disrespect as if of ambrosia.

11

Though despised, one sleeps with comfort, with comfort awakes, with comfort lives in this world; but the scorner perisheth.

12

Trust not in business one ever caught asleep by the sun rising or setting, for thereby he incurs great sin.

13

Those who prefer to swim in the waters of their ignorance, and to go down very low, need not exert the body or heart; they need only cease to move, and they will surely sink.

14

As a man digging comes to water, so a zealous student attains unto knowledge.

15

A good man may receive pure knowledge even from an inferior; the highest virtue from the lowest.

16

Ambrosia may be extracted even from poison; elegant speech even from a fool; virtue even from an enemy; and gold from dross.

17

Whoever offers not food to the poor, raiment to the naked, and consolation to the afflicted, is reborn poor, naked, and suffering.

18

As a sower gets not his harvest if he sow seed in salt soil, so the giver gets no fruit by bestowing on the unworthy.

19

There are three things of which one never tires: health, life and wealth.

20

A misfortune that cometh from on high cannot be averted; caution is useless against the decrees of Fate.

21

The worst of maladies is envy; the best of medicines is health.

22

Three things can never be got with three things: wealth, wishing for it; youth, with cosmetics; health, with medicine.

23

Trifling ruins earnestness, lying is the enemy of truth, and oppression perverts justice.

24

Caution can never incur disgrace; imbecility can never bring honor with it.

25

Whomsoever riches do not exalt, poverty will not abase, nor calamity cast him down.

26

Night and day are the steeds of man; they hurry him on, not he them.

27

Whoso heeds not a plaint, confesses his own meanness; and whoso makes a merit of his charity, incurs reproach.

28

There are four things of which a little goes on a long way: pain, poverty, error, and enmity.

29

He who knows not his own worth, will never appreciate the worth of others.

30

Whosoever is ashamed of his father and mother, is excluded from the ranks of the wise.

31

He who is not lowly in his own sight, will never be exalted in the sight of others.

NOVEMBER

“As large as is the unbounded Universe,  
So large that little, hidden Spirit is!  
The Heavens and Earths are in it; Fire and air,  
And sun and moon and stars; darkness and light,  
It comprehends! Whatever maketh Man,  
The present of him, and the past of him,  
And what shall be of him; — all thoughts and things  
Lie folded in the ethereal vast of It!”

THE SECRET OF DEATH.

(fr. the Katha Upanishad).

NOVEMBER

1

In every blessing think of its end, in every misfortune think of its removal.

2

If justice predominates not over injustice in a man, he will speedily fall into ruin.

3

Vain hopes cut man off from every good, but the renunciation of avarice prevents every ill.

4

Patience leads to power, but lust leads to loss.

5

By wisdom is the gift of knowledge displayed; by knowledge are high things obtained.

6

In calamity are men's virtues proved, and by long absence is their friendship tested.

7

That man who accurately understands the movement and the cause of the revolutions of the wheel of life is never deluded.

8

Days end with sunset, nights with the rising of the sun; the end of pleasure is ever grief, the end of grief ever pleasure.

9

All action end in destruction; death is certain for whatever is born; everything in this world is transient.

10

In information is shown the wit of man, and in travel is his temper tried.

11

In poverty is benevolence assayed, and in the moment of anger is a man's truthfulness displayed.

12

By truth alone is man's mind purified, and by right discipline it does become inspired.

13

By shaking hands with deceit, one is tossed on the billows of toil.

14

Fear of judgment will deter from wrong, but trifling with it leads to destruction.

15

An act may seem right, but it is by its results that its purpose is shown.

16

Intelligence is shown by good judgment.

17

Learning clears the mind, and ignorance cobwebs it.

18

Whoso takes good advice is secure from falling; but whoso rejects it, falleth into the pit of his own conceit.

19

By a trusty friend is man supported in life, and by reward are friendships increased.

20

Whoso cannot forgive wrong done to him shall learn to know how his good deeds are undone by himself.

21

He who bestows bounty on mankind, makes of mankind his debtor in a future birth.

22

The envious man is never satisfied, nor can he ever hope to become great.

23

The more a man clothes himself in modesty, the better does he conceal his faults.

24

The best policy for a man is not to boast of his virtues.

25

The kindest policy for a strong man is not to flourish his power in the sight of a weaker man.

26

The contentious man induces antagonism, people cannot often repress anger when contending with fools.

27

Intelligence is not shown by witty words, but by wise actions.

28

Of the eloquence of the pleasant speaker all men are enamored.

29

Craft has the best of men; boldness conquers cities; the first is despised, the last admired.

30

The brave man of whose prowess all men stand in need, will never be distressed by adversaries.

DECEMBER

“Ring out the old, ring in the new,  
Ring, happy bells, across the snow:  
The year is going, let him go;  
Ring out the false, ring in the true.  
“Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.”  
—TENNYSON, In Memoriam.

DECEMBER

1

The most precious gift received by man on earth is desire for wisdom.

2

In health and wealth man is never in want of friends. True friends, however, are those who remain when they are needed.

3

Of all the animals on earth, man alone has the faculty of causing moral trouble.

4

Man contains three kinds of evil: the evil caused by his (lower) nature; the evil done by man to man; and the evil caused by man to himself.

5

A great man is he who is proof against flattery, vanity, injustice, and the love of pomp and power.

6

The wise man is he who can either take or leave those so-called necessities of life with which other people are intemperate.

7

To hold on with fortitude in one condition, and sobriety in the other, is a proof of a great soul and an impregnable virtue.

8

Let every action be done with perfect gravity, humanity, freedom, and justice, and perform it as though that action were your last.

9

A man can rarely be unhappy by being ignorant of another's thoughts; but he that does not attend to the motions of his own is certainly unhappy.

10

Do not let accident disturb, or outward objects engross your thoughts; but keep your mind quiet and disengaged, to be ready to learn something good.

11

Manage all your action, words, and thoughts accordingly, since you can at any moment quit life.

12

What matter dying? If the gods are in being, you can suffer nothing, for they will do you no harm.

13

And if the gods are not, or take no care of mortals—why, then, a world without gods is not worth a man's while to live in.

14

The being of the gods, and their concern in human affairs, is beyond dispute.

15

Remember that life is wearing off, and a smaller part of it is left daily.

16

Depend not upon external supports, nor beg your tranquility of another. In a word, never throw away your legs to stand upon crutches.

17

If you examine a man that has been well-disciplined and purified by philosophy, you will find nothing that is unsound, false, or foul in him.

18

Life moves in a very narrow compass: yes, and men live in a small corner of the world too.

19

Poor transitory mortals know little even of themselves, much less of those who died long before their time.

20

Death and generation are both mysteries of nature, and resemble each other; the first does but dissolve those elements the latter had combined.

21

Do not suppose you are hurt, and your complaint ceases. Ceases your complaint, and you are not hurt.

22

That which does not make man worse, does not make his life worse; as a result he hath no harm either within or without.

23

At present your nature is distinct; but ere long you will vanish into the whole: you will be returned into that universal reason which gave you your being.

24

Do but return to the principles of wisdom, and those who take you now for a monkey or a wild beast will make a god of you.

25

Do not act as if you had ten thousand years to throw away. Death stands at your elbow. Be good for something, while you live, and it is in your power.

26

He that is so anxious about being talked of when he is dead, does not consider that all who knew him will quickly be gone.

27

If you depend too servilely upon the good word of other people, you will be unworthy of your own nature.

28

Whatever is good has that quality from itself; it is finished by its own nature, and commendation is no part of it.

29

Do not run riot; keep your intentions honest, and your convictions sure.

30

He that does a memorable action, and those who report it, are all but short-lived things.

31

Put yourself frankly into the hands of Fate, and let her spin you out what fortune she pleases.

**E.S.T. INSTRUCTIONS**



## THE ESOTERIC SECTION

As far as has been ascertained from existing documentation, the first attempt to establish a group of students for the specific purpose of deeper esoteric studies and training was the one centered around the “Petition to the Masters for the Formation of an ‘Inner Group’ in the London Lodge,” the approximate date of which was July or early August, 1884.

Facsimile of the Document, transcription thereof, and all pertinent data, as far as known, may be found in Volume VI (pp. 250 et seq.) of the Collected Writings, to which the reader is referred.

Later the same year, namely in December of 1884, we hear of a Committee, proposed by T. Subba Row, and formed at Adyar to receive and direct further esoteric teachings and to transmit them to the “Inner Group” in London. It would appear that the Teachers had consented to detail a special group of their chelas to give material to this Committee through Subba Row and Damodar. The Committee was to be composed of Col. Henry S. Olcott, T. Subba Row, Mr. & Mrs. A. J. Cooper-Oakley, and S. Ramaswami Iyer.\* No further information concerning this effort is available, and it is reasonable to assume that nothing tangible came out of it.

Subsequent to this initial attempt, and several years removed from it, we have the following letter written by William Quan Judge to H.P.B., and dated May 18 [1887]:

“Dear H.P.B.-

“Please reply to this. So many people are beginning to ask me to be Chelas that I must do something, so I have drawn up the enclosed paper which you can send me with some formalities on it as you think right to do so—or whatever I ought to have. If you do not think so, then please tell me in what way I had best proceed.

“I know a good many good ones who will do well and who will form a rock on which the enemy will founder, and this plan would encourage them. So fiat something. As ever,

William Q. Judge.”

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\* Cf. letters of Col. Olcott to Francesca Arundale, dated Dec. 31, 1884, and Jan. 7, 1885, and published in *The Theosophist*, September, 1932. Also *The Mahatma Letters to A. P. Sinnett*, p. 363, and *Josephine Ransom, A Short History of The Theosophical Society*, p. 206.

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The enclosed paper drawn up by Mr. Judge was worded thus:

“To William Q. Judge:—You are directed to draw together all those persons, members of the Theosophical Society in the U.S., who have or express the desire to serve the cause of the Blessed Masters. This you are to do with the understanding in writing in every case that the persons taken are not thereby made Chelas of the Masters, but simply that they are thus given a chance to make a preliminary trial of themselves, and in each case you will take from the applicant an expression in writing, before making your private register of the names, that they well understand the basis on which you thus take them. Nothing is promised; each will have just what he or she deserves—no more, no less. And all must be faithful to the Cause, to Masters, and to the founders of the Theosophical Society.

“Given [etc.]”

“H.P.B. ... replied that I might go ahead without the paper and soon she would do something else. Later, at the time she was explaining in London the plan of the E.S.T. [Eastern School of Theosophy], I telegraphed her asking her to ‘make public the Inner Section.’ That telegram was received in the presence of Dr. Keightley and others. She then told me to come to London and help, which I did. The E.S. was founded on the exact lines of the above papers. I do not wish to place myself on the high level of H.P.B. ..., but in Occultism of Master’s Lodge a lower Chela is often used as the instrument for pointing out to such a great character as H.P.B. ... the times and seasons and sometimes the plan. That I did in this case, and by the direction of the Master. H.P.B.’s promulgations followed the ideas and also the words in part of my paper.”\*

In the Fall of 1888, W. Q. Judge went to England and Ireland, visiting, together with Dr. Archibald Keightley, the Dublin Lodge which received a great impetus from their visit on November 27th.

In connection with his visit to London, we have the following words from Mr. Judge:

“I am not a pledged member of the E.S.T. and never made a pledge in it, as my pledges were long before to the Master direct; I was one of its founders, with H.P.B. ..., and she at the beginning made me manager and teacher in it from the first, under her, for the American part especially . . . . I wrote the rules of the E.S.T. myself in London in 1888 at H.P.B.’s request and under the direction of the Master. . . . †

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\* E.S.T. Circular entitled “By Master’s Direction,” dated from New York, November, 1894, and signed by William Q. Judge.

† Op. cit., pp. 1-2.

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The following Statement was published in Lucifer, Vol. III, on the last page of the October, 1888, issue:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organized on the ORIGINAL LINES devised by the real founders of the T.S., the following order has been issued by the President-Founder:—

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the “Esoteric Section of the Theosophical Society.”

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with:—Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,

President in Council.

Attest:—H. P. BLAVATSKY.

On December 14, 1888, H.P.B. issued a special order appointing W. Q. Judge as her “only representative for said Section in America” and as “the sole channel through whom will be sent and received all communications between the members of said Section and myself [H.P.B.],” and she did so “in virtue of his character as a chela of thirteen years’ standing.”\*

The Archives of the E.S. (Pasadena) contain Mr. Judge’s handwritten draft of the Preliminary Memorandum and Rules, with H.P.B.’s changes, deletions and additions. This document has been seen many times by the present writer. In 1895, its existence was confirmed by Dr. Archibald Keightley, who writes:

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\* The original document of this order, facsimile of which is reproduced herewith, is in the Archives of The Theosophical Society, Pasadena, Calif.

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“I have been asked as to the writing of The Book of Rules, and can only say that, to my knowledge, Mr. Judge wrote The Book of Rules under the guidance of Master M. and H.P.B. ∴; E. T. Hargrove and myself have both seen the original manuscript in Mr. Judge’s handwriting, with written additions in H.P.B.’s handwriting. This manuscript is in the possession of Mr. Judge. H.P.B. further told me that ‘all the Instructions should be studied by the light of The Book of Rules.’ I have seen letters from H.P.B. to Mr. Judge which show that he originated the idea of E.S.T.”\*

In 1889, Col. H. S. Olcott made a protracted visit to Europe, during which he saw H.P.B. for the last time. The day before he left London for Colombo, Lanka, she handed to him the following document:

“Theosophical Society, Esoteric Section,  
London, 25th December, 1889.

“I hereby appoint Colonel H. S. Olcott my confidential agent and sole official representative of the Esoteric Section for Asiatic countries.

“All correspondence relative to admission into, and resignation from, the Section shall be referred to him, and all Instructions transmitted by him, and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked ‘Private’ on the envelope.

(Signed) H. P. Blavatsky.”†

Later, sometime after H.P.B. had formed her “Inner Group” in London, she issued an E.S. Order the text of which is as follows.‡

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\* E.S.T. Circular issued from 62, Queen Anne Street, Cavendish Square, London W., dated January 12, 1895, and signed by Dr. Archibald Keightley.

† Lucifer, London, Vol. V, January 15, 1890, p. 437; The Theosophist, Vol. XI Supplement to March, 1890, p. cv; H. S. Olcott, Old Diary Leaves, Series IV, p. 184.

‡ Facsimile of this Order was published in The Theosophist, Vol. LIII, June 1932, pp. 230-31, the original being in the Adyar Archives.

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“Esoteric Section

[T.S. Seal]

H. P. Blavatsky

E.S.

O R D E R

“I hereby appoint in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section & Recorder of the Teachings.

H.B.P...

“To Annie Besant, C.S. of the I.G. of the E.S. & R. of the T.

“April 1, 1891.

“Read and Recorded April 11/91. William Q. Judge, Sec. U.S.

The status of the E.S. and its officials is outlined in the following Notice issued early the following year:

“The E.S.T. [Eastern School of Theosophy] has no official connection with the Theosophical Society.

“When first organized it was known as a section of the T.S. but it being seen that the perfect freedom and public character of the Society might be interfered with, H.P.B. some time before her departure, gave notice that all official connection between the two should end, and then changed the name to the present one.

“This leaves all T.S. officials who are in the E.S.T. perfectly free in their official capacity, and also permits members if asked to say with truth that the School has no official connection with the T.S. and is not a part of it.

“Members will please bear this in mind.

(Signed) Annie Besant.

William Q. Judge.”\*

The first document issued by H.P.B. appears to have been a brief text entitled Preliminary Memorandum which was sent out in 1888, in a hectographed form, together with the Pledge folder. On December 14, 1888, a printed edition (which included the Rules) was issued.† Its text is as follows:

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\* “Important Notice,” in the E.S.T. Circular entitled Suggestion and Aids, New Series No. 4, dated New York, March 29, 1892.

† It was later published in The Theosophist, Vol. LII, August, 1931, pp. 591-99 with second paragraph deleted.

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STRICTLY PRIVATE AND CONFIDENTIAL

THE  
ESOTERIC SECTION  
OF THE  
THEOSOPHICAL SOCIETY

---

PRELIMINARY MEMORANDUM

ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

---

PRELIMINARY MEMORANDUM

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[Strictly Private, Confidential, Personal, for Members only.]

One object of the present memorandum is to give an opportunity to anyone who has signed the pledge to withdraw it, should such person feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules.

Therefore, anyone who wishes to retire after reading what follows, can have his name removed from the list, and the pledge returned, by applying in writing to that effect with postage enclosed. Such applications to be made within three weeks from the receipt of this; by members in Europe directly to H.P. Blavatsky, 17, Lansdowne Road, Holland Park, London, and by members in America to William Q. Judge, General Secretary American Section, T.S.; Box 2659, New York.

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This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical occultism or Raj yoga. Therefore, in this degree, the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has thoroughly mastered the knowledge of SELF, of the psycho-physiological processes (taking place on the occult plane) in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF.

The real Head of the Esoteric Section is a Master, of whom H. P. Blavatsky is the mouthpiece for this Section. He is one of those Adepts referred to in theosophical literature, and concerned in the formation of the Theosophical Society.

It is through H. P. Blavatsky that each member of this Section will be brought more closely than hitherto under His influence and care if found worthy of it. No student, however, need inquire which of the Masters it is. For it does not matter in reality; nor is there any necessity for creating one more chance for indiscretion. Suffice to say, such is the law in the East.

Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves and no more; and it is to be distinctly understood that in this Body and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or another is entitled to. This must be left to those who know—alone. The apparent favour shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

No man or woman is asked or supposed to do any more than his or her best; but each is expected to work to the extent of their ability and powers.

The value of the work of this Section to the individual member will depend entirely upon:

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for this knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue.

And at this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve:—

The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a "Universal Brotherhood," or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great, but whose names are simply masks,—nay, even SHAMS.

Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural development, and almost extinguished, by reason of the conspiracies of its enemies openly begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

For this reason it is now contemplated to gather the “elect” of the T.S. and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone—i.e., a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among the few.

All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Therefore, anyone who has signed the pledge without realizing this is earnestly recommended to reconsider his position, and to withdraw unless he is prepared to devote himself to the carrying out of this purpose. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole theosophical community may yet be steered into action, and led to follow the example set before them.

The Esoteric Section is thus “set apart” for the salvation of the whole Society, and its course from its first steps will be an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul. The power of Occult self-introspection is too limited in its area if it does not go beyond the Self, and the investigation of isolated instances will remain forever fruitless if we fail to work it out on firmly established principles. We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefiting ourselves.

Disappointment is sure to come to those who have joined this Section for the purpose of learning “magic arts” or acquiring “occult training” for themselves, quite regardless of the good of other people less determined. Abnormal, artificially-developed powers—except those which crown the efforts of a Black Magician—are only the culmination of, and reward for, labours bestowed unselfishly upon humanity, upon all men, whether good or bad. Forgetfulness of the personal Self and sincere altruism are the first and indispensable requisites in the training of those who are to become “White Adepts” either in this or a future incarnation.

If any member of this Section agrees to all this, and yet says to himself that, notwithstanding what is said, he will seek for the knowledge for himself, caring little—provided he acquires the powers—as to whether he shall end as a Black or White Adept, let him know that disaster awaits him much sooner than he thinks, and that, although he tries to conceal his motive, it will be known and shall cause a reaction upon him which no one will be able to avert.

No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given, if he works earnestly and continually, if his aspirations do not relax or weaken; his efforts will be known in the right quarter, and it is in strict accordance with his deserts that help will be given him when he expects it the least.

Let every member know, moreover, that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned “home” any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still there remain but twelve years to the last hour of the term—namely, till December the 31st, 1899.

Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send any one to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in Kali Yuga—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

As to the relations of the Masters to this Section, it may be further said, paradoxically, that with Them everything is possible and everything impossible. They may or may not communicate personally on the outer plane with a member, and those who are continually wishing to receive “orders” or communications directly from Them on this plane, either phenomenally or otherwise, will in all probability be disappointed. The Masters have no desire to prove Their power or give “tests” to anyone whatever. And the fact that a member has concluded that a crisis of some kind or other is at hand, when, according to his wise opinion, the Master or Masters ought to speak and interfere personally, is no sound reason for such an outward interference.

It is, however, right that each member, once he believes in the existence of such Masters, should try to understand what their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the guru to whose bidding he has devoted his life. **THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS.**

Inasmuch as growth in spiritual life comes from within, members must not expect to receive any other communications than those through H.P.B. The additional help, instruction, and enlightenment, will come from the inner planes of being, and will, as said, always be given when deserved.

To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether sui generis.

It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth.

In order, also, that the student may receive as much benefit as possible, it is absolutely essential that the superficial and inattentive habits of thought, engendered by Western civilization, shall be given up, and the mind concentrated upon the instructions as a whole as well as upon every word in them. To this end students are required to practise the habit of careful and constant concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only. The student must make all his desires lean to, and centre upon, the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must, therefore, in every moment of leisure revert to these subjects, as well as have a special time set apart for their consideration.

Students must not look for tests and trials of a special nature; these will come in the affairs of life and in relations with fellow-men. Specific tests will not in general be given, but even the manner in which the student approaches these teachings will be in itself a test or trial. The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual self-development and progress accomplished.

In entering this Section, the student begins to look his own nature in the face, and in accordance with the intensity of his aspirations, will be his difficulties. These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses is the failure to stand the first trial. Such a failure, however, is not defeat, so long as a further sincere endeavour is made.

## RULES

In the following the masculine includes the feminine; the singular, the plural; and vice versa.

1. Groundless condemnation on hearsay of others, theosophists or not, must be refrained from, and charity to each other's faults widely practiced within, as well as without, the theosophical area.

2. Repetition of statements or gossip derogatory of others must be avoided. But condemnation of crime, of social evils and systems of every description, in the abstract, is a duty of every member. Above all, the duty of every member is to fight against cant, hypocrisy, and injustice in every shape.

3. A derogatory or slanderous statement made against a fellow theosophist in the presence of a member, shall not be permitted by him to pass without protest, unless he knows it is true, in which case he should remain silent.

4. No member shall boast of being in this Section.

5. No member shall pry into the standing in this Section of a Brother, nor shall he uninvited seek to know if another theosophist is a member of it. Members may use the password of the Section for the purpose of recognition, but never from curiosity, nor a desire to discover if the person addressed is a member of the Section.

6. Any member may, if he chooses, remain unknown as such, and that desire, if suspected by others, must not be talked about nor referred to.

7. If a member, whether falsely or truly, asserts that he has received letters or communications from Masters, unless directed to divulge the same, he will ipso facto cease to derive any benefit from the teachings, whether the fact be known or unknown to himself or to others. A repetition of such offense gives the Head of the Section the right to expel the offender in discretion. In every case where a member shall receive a letter or communication purporting to come from Master or Masters, and which directs the divulgence of its contents or a part thereof, the same before being divulged shall be communicated to H.P.B. directly, if the recipient is in Europe, and to William Q. Judge, if in America, for transmission to said H.P.B. For deception is easy, and, without great experience, members are not able to decide whether such a communication is genuine or not.

8. No member shall, under any circumstances, bring any charge of whatever nature against another member, whether to H.P.B., William Q. Judge, or any other member of the Section. This rule does not imply that the Masters condone, excuse, or tolerate any fault or crime. But no member is the judge of the acts of another member or theosophist, in this Section less than in any other. For, while in every Exoteric Branch, its President and Council decide upon any charges against their Fellows, in this Section each member is to be judged by his Karma and the Masters alone.

9. No member shall pretend to the possession of psychic powers that he has not, nor boast of those which he may have developed. Envy, jealousy, and vanity are insidious and powerful foes to progress, and it is known from long experience that, among beginners especially, the boasting of, or calling attention to, their psychic powers almost invariably causes the development of these faults and increases them when present. Hence—

10. No member shall tell to another, especially to a fellow-member, how much he has progressed or what recognition he has received, nor shall he by hints cause such to be known. Where students of similar tastes and dispositions desire to form a group or groups for mutual help in training, application must be made to H.P.B. for permission and advice as to the same. But hasty judgment as to the advisability of forming such groups must be avoided. For it may so happen, that two or more members united by a real friendship, may yet be so contrary in their magnetic idiosyncracies and conditions that their friendship may be changed into hatred on the occult plane, if they form groups without esoteric knowledge.

11. No member shall ask for any orders or instructions as to the conduct of his business affairs or the management of his social relations, or the ordinary affairs of life, nor as to the cure of diseases, whether in himself or in any other person. Questions relative to the instructions given will alone be accepted and attended to.

12. It is required of a member that when a question arises it shall be deeply thought over from all its aspects, to the end that he may find the answer himself; and in no case shall questions be asked out of curiosity, nor until the person has exhausted every ordinary means of solving the doubt or of acquiring himself the information sought. Otherwise his intuition will never be developed.

He will not learn self-reliance; and two of the main objects of the Section will be defeated. For an adept becomes such by his own exertions, by the self-development of his own power; and no one but himself can effect this work. “An adept becomes, he is not made.” The office of Guru or Guide is to adjust the disciple in his progress, and not to drag or push him forward.

13. The use of wine, spirits, liquors of any kind, or any narcotic or intoxicating drug, is strictly prohibited. If indulged in, all progress is hindered, and the efforts of teacher and pupil alike are rendered useless. All such substances have a directly pernicious action upon the brain, and especially upon the “third eye,” or pineal gland (vide “Secret Doctrine,” Vol. II, p. 288 [d] et seq.). They prevent absolutely the development of the third eye, called in the East “the Eye of Śiva.”

14. The moderate use of tobacco is not prohibited, for it is not an intoxicant; but its abuse, like that of everything else—even pure water or bread—is prejudicial.

15. As to diet: The eating of meat is not prohibited, but if the student can maintain health on vegetables or fish, such diet is recommended. The eating of meat strengthens the passional nature, and the desire to acquire possessions, and therefore increases the difficulty of the struggle with the lower nature.

16. Each member is expected to set apart a certain time of the day or night, of not less than half an hour’s duration, for meditation upon the instructions received, for self-examination and self-study. If possible, the place selected for this should be used by no other person, nor for any other purpose; but the providing of such a special place, if inconvenient, is not insisted upon.

17. Harboring doubt as to the existence of Masters in general is no crime, since it is often but the effect of ignorance, and comes involuntarily. But it will inevitably prevent the pupil from attracting the attention of the Master; and he will fail to draw to himself His influence. Suspicions as to the character of the members of the Section are also prejudicial to advancement. In short, any malevolent feeling, especially malice, envy or revenge toward any person high or low, creates peculiarly obstructive conditions in the student’s path, and will absolutely prevent progress of every sort. The elimination of the desire for reward aids the student in his development.

18. No member of this Section shall belong to any other body, association, or organization for the purpose of mystic study or occult training, except Masonry and the Odd Fellows, if they so desire.

But they must be as careful to guard the secrecy of this Section from Masons as they are to preserve the secrets of Masonry from Theosophists. The reason for this rule is so self-evident as to need no explanation.

19. It is expected that all members of this Section shall have the following books and magazines where they can be referred to, as constant reference to them will be made in the course of the instruction, and no extended extracts will be furnished. Works on metaphysics and articles expounding the teachings of our Special School should be procured. The following books and theosophical magazines should be especially attended to:—

“The Secret Doctrine.”	“Patanjali’s Yoga Philosophy.”
“The Bhagavad-Gita.”	“The Theosophist.”
“Light on the Path.”	“Lucifer.”
	“The Path.”

This rule is not intended to force members into the purchase of these books and magazines, but the undersigned has no time to copy extracts, giving explanations that have already appeared in print. Much has been already published, and it will be necessary to refer very often to such matter, and if a member is actually unable to procure the publications referred to, it is expected that others who are able will, upon request, furnish the desired book or a copy of the matter referred to. And herein the plea of poverty—if a pretence—will be as prejudicial to the student as any other vice.

20. As “the first test of true apprenticeship is devotion to the interest of another,” it is expected that members will endeavor to fully comply with clauses 1 and 5 of the pledge. Theosophy must be made a living power in life, and, as a beginning, it must be applied in all relations, whether business, social, or personal. “The doctrine,” as a whole, “promulgated by the Adepts being the only true one, must—supported by such evidence as they are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. For these doctrines to practically react on the life through the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularise a knowledge of Theosophy. It is not the individual or determined purpose of attaining oneself Nirvâna, which is, after all, only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead our neighbor on the right path, and cause as many of our fellow creatures as we possibly can to benefit by it,

which constitutes the true Theosophist.”\*

21. Members of the Section will therefore not neglect the exoteric branches of the Theosophical Society, but are expected to infuse into those as much energy in theosophical work as they can. Although all cannot be teachers, yet each one can familiarise himself with theosophical doctrines, and promulgate them to those who are inquiring. “There is hardly a theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself.” The efforts of those members who benefit the Cause should never be impeded by criticism on the part of others who do nothing, but all should be encouraged and as much help given as is possible, even if that assistance be limited through circumstances to mere encouragement. Every sincerely based work for theosophy will bear good fruit, no matter how inappropriate it may appear in the eyes of those members who have set to themselves and everybody else only one definite plan of action.

Further rules will be made if exigency requires.

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#### ORGANIZATION.

The communications to be made will be forwarded in Europe directly from H. P. Blavatsky; in America all communications will be sent through William Q. Judge, P.O. Box 2659, New York, U.S.A.; and all questions addressed to H. P. Blavatsky by members of this Section in America must be forwarded to said William Q. Judge, and shall bear upon them the number of the member as found on his certificate. As some early certificates of admission were sent without bearing this reference number, every member holding such a certificate should immediately apply for his number. William Q. Judge is authorized to establish regulations in his discretion in respect to the method to be followed in America for the transmission of communications, questions and answers, and also in respect to the appointment of assistant secretaries.

LONDON, December 14, 1888. (Signed) H. P. B.

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\* [These excerpts are from a letter of the Mahâ-Chohan, very likely the most important letter from the Teachers. Its original does not exist in any of the known Archives. Its approximate date is 1881. Copies which are available show it to have been intended for A. P. Sinnett. It is introduced by the following brief statement:

“An abridged version of the view of the Chohan on the T.S. from his own words as given last night. My own letter, the answer to yours, will shortly follow. K.H.”

Other excerpts from this communication were published by H.P.B in *Lucifer*, Vol. II, August, 1888, pp. 431-32 (cf. *Collected Writings*, Vol. X; pp. 78-81 with historical footnotes), and by William Quan Judge in *The Path*, Vol. VII, February, 1893, pp. 333-35 (cf. *Echoes of the Orient*, Vol. I, 1975, pp. 297-300). —Compiler.]

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Next to be issued were H.P.B.'s E. S. Instructions I and II. They were first run off on a hand-roller "primitive" mimeograph. Stencils were made, an ink-roller was used and sheets had to be spread out to dry. Henry T. Edge, personal pupil of H.P.B., then only 22 years of age, told me that he did this work and that H.P.B. signed some of them with her initials, in some cases with the triangle of three dots following them.

When they were printed by the Aryan Press, organized by Mr. Judge and James Morgan Pryse in New York in 1889, they were dated January and February, 1889, for Instruction I, and March and April for Instruction II. Later editions, which, unfortunately, are undated, show that these Instructions were entirely reset, with various minor changes and improvements incorporated.

Instruction III, preceded by "Preliminary Explanations," was issued in 1889-90, and was printed. All key-words in the "Preliminary Explanations" were omitted in the copy given to the printer. H.P.B. herself, with pen and ink, wrote in the key-words for which a blank space had been left by the typesetter, and then initialed each copy.

After the H.P.B. Press had been installed in London, about November, 1890, and James M. Pryse had come over from the U.S.A. to operate it, the Instructions were printed by him. Nos. I and II were bound together, and No. III was bound separately. Copies were sent to Mr. Judge in New York, for the E.S. members in America. Also sheets were sent at a later time, and Mr. Judge had them bound for his own use.

The next document was a small booklet called the Book of Rules, consisting of two parts: text and Rules. The text had no special title, but actually was the Preliminary Memorandum issued previously. The wording of the General rules, in part, at least, drafted by Mr. Judge, was slightly modified.

In regard to Instruction No. III, it should be noted that its original edition has the full text of H.P.B.'s "Preliminary Explanations to No. III of the Instructions," written at the time of a grave crisis or rather series of crises, through which the T.S. passed in 1889-90. This original text contains a spirited defense of W. Q. Judge against vicious attacks. At the time when the Instructions had to be reprinted in London, sometime in 1890-91, certain portions of these "Preliminary Explanations" were omitted by those who had been constituted the editors, on the ground that they were too personal. This was done when H.P.B. was too ill to supervise the work, and, she afterwards said, without her sanction and much against her wishes.\*

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\* As stated in the Introductory Note to E.S. Instruction No. III, edition of 1895.

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To quote again from Dr. Archibald Keightley:

“ ‘When the English copies of the Instructions had to be revised and reprinted, this paper [Preliminary Explanations] was partly incorporated with Instruction No. III, and those who had the work in hand omitted certain portions of the matter. At a household meeting held at 19, Avenue Road, in January, 1894, Mr. Mead stated that:

“ ‘The Instructions were being revised for the purpose of printing them;

“ ‘He considered that it would be better to issue the Instructions without any reference in them to living persons;

“ ‘He referred the matter to H.P.B. for her decision;

“ ‘At the time, H.P.B. was in very bad health, and it was exceedingly difficult to attract her attention to any routine business.

“ ‘He was told not to trouble H.P.B. but to “do as you like.”

“ ‘He, acting on what he then considered the best interests of E.S.T., cut out all reference to living persons from the Instructions.’

“ ‘The above agrees with what I recollect of the proceedings of the House Committee and with the statement of G. R. S. Mead made to me at the time he gave me the revised copy for reprinting No. III Instructions.

(Signed) James M. Pryse.’

“ ‘The above is a true statement of what Mr. Mead said at the meeting referred to. Moreover, I was often present at the E.S.T. private printing office when the Instructions were being printed, and I remember that statements by Mr. Pryse to the same effect were made to me at the time of revision. And I remember discussing the subject with Mr. Mead before the completion of the book, and he made statements to me personally to the same effect.

(Signed) Thomas Green.’

“ ‘The above is a correct account of Mr. Mead’s explanation of the revision as given at the meeting referred to. During the winter of 1893-94, when I was living at the Headquarters, I heard Mr. Mead give the same account both before and after that meeting.

(Signed) Ernest T. Hargrove.’ ”†

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\* Ac stated in the Introductory Note to E S. Instruction No. III, edition of 1895.

† E.S.T. Circular of Jan. 12, 1895, quoted from earlier.

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Dr. Archibald Keightley states also in the same Circular that “Mr. Claude F. Wright also gave me the same account. I refer to the matter in detail because a rumour has lately been set afloat that H.P.B. . . . ordered the excisions above referred to. But above all there is her own written statement that all she said of Mr. Judge in that paper was from her Master’s own letter (posted at Sikkim) to her. Everyone who knew H.P.B. . . . knew that she never would have intentionally removed the Master’s own words from a paper which He ordered her to write, as He did order her to issue the paper referred to . . .”

The third printed edition of Instruction No. III, issued in New York in 1895, restored the omitted portions.

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In 1890, in England, a second Preliminary Memorandum\* was published, this being extracts from H.P.B.’s “Preliminary Explanations to No. III of the Instructions,” plus the penultimate paragraph of that Instruction. The Aryan Press in New York also published this second Preliminary Memorandum in an eight-page pamphlet. Its text is as follows:

Strictly private and confidential.

ESOTERIC SECTION

PRELIMINARY MEMORANDUM

“If thou canst not fulfil thy pledge, refuse to take it, but once thou hast bound thyself to any promise, carry it out, even if thou hast to die for it.”

Membership in the E. S., and “pledges” sent, accepted and signed, are no warrants for a high success, nor do these pledges aim at making of every student an adept or a magician. They are simply the seeds in which lurks the potentiality of every truth, the germ of that progress which will be the heirloom of only the seventh perfect Race. A handful of such seeds was entrusted to me by the keepers of these truths, and it is my duty to sow them there, where I perceive a possibility of growth. It is the parable of the Sower put once more into practice, and a fresh lesson to be derived from its new application. The seeds that fall into good ground will bring forth fruit an hundredfold, and thus repay in each case the waste of those seeds which will have fallen by the wayside, on stony hearts and among the thorns of human passions. It is the duty of the Sower to choose the best soil for the future crops.

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\* This second Preliminary Memorandum was included in a further edition of the Book of Rules issued in late 1891 by Annie Besant and William Q. Judge as joint Heads of the E.S.

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But he is held responsible only so far as that ability is directly connected with the failures, and that such are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them, that will repay or punish those who fail in their duties to their HIGHER SELF.

(From the “Book of Discipline” in the schools of “Dzyan.”)

“1. TO THE EARNEST DISCIPLE HIS TEACHER TAKES THE PLACE OF FATHER AND MOTHER. FOR, WHEREAS THEY GAVE HIM HIS BODY AND ITS FACULTIES, ITS LIFE AND CASUAL FORM, THE TEACHER SHOWS HIM HOW TO DEVELOP THE INNER FACULTIES FOR THE ACQUISITION OF THE ETERNAL WISDOM.

“2. TO THE DISCIPLE EACH FELLOW-DISCIPLE BECOMES A BROTHER AND SISTER, A PORTION OF HIMSELF,\* FOR HIS INTERESTS AND ASPIRATIONS ARE THEIRS, HIS WELFARE INTERWOVEN WITH THEIRS, HIS PROGRESS HELPED OR HINDERED BY THEIR INTELLIGENCE, MORALITY, AND BEHAVIOR THROUGH THE INTIMACY BROUGHT ABOUT BY THEIR CO-DISCIPLESHIP.

“3. A CO-DISCIPLE OR ASSOCIATE CANNOT BACKSLIDE OR FALL OUT OF THE LINE WITHOUT AFFECTING THOSE WHO STAND FIRM THROUGH THE SYMPATHETIC TIE BETWEEN THEMSELVES AND THE PSYCHICAL CURRENTS BETWEEN THEM AND THEIR TEACHER.

“4. WOE TO THE DESERTER, WOE ALSO TO ALL WHO HELP TO BRING HIS SOUL TO THE POINT WHERE DESERTION FIRST PRESENTS ITSELF BEFORE HIS MIND’S EYE, AS THE LESSER OF TWO EVILS. GOLD IN THE CRUCIBLE IS HE WHO STANDS THE MELTING HEAT OF TRIAL, AND LETS ONLY THE DROSS BE BURNT OUT OF HIS HEART; ACCURSED BY KARMIC ACTION WILL FIND HIMSELF HE WHO THROWS DROSS INTO THE MELTING-POT OF DISCIPLESHIP FOR THE DEBASEMENT OF HIS FELLOW-PUPIL. AS THE MEMBERS TO THE BODY, SO ARE THE DISCIPLES TO EACH OTHER, AND TO THE HEAD AND HEART WHICH TEACH AND NOURISH THEM WITH THE LIFE- STREAM OF TRUTH.

“5. AS THE LIMBS DEFEND THE HEAD AND HEART OF THE BODY THEY BELONG TO, SO HAVE THE DISCIPLES TO DEFEND THE HEAD AND THE HEART OF THE BODY THEY BELONG TO (in this case Theosophy) FROM INJURY.

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\* “So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.” (Vide Fragment III, in Voice of the Silence, p. 49.)

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(From the Letter of a Master.)

. . . . AND IF THE LIMBS HAVE TO DEFEND THE HEAD AND HEART OF THEIR BODY, THEN WHY NOT SO, ALSO, THE DISCIPLES THEIR TEACHERS AS REPRESENTING THE SCIENCE OF THEOSOPHY WHICH CONTAINS AND INCLUDES THE 'HEAD' OF THEIR PRIVILEGE, THE 'HEART' OF THEIR SPIRITUAL GROWTH? SAITH THE SCRIPTURE:-

“HE WHO WIPETH NOT AWAY THE FILTH WITH WHICH THE PARENT’S BODY MAY HAVE BEEN DEFILED BY AN ENEMY, NEITHER LOVES THE PARENT NOR HONOURS HIMSELF. HE WHO DEFENDETH NOT THE PERSECUTED AND THE HELPLESS, WHO GIVETH NOT OF HIS FOOD TO THE STARVING NOR DRAWETH WATER FROM HIS WELL FOR THE THIRSTY, HATH BEEN BORN TOO SOON IN HUMAN SHAPE.

“BEHOLD THE TRUTH BEFORE YOU: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE’S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (Gupta-Vidyâ) DEPICTS—THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM.”

(From No. III of the Instructions.)

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the “useless portion of mankind,” i.e., the lay majority, is in many cases irresponsible. Crimes committed in Avidyâ (ignorance) involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and other people who know no better. But the case of each of you, pledged to the HIGHER SELF, is quite another matter. You cannot invoke this divine Witness with impunity, and once that you have put yourselves under its tutelage, you have asked the Radiant Light to shine into and search through all the dark corners of your being; consciously you have invoked the divine justice of Karma to take note of your motives, to scrutinize your actions, and to enter up all in your account. The step is as irrevocable as that of the infant taking birth. Never again can you force yourself back into the Matrix of Avidyâ and irresponsibility.

Resignation and return of your pledges will not help you. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of men, or seek oblivion in the tumult of the social whirl, that Light will find you out and lighten your every thought, word, and deed. Are any of you so foolish as to suppose that it is to poor, miserable H.P.B. you are giving your pledge? All she can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavors. Nevertheless, be not discouraged, but try, ever keep trying;\* twenty failures are not irremediable if followed by as many undaunted struggles upward: is it not so that mountains are climbed? And know further that if Karma relentlessly records in the Esotericist's account bad deeds that in the ignorant would be overlooked, yet equally true is it that each of his good deeds is, by reason of his association with the Higher Self, an hundredfold intensified as a potentiality for good.

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In the latter part of 1889, the following communication was addressed by H.P.B. to her Esotericists:

E.S.T.S. Strictly Private and Confidential.

The following has been received by me, with orders to send a copy to all members of the Section.

William Quan Judge,

Sec. to H.P.B.

Esoteric Section

[T.S. Seal]

17 Lansdowne Road,

London,

November 29, 1889.

H. P. Blavatsky

To the Esotericists:

As one sees the blemishes of his face by looking in a mirror, so has the mere holding up to you of the shining image of the true and advanced Esotericists revealed to the earnest among you your own imperfections.

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\* Read pages 40 and 63 in *The Voice of the Silence*.

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The disclosure is so impressive that some of the best of the members of the E.S. have, with undue precipitancy, wanted to sever their connection and leap out of the “path.” They knew not that if among them there was one who embodied in himself the ideal depicted it would be my duty to relinquish the Teacher’s chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the Masters do, in proportion to their respective temperaments, at stages of Bodhisattvic development possess such Pâramitâs, constitutes their right to our reverence as our Teachers.

It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate them.

Take back your resignations, then, you sincere ones, who dazzled by the ideal held up to you in the Master’s letter, and stung by your sense of imperfection, have adopted the wrong expedient of retiring. This is the reverse of bravery. Try to realize that progress is made step by step, and each step gained by heroic effort. Withdrawal means despair or timidity. “No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation.” (Voice of the Silence, p. 39.) Read those words and remember them. “And if he falls, e’en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.” (Ibid., p. 40.) Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful, then, not despairing. With each morning’s awakening try to live through the day in harmony with the Higher Self. “Try” is the battle-cry taught by the Teachers to each pupil. Naught else is expected of you. One who does his best does all that can be asked. There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step toward Buddhahood.

So, then, to answer plain questions put to me in several letters by frightened Esotericists, I say that probably though not one of you may attain in this birth to this full ideal (of Buddhahood), yet each of you may begin to tread the “sryâshtânga-Mârga.”\* Afraid of Pâramitâs, are you? A man may be patient, kind and conscientious, without becoming at once a King Harichandra. “The sixteen Pâramitâs are not for priests and yogis alone,” as said, but stand for models for all to strive after; and neither priest nor yogi, chela nor Mahâtma, ever attained all, at once. Again, the idea that sinners and saints are expected to enter the Path is emphatically stated in The Voice of the Silence, p. 40, where it is said that “not one recruit can ever be refused the right to enter on the path that leads toward the field of battle.”

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\* [Noble Eightfold Path.—Comp.]

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Read the “Voice,” I say. It was written for, and dedicated to you, by Masters’ special orders. Therein you will find all your inquiries anticipated and answered.

Yours fraternally,

H.P.B.

Note.—Pâramitâs are the transcendental virtues.—W.Q.J.

In regard to the Pledge of Probationers, one of its early versions was openly published in the pages of Lucifer (Volume III, September, 1888, pp. 63-67), in an article entitled “The Meaning of a Pledge,” said to have been written by Dr. Archibald Keightley, and which we reproduce herewith.

#### THE MEANING OF A PLEDGE

It has been thought advisable that members of a certain Occult Lodge of the T.S. should have the meaning of the Pledge they are about to take laid before them as plainly as possible. At any rate, that those who have previously signed the Pledge shall lay before those who are about to do so all that they understand this Pledge to mean and what its signature involves.

The Pledge runs as follows:

“1. I pledge myself to endeavour to make Theosophy a living factor in my life.

“2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.

“3. I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.

“4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.

“5. I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.

“6. I pledge myself to give what support I can to the movement in time, money, and work.

“So Help Me, My Higher Self.”

It is at once plain that this is not a general Pledge like that which is taken so lightly by members of the Theosophical Society; but that it is a specific undertaking to do and to endeavour to do certain things. Also that it is given under an invocation:—

“So help me, my Higher Self.”

The term “Higher Self” has recently come into considerable use—at any rate so far as the Theosophical Society is concerned. To those who have studied the meaning of the words it is at once evident that to “take an oath” in the ordinary fashion of Christians is much less serious than a Pledge in presence of the “Higher Self.”

The “Higher Self,” moreover, is not a sort of sublimated essence of any one man; a sort of spiritualised “personality.” It is universal and secondless and in such a sense the term “my Higher Self” seems misplaced. But every man, however dimly, is a manifestation of the Higher Self, and it is by the connection of the J...va, the Monad, with the secondless “Higher Self” that it is possible to use the term. What then does the invocation mean?

The man who takes this Pledge in the right spirit calls upon It, and calls every help and blessing from It to his assistance. By an intense desire to be under Its protection he (though It per se is latent and passive) places himself under the protection of the active and beneficent powers that are the direct rays of the Absolute Higher Secondless Self.

But if a man takes this Pledge and betrays his Higher Self, he risks every evil and brings it upon himself. Thus then, he who remains true to the Pledge has nothing to fear; but he who has no confidence in himself to keep the Pledge when taken, had better leave it and, much more, leave Occultism alone.

Breaking this Pledge cannot, then, involve penalty on the “Higher Self,” but it can affect the individual man. The “Higher Self” is immortal, but the Monad exists as a separate individual only during the Manvantaras, and around it various personalities are formed. This incarnates at every new birth, and not only can be, but is, punished if such a Pledge is broken. Once that it has progressed far enough to recognize the glorious light of the Higher Self and desire to live in it, the breaking of the Pledge tends towards a condition which would preclude the possibility of that light not only benefitting the Monad, but even reaching it.

Thus all men are in the presence of two forces in nature. One of them active and beneficent, whose aid and assistance is directly invoked by the Pledge; the other active, but maleficent, which is represented by beings who have a distinct interest in preventing the operation of the Pledge, and in hindering the work of the Theosophical Society. We see this more clearly when we know that we Pledge ourselves to be active, and not merely to endeavor to be.

Further, there are powers on the earth and in the flesh, as well as in the astral light, who desire to prevent and hinder the Pledge from taking effect. Some of these act consciously in this manner, and others because they are driven to such conscious action, but without any knowledge of the reason or force which drives them thereto.

We are to endeavor to “make Theosophy a living factor in our lives.”

Before we can endeavor to do this, much less do it effectually, we must first understand what Theosophy is, and actually define to ourselves what we individually mean by Theosophy. Now it is exactly this definition, its want, and our ignorance generally which hitherto has prevented us from carrying out this endeavor. Nothing need here be said of the Theosophical Society and the benefit which would come to it by even a small section of its members actually making Theosophy the living factor in their lives. Very few do so, and it is only too true that a member of the Theosophical Society is not necessarily a Theosophist. But those who take this Pledge are not content to remain nominally members of the Society, but aspire to be Theosophists indeed. And therefore it is so necessary that all should learn what a Theosophist is, and what any man must do to make Theosophy a living factor in his life.

As a negative definition nothing could be better than the definition in *Lucifer*, Vol. I, November, 1887, p. 169:

“He who does not practice 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.”

But this definition also contains the positive side. It is not sufficient merely to abstain from doing that which is condemned in this definition. The negative side alone is useless to those who take this Pledge—and not merely useless, for it involves practically the breaking of the Pledge. The Pledge demands not only that the man who takes it shall abstain from evil doing but, more, that he shall positively work altruistically and defend any innocent person as he would himself.

Many men may be so colorless as not to offend against the negative clauses of the Pledge and definition; but few are they who are sufficiently positive in their own character as not only not to offend against these clauses but also work in the opposite direction. For the greatest importance does not consist in “I will not” but in the “I will do.” Thus some strength is needed for impersonality. This impersonality is of two kinds, negative and positive. For the negative, strength is needed to fight against the forces of heredity and education, and prevent obedience to the instincts and acquired habits of this and other incarnations. But greater strength is needed to cross the zero-point and create new instincts and habits in the midst of conditions of life and habits of thought which are violently opposed to the new creation. And it would seem that strength is required so that it would be possible to conquer the tendencies of a devil and grow up into divinity. And if we regard the Pledge generally it would seem to be an admirable instrument, in view of the above quoted definition, for finding out and assailing everybody on their weak points. As men and women the

Pledge compels us to refrain from acting and thinking in our daily life as our education has hitherto compelled us to do. If we do not so refrain, we do not make Theosophy a living factor in our lives. And more, while we are engaged in this difficult task, the positive side appears and we are told that we have to do other things as difficult—otherwise we are not Theosophists.

The second clause of the Pledge will prove a stumbling block to many lukewarm members of the Theosophical Society. Many may be in complete accord with the objects of the Theosophical Society, so far as they understand them, but also be in complete disagreement with the leaders of the Society and their method of work. Not only may they disagree but also be in either open or concealed hostility to those leaders and many of the members. It is of no use to disguise from ourselves the fact that this has been the case, and unfortunately may be so again. We work for “Universal Brotherhood” and we are at enmity with our immediate neighbours. This then we pledge ourselves to put a stop to, and to excise the tendency from our natures. Thus Clause 2 has a special reference to certain persons, arising out of the general circumstances.

The question naturally arises: “Of what use is a Theosophical Society with such aims, when it is composed of such diverse elements?” And again: “Has the Society any coherence and purpose which shall make it a living power in the society by which it is surrounded?” For an analogy exists; and the Society is an individual among societies, just as men and women are individuals. And it may here be emphatically stated that the power and force of any given body is not the total force of its component units, but that the body has an individual force and power of its own apart from them. One has but to turn to the chemistry of “alloys” to see that this is true. If then we regard the Society, it does not seem that any of its strength is due to the united purpose and action of its individual members. But it has a great purpose, and to this a certain number of devoted individuals have sacrificed all that lay in their power. Among these the founders and present leaders of the Society are notable examples. The result is that the Society continues to exist exoterically. But the continued existence of the Society is not due to these few individual efforts alone but to the underlying influence of those under whose direction the Society was founded by its present leaders, and to the fostering care of those Masters in Wisdom, after it was founded.

Clause 3 opens out to many, as the Society is at present constituted, a good deal of casuistical reasoning. It has been said, and it would seem truly said, that it is perfectly open to those who are true Theosophists to condemn an act but not the actor.

But this will be found to be a distinction which is very subtle and difficult to make in life. Light on the Path, too, warns the aspirant against self-righteousness of a like character, “for the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow.” Thus those who take this Pledge are about to meet a very subtle difficulty (for in life the act and the actor are indissolubly connected), unless they have attained the power of observing and reading on a plane which is at present beyond the reach of the majority of mankind. However, even if this power is beyond reach at present, it is at all events right for those who aspire to be Theosophists to try. We can at least put a bridle on our physical lips and endeavor to do so on our mind, and thus abstain from “condemning others.” For the silent condemnation of the mind would seem more “vicious” than physical speech, for, at any rate in the “judge,” it is a form of moral cowardice. And herein lies the casuistry. For apart from the definition in Lucifer, it has been open to those who take the Pledge to consider that their human brothers are not “Brother Theosophists,” and therefore that it is legal to judge and condemn. Thus if it could be clearly proven that any man or woman has erred against the said definition it might be possible to receive absolution from the pledge “never to listen without protest to any evil thing spoken” of them. But the definition stops this with its “whether a brother Theosophist or not,” and agrees with the legal maxim which is so seldom acted upon—always to consider a man innocent until proved guilty. Suspicion is a dangerous guest to harbour, and we are finally brought back to the fact that it is best to “judge not that ye be not judged.”

Clauses 4 and 5 are the completion of resolutions which go straight to the centre of all that militates against Theosophy and against its forming a living factor in men’s lives. In this sense Clause 6 is a completion also. But the power to help and teach others can only be found in the united spirit of life, which is a spirit of absolute equality and in the sense that to the Theosophist every man is a teacher.

Clause 6 is a ratification of all that has gone before, but places it in more definite terms.

Thus then before this Pledge is taken it is necessary for all who aspire to take it to carefully ascertain, before pledging themselves to work and activity for Theosophy, what Theosophy really is. Is Theosophy identical with the practice of the Theosophical Society? If it is not, ought it to be? Shall I endeavor to make it so? In pledging myself to work for it, am I in the near or distant future, in this or in some succeeding incarnation, looking for a reward? It would then seem that one of the first requisites is to endeavor to “Know Thyself.”

Such a Pledge must not be taken lightly nor in a spirit of mere emotionalism.

It has to be taken with a stern resolution to ever and ever more fully carry out its requirements, even at all costs to the man who takes it. It is taken at the risk of the man who takes it in a thoughtless spirit without examining what it really means and without the intention of making its fulfillment the supreme object of his life.

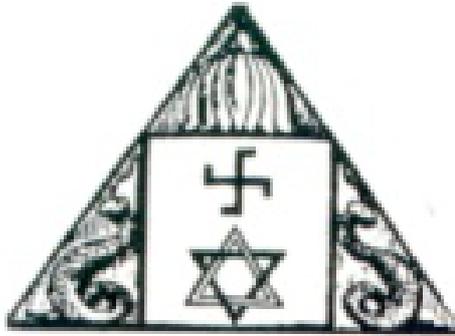
It is necessary “to read, mark, learn, and inwardly digest” the truths which exist in Theosophy and then perhaps there may dawn upon the world the day when all men shall be as brothers, and Universal Brotherhood shall be a reality and the guide of all existence.

#### ONE WHO IS PLEDGED.

Such are the facts in general outline of the circumstances which prevailed during the formative stages of the Esoteric Section. It should be kept in mind that it was merely the outer form of an Inner School which had existed from immemorial antiquity, and whose ramifications and outer manifestations can be traced in all parts of the world and among all ethnic groups of humanity.

BORIS DE ZIRKOFF.

INSTRUCTION No. I



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NOTICE

It must be distinctly understood that this School is entirely apart from the exoteric organization of the Theosophical Society and has no official connection with it.

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INSTRUCTION NO. I

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A WARNING ADDRESSED TO ALL ESOTERICISTS.

There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience; nor has it failed to demonstrate itself, almost in every case, during the fifteen years that the T. S. has been in existence. As soon as anyone pledges himself as a "Probationer," certain occult effects ensue. Of these the first is the throwing outward of everything latent in the nature of the man: his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent.

For instance, if a man is vain or a sensualist, or ambitious, whether by Atavism or by Karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he kills all such tendencies in himself.

On the other hand, if he is good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT.

Its action is the more marked the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

Therefore let all members of this School be warned and on their guard; for even during the three months before the esoteric teaching began several of the most promising candidates failed ignominiously.

The ancient occult axiom, "Know Thyself," must be familiar to every member of this School; but few if any have apprehended the real meaning of this wise exhortation of the Delphic Oracle.

You all know your earthly pedigree, but who of you has ever traced all the links of heredity, astral, psychic, and spiritual, which go to make you what you are? Many have written and expressed their desire to unite themselves with their Higher Ego, yet none seem to know the indissoluble link connecting their “Higher Egos” with the One Universal SELF.

For all purposes of Occultism, whether practical or purely metaphysical, such knowledge is absolutely requisite. It is proposed, therefore, to begin the esoteric instruction by showing this connection in all directions with the worlds: Absolute, Archetypal, Spiritual, Mânasic, Psychic, Astral and Elemental. Before, however, we can touch upon the higher worlds—Archetypal, Spiritual, and Manasic—we must master the relations of the seventh, the terrestrial world, the lower Prakriti, or Malkhuth as in the Kabala, to the worlds or planes which immediately follow it.

It is clear that once the human body is admitted to have direct relation with such higher worlds, the specialization of the organs and parts of the body will necessitate the mention of all parts of the human organism without exception. In the eyes of truth and nature no one organ is more noble or ignoble than another. The ancients considered as the most holy precisely those organs which we associate with feelings of shame and secrecy; for they are the creative centers, corresponding to the Creative Forces of the Kosmos.

The Esotericists are therefore warned that unless they are prepared to take everything in the spirit of truth and nature, and forget the code of false propriety bred by hypocrisy and the shameful misuse of primeval functions, which were once considered divine—they had better not study Esotericism.

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OM

“ÔM,” says the Aryan Adept, the son of the Fifth Race, who with this syllable begins and ends his salutation to the human being, his conjuration of, or appeal to, non-human PRESENCES.

“ÔM-MANI,” murmurs the Turanian Adept, the descendant of the Fourth Race; and after pausing he adds, “PADME-HUM.”

This famous invocation is very erroneously translated by the Orientalists as meaning, “O the Jewel in the Lotus.” For although literally, ÔM is a syllable sacred to the Deity, PADME means “in the Lotus,” and MANI is any precious stone, still neither the words themselves, nor their symbolical meaning, are thus really correctly rendered.

In this, the most sacred of all Eastern formulas, not only has every syllable a secret potency producing a definite result, but the whole invocation has seven different meanings and can produce seven distinct results, each of which may differ from the others.

The seven meanings and the seven results depend upon the intonation that is given to the whole formula and to each of its syllables; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of. Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature.

Know the corresponding numbers of the fundamental principle of every element and its sub-elements, learn their interaction and behavior on the occult side of manifesting nature, and the law of correspondences will lead you to the discovery of the greatest mysteries of macrocosmical life.

But to arrive at the macrocosmical, you must begin by the microcosmical: i.e., you must study MAN, the microcosm—in this case as physical science does—inductively, proceeding from particulars to universals. At the same time, however, since a keynote is required to analyze and comprehend any combinations of differentiations of sound, we must never lose sight of the Platonic method, which starts with one general view of all, and descends from the universal to the individual. This is the method adopted in Mathematics—the only exact science that exists in our day.

Let us study Man, therefore; but if we separate him for one moment from the Universal Whole, or view him in isolation, from a single aspect, apart from the “Heavenly Man”—the Universe symbolized by Adam-Kadmon or his equivalents in every philosophy—we shall either land in black magic or fail most ingloriously in our attempt.

Thus the mystic sentence, “Ôm Mani Padme Hum,” when rightly understood, instead of being composed of the almost meaningless words, “O the Jewel in the Lotus,” contains a reference to this indissoluble union between Man and the Universe, rendered in seven different ways and having the capability of seven different applications to as many planes of thought and action.

From whatever aspect we examine it, it means: “I am that I am”; “I am in thee and thou art in me.” In this conjunction and close union the good and pure man becomes a god. Whether consciously or unconsciously, he will bring about or innocently cause to happen unavoidable results.

In the first case, if an Initiate—of course an Adept of the Right-hand Path alone is meant—he can guide a beneficent or a protecting current, and thus benefit and protect individuals and even whole nations. In the second case, although quite unaware of what he was doing, the good man becomes a shield to whomsoever he is with.

Such is the fact; but its how and why have to be explained, and this can be done only when the actual presence and potency of numbers in sounds, and hence in words and letters, have been rendered clear. The formula, “Ôm Mani Padme Hum,” has been chosen as an illustration on account of its almost infinite potency in the mouth of an Adept, and of its potentiality when pronounced by any man. Be careful, all you who read this: do not use these words in vain or when in anger, lest you become yourself the first sacrificial victim or, what is worse, endanger those whom you love.

The profane Orientalist, who all his life skims mere externals, will tell you flippantly, and laughing at the superstition, that in Tibet this sentence is the most powerful six-syllabled incantation and is said to have been delivered to the nations of Central Asia by Padmapani, the Tibetan Chenrezi.\*

But who is Padmapani in reality? Each of us must recognize him for himself whenever he is ready. Each of us has within himself the “Jewel in the Lotus,” call it Padmapani, Krishna, Buddha, Christ, or by whatever name we may give to our Divine Self. The exoteric story runs thus:

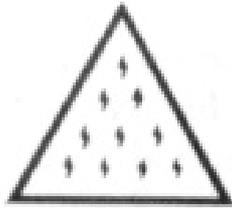
The supreme Buddha, or Amitabha, they say, at the hour of the creation of man, caused a rosy ray of light to issue from his right eye. The ray emitted a sound and became Padmapani Bodhisattva. Then the Deity allowed to stream from his left eye a blue ray of light which, becoming incarnate in the two virgins Dolma, acquired the power to enlighten the minds of living beings. Amitabha then called the combination, which forthwith took up its abode in man, “Om Mani Padme Hum” (“I am the Jewel in the Lotus, and in it I will remain”). Then Padmapani, “the one in the Lotus,” vowed never to cease working until he had made Humanity feel his presence in itself and had thus saved it from the misery of rebirth. He vowed to perform the feat before the end of the Kalpa, adding that in case of failure he wished that his head would split into numberless fragments. The Kalpa closed; but Humanity felt him not within its cold, evil heart. Then Padmapani’s head split and was shattered into a thousand fragments. Moved with compassion, the Deity re-formed the pieces into ten heads, three white and seven of various colors. And since that day man has become a perfect number, or TEN.

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\* See The Secret Doctrine, Vol. II, pp. 178-79.

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In this allegory the potency of SOUND, COLOR and NUMBER is so ingeniously introduced as to veil the real esoteric meaning. To the outsider it reads like one of the many meaningless fairy tales of creation; but it is pregnant with spiritual and divine, physical and magical, meaning. From Amitabha—no color or the white glory—are born the seven



differentiated colors of the prism. These each emit a corresponding sound, forming the seven of the musical scale. As Geometry among the Mathematical Sciences is specially related to Architecture, and also—proceeding to Universals—to Cosmogony, so the ten Yôds of the Pythagorean Tetrad, or Tetraktys, being made to symbolize the Macrocosm, the Microcosm, or man, its image, had also to be divided into ten points. For this Nature herself has provided, as will be seen.

But, before this statement can be proved and the perfect correspondences between the Macrocosm and the Microcosm demonstrated, a few words of explanation are necessary.

To the learner who would study the Esoteric Sciences with their double object: (a) of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature—to such an one a perfect knowledge of the correspondences between Colors, Sounds and Numbers is the first requisite. As already said, the sacred formula of the Far East, Ôm Mani Padme Hûm, is the one best calculated to make these correspondential qualities and functions clear to the learner.

Let those, I say again, who feel themselves too much the children of our age to approach the many mysteries which have to be revealed, in a truly reverential spirit, even though references be made to such subjects and objects as are deemed improper and, to use the correct term, indecent, in our modern day—let such abandon these teachings at once. For I shall have to use terms and refer, especially in the beginning, to the most secret organs and functions of the human body, the bare mention of which is certain to provoke either a feeling of disgust and shame or an irreverent laugh.

It is such feelings which have invariably led the generations of writers on symbology and religions, ever since the day of Kircher, to materialize every natural emblem and ideograph in their impure thought, and finally to sum up all religions, Christianity included, as phallic worship. It is quite true that ever since the days of Pythagoras and Plato the exoteric cults began to deteriorate, until they debased the symbolism into the most shameful practices of sexual worship.

Hence the horror and contempt with which every true Occultist regards the so-called “personal God” and the exoteric ritualistic worship of the Churches—be they Heathen or Christian. But even in the days of Plato it was not so. It was the persecution of the True Hierophants and the final suppression of those Mysteries, which alone purified man’s thoughts, that led to Tantrika sexual worship and, through the forgetting of divine truth, to BLACK MAGIC, whether conscious or otherwise.

Numerous works have been written upon this subject, especially in the latter part of our century. Every student can read for himself such works as those of Payne Knight, Higgins, Inman, Forlong, and finally Hargrave Jennings’ Phallicism and Allen Campbell’s Phallic Worship. All are based on truth as far as the facts are concerned; all are erroneous and unjust in their ultimate conclusions and deductions.

The above words are addressed to students in order that—knowing how bitter some Occultists feel both towards carnalizing Churches and materialistic thinkers who see phallicism in every symbol—they should not at the outset jump to the conclusion that, after all, the Occult Sciences likewise are based on nothing else but a sexual foundation. Man and woman in their physical aspects and corporeal envelopes are but higher animals, and the various parts of their bodies, if named at all, must be referred to in terms comprehensible to the student. But the idea or the unclean acts with which some of these organs are connected, in the present conception of humanity, does not militate against the fact that each such organ has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh, the lowest and purely terrestrial function on the physical plane. This will suffice as an introduction to what follows.

In the allegory of Padmapani, the Jewel (or Spiritual Ego) in the Lotus, or the symbol of androgynous man, the numbers 3, 4, 7, 10, as synthesizing the Unit, Man, are prominent, as I have already said. It is on the thorough knowledge and comprehension of the meaning and potency of these numbers, in their various and multiform combinations, and in their mutual correspondence with sounds (or words) and colors, or rates of motion (represented in physical science by vibrations), that the progress of a student in Occultism depends. Therefore we must begin by the first, initial word, ÔM or AUM. ÔM is a “blind.” The ‘sentence “Ôm Mani Padme Hum” is not a six- but a seven-syllabled phrase, as the first syllable is double in its right pronunciation, and triple in its essence, A-UM. It represents the forever-concealed primeval triune differentiation, not from but in the ONE Absolute, and is therefore symbolized by the 4, or the Tetraktys, in the metaphysical world. It is the Unit-ray, or Atman.

It is Atman, this highest spirit in man, which, in conjunction with Buddhi and Manas, is called the upper Triad, or Trinity.

This triad with its four lower human principles is, moreover, enveloped with an auric atmosphere, like the yolk of an egg (the future embryo) by the albumen and shell. This, to the perceptions of higher beings from other planes, makes of each individuality an oval sphere of more or less radiancy.

To show the student the perfect correspondence between the birth of Kosmos, a World, a Planetary Being, or a Child of Sin and Earth, a more definite and clear description must be given. Those acquainted with Physiology will understand it better than others.

Who, having read say the Vishu- or other Puranas, is not familiar with the exoteric allegory of the birth of Brahma (male-female) in the Egg of the World, Hirayagarbha, surrounded by its seven zones, or rather planes, which in the world of form and matter become seven and fourteen Lokas; the numbers seven and fourteen reappearing as occasion requires.

Without giving out the secret analysis, the Hindus have from time immemorial compared the matrix of the Universe, and also the solar matrix, to the female uterus. It is written of the former: "Its womb is vast as the Meru," and "the future mighty oceans lay asleep in the waters that filled its cavities, the continents, seas, and mountains, the stars, planets, the gods, demons, and mankind." The whole resembled, in its inner and outer coverings, the cocoanut filled interiorly with pulp, and covered externally with husk and rind. "Vast as Meru," say the texts. "Meru was its Amnion, and the other mountains were its Chorion," adds a verse in Vishu-Purana.\*

In the same way is man born in his mother's womb. As Brahma is surrounded, in exoteric traditions, by seven layers within and seven without the Mundane Egg, so is the Embryo—the first or the seventh layer, according to the end from which we begin to count. Thus, just as Esotericism in its Cosmogony enumerates seven inner and seven outer layers, so Physiology notes the contents of the uterus as seven also, although it is completely ignorant of this being a copy of what takes place in the Universal Matrix. These contents are:

1. Embryo.
2. Amniotic Fluid, immediately surrounding the Embryo.
3. Amnion, a membrane derived from the Foetus, which contains the fluid.
4. Umbilical Vesicle, which serves to convey nourishment originally to the Embryo and to nourish it.
5. Allantois, a protrusion from the Embryo in the form of a closed bag, which spreads itself between 3 and 7, in the midst of 6, and which, after being specialized into the Placenta, serves to conduct nourishment to the Embryo.

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\* Vishu-Purâa, I, 2; Vol. I, p. 40 in Wilson's translation, as emended by Fitzedward Hall.

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1. Embryo.

2. Amniotic Fluid (Liquor Amnii) in which the Embryo floats.

3. Amnion, a foetal membrane surrounding the Embryo, and containing the Amniotic Fluid.

4. Umbilical Vesicle, or Yolk Sac, containing the Yolk, the source of nutrition to the early Embryo.

5. Allantois, a vesicle proceeding from the extremity of the Embryo, spreading itself throughout the interior of the Ovum.

6. Interspace between the outer layer of the Ovum and the Amnion, in which are contained the Umbilical Vesicle and Allantois.

7. Chorion, or False Amnion, formed by the outer layer of the Ovum.



Figure 1 is a representation of the Ovum before the Amnion and Chorion are fully discernable; the Allantois (5) also is in the first stages of its development.

Figure 2 shows the Allantois spreading itself throughout the Interspace (6): here the Yolk Sac has considerably shrunk. Nos. 3 are projections forming the Amnion.



Figure 3 shows the Yolk Sac still further shrunk; the Allantois has completely spread itself in the Interspace between the Amnion and the Chorion (false Amnion), against the walls of the latter, which has grown in the form of ramified villi into the substance of the uterine mucous membrane. In later stages the latter forms the Placenta.

6. Interspace between 3 and 7 (the Amnion and Chorion), filled with an albuminous fluid. 7. Chorion, or outer layer.

Now, each of these seven continents severally corresponds with, and is formed after, an antetype, one on each of the seven planes of being, with which in their turn correspond the seven states of matter and all other forces, sensational or functional, in Nature.

The following is a bird's eye view of the seven correspondential contents of the wombs of Nature and of Woman. We may contrast them thus:

COSMIC PROCESS(UPPER POLE)

(1) The mathematical Point, called the "Cosmic seed," the Monad of Leibnitz, which contains the whole Universe as the acorn the oak. This is the first bubble on the surface of boundless homogeneous Substance, or Space, the bubble of differentiation in its incipient stage. It is the beginning of the Orphic or Brahma's Egg. It corresponds in Astrology and Astronomy to the Sun.

(2) The vis vitae of our solar system exudes from the Sun

(a) It is called, when referred to the higher planes, Akaśa.

(b) It proceeds from the ten "divinities" the ten numbers of the Sun, which is itself the "Perfect Number." These are called Dis—in reality Space—the forces spread in Space, three of which are contained in the Sun's Atman, or seventh principle, and seven are the rays shot out by the Sun.

(3) The Ether of Space, which in its external aspect, is the plastic crust which is supposed to envelope the Sun. On the higher plane it is the whole Universe, as the third differentiation of evolving Substance,. Mulaprakriti becoming Prakriti.

(a) It corresponds mystically to the manifested Mahat, or the Intellect or Soul of the World.

(4) The Sidereal contents of Ether, the substantial parts of it, unknown to modern science, represented:

HUMAN PROCESS(LOWER POLE)

(1) The terrestrial Embryo, which contains in it the future man with all his potentialities. In the series of principles of the human system it is the Atman, or the super-spiritual principle, just as in the physical solar system it is the Sun.

(2) The Amniotic Fluid exudes from the Embryo.

(a) It is called on the plane of matter Prana.\*

(b) It proceeds, taking its source in the universal One Life, or J...vatman, from the heart of man, and Buddhi, over which the Seven Solar Rays (Gods) preside

(3) The Amnion, the membrane containing the Amniotic Fluid and enveloping the Embryo. After the birth of man it becomes the third layer, so to say, of his magneto-vital aura.

(a) Manas, the third principle (counting from above), or the Human Soul in Man.

(4) Umbilical Vesicle, serving as science teaches to nourish the Embryo originally, but as Occult Science avers to carry to the Foetus by osmosis the cosmic influences extraneous to the mother.

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\* Prana is in reality the universal Life Principle.

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(a) In Occult and Kabalistic Mysteries by Elementals.

(b) In physical Astronomy by meteors, comets, and all kinds of casual and phenomenal cosmic bodies.

(5) Life-currents in Ether, having their origin in the Sun: the canals through which the vital principle of that Ether (the blood of the Cosmic Body) passes to nourish everything on the Earth and on the other planets: from the minerals which are thus made to grow and become specialized, from the plants, which are thus fed, to animal and man, to whom life is thus imparted.

(6) The double radiation, psychic and physical, which radiates from the Cosmic Seed and expands around the whole Kosmos, as well as around the solar system and every planet. In Occultism it is called the upper divine and the lower material Astral Light.

(7) The outer crust of every sidereal body, the Shell of the Mundane Egg, or the sphere of our solar system, of our earth, and of every man and animal. In sidereal space, Ether proper; on the terrestrial plane, Air, which again is built in seven layers.

(a) The primordial potential world-stuff becomes (for the Manvantaric period) the permanent globe or globes.

(a) In the grown man these become the feeders of Kama, over which they preside.

(b) In the physical man, his passions and emotions, the moral meteors and comets of human nature.

(5) The Allantois, a protrusion from the Embryo which spreads itself between the Amnion and Chorion; it is supposed to conduct the nourishment from the mother to the Embryo. It corresponds to the life-principle, Praa or Jiva.

(6) The Allantois is divided into two layers. The interspace between the Amnion and the Chorion contains the Allantois and also an albuminous fluid.\*

(7) The Chorion, or the Zona Pellucida, the globular object called Blastodermic Vesicle, the outer and the inner layers of the membrane of which go to form the physical man. The outer (or ectoderm) forms his epidermis, the inner (or endoderm) his muscles, bones, etc. Man's skin, again, is composed of seven layers.

(a) The "primitive" becomes the "permanent" Chorion.

Even in the evolution of the Races we see the same order as in nature and man.† Placental animal man became such only after the separation of sexes in the Third Root-Race. In the physiological evolution, the placenta is fully formed and functional only after the third month of uterine life.

Let us put aside such human conceptions as a personal God, and hold to the purely divine, to that which underlies all and everything in boundless Nature. It is called by its Sanskrit esoteric name in the Vedas TAD (or THAT), a term for the unknowable Rootless Root.

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\* All the uterine contents, having a direct spiritual connection with their cosmic antetypes, are on the physical plane potent objects in Black Magic—therefore considered unclean.

† See The Secret Doctrine, Vol. I, Part I

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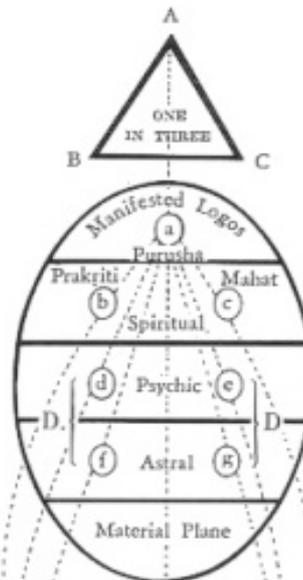
# DIAGRAM I

## 1ST.—MACROCOSM AND ITS 3, 7, OR 10 CENTERS OF CREATIVE FORCES

- A. Sexless, Unmanifested Logos.
- B. Potential Wisdom.
- C. Universal Ideation.

- a. Creative Logos.
- b. Eternal Substance.
- c. Spirit.

- D. The Spiritual Forces acting in Matter.



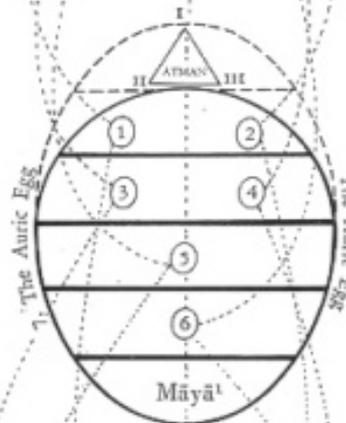
A. B. C. The Unknowable.

a.b.c. This is Pradhāna, undifferentiated matter in Sankhya philosophy, or Good, Evil and Chaotic Darkness (Sattva, Rajas, and Tamas) neutralizing each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance and Fire stimulating matter to form itself.

## 2ND.—MICROCOSM (THE INNER MAN) AND HIS 3, 7, OR 10 CENTERS OF POTENTIAL FORCES

(ĀTMAN, although exoterically reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; is the AURIC EGG, the Magnetic Sphere round every human and animal being.)

1. BUDDHI, the vehicle of ĀTMAN.
2. MANAS, the vehicle of BUDDHI.
3. LOWER MANAS (the Upper and LOWER MANAS are two aspects of one and the same principle) and
4. KĀMA-RŪPA, its vehicle.
5. PRĀNA, Life, and
6. LĪNGA-ŚARĪRA, its vehicle.



I, II, III, are the Three Hypotheses of ĀTMAN, its contact with Nature and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher Self.

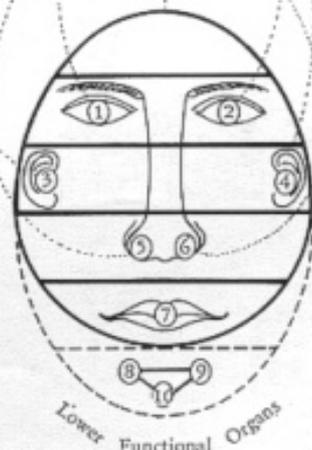
1, 2, 3, 4, 5, 6. These six principles, acting on four different planes, and having their AURIC ENVELOPE on the seventh (*vide infra*), are those used by the Adepts of the Right-Hand, or White Magicians.

1 The Physical Body is no principle; it is entirely ignored, being used only in Black Magic.

## 3RD.—MICROCOSM (THE PHYSICAL MAN) AND HIS 10 ORIFICES, OR CENTERS OF ACTION

1. (BUDDHI) Right eye.
3. (LOWER MANAS) Right Ear.
5. (LIFE PRINCIPLE) Right Nostril.
7. The Organ of the CREATIVE LOGOS, the Mouth.

8, 9, 10. As this Lower Ternary has a direct connection with the Higher Atomic Triad and its three aspects (creative, preservative and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins—the Sin against the Holy Ghost with the Christians.



2. (MANAS) Left Eye.

4. (KĀMA-RŪPA) Left Ear.

6. (LIFE VEHICLE) Left Nostril.

7. The Paradigm of the 10th (creative) orifice in the Lower Triad.

These Physical Organs are used only by Duggas in Black Magic.

If we do so, we may answer these seven questions of the Esoteric Catechism thus:

(1) Q.—What is the Eternal Absolute? A.—THAT.

(2) Q.—How came Kosmos into being? A.—Through THAT.

(3) Q.—How, or what will it be when it falls back into Pralaya? A.—In THAT.

(4) Q.—Whence all the animate, and suppositionally, the “inanimate” nature?—  
A. From THAT.

(5) Q.—What is the Substance and Essence of which the Universe  
is formed? A.— THAT.

(6) Q.—Into what has it been and will be again and again resolved? A.—Into  
THAT.

(7) Q.—Is THAT then both the instrumental and material cause of the Universe?  
A.—What else is it or can it be than THAT?

As the Universe, the Macrocosm and the Microcosm,\* are ten, why should we divide Man into seven “principles”? This is the reason why the perfect number ten is divided into two, a reason which cannot be given out publicly: In their completeness, i.e., super-spiritually and physically, the forces are TEN: to wit, three on the subjective and inconceivable, and seven on the objective plane. Bear in mind that I am now giving you the description of the two opposite poles: (a) the primordial triangle, which as soon as it has reflected itself in the “Heavenly Man,” the highest of the lower seven—disappears, returning into “Silence and Darkness”; and (b) the astral paradigmatic man, whose Monad (Atman) is also represented by a triangle, as it has to become a ternary in conscious Devachanic interludes. The purely terrestrial man being reflected in the universe of matter, so to say, upside-down, the upper triangle, wherein the creative ideation and the subjective potentiality of the formative faculty resides, is shifted in the man of clay below the seven. Thus three of the ten, containing in the archetypal world only ideative and paradigmatic potentiality, i.e., existing in possibility, not in action, are in fact one. The potency of formative creation resides in the Logos, the synthesis of the seven Forces or Rays, which becomes forthwith the Quaternary, the sacred Tetraktys. This process is repeated in man, in whom the lower physical Triangle becomes, in conjunction with the female One, the male female creator or generator. The same on a still lower plane in the animal world. A mystery above, a mystery below, truly.

This is how the upper and highest, and the lower and most animal, stand in mutual relation.

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\* The solar system or the earth, as the case may be.

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## DIAGRAM I.

In this diagram we see that physical man (or his body) does not share in the direct pure wave of the divine Essence which flows from the One in Three, the Unmanifested, through the Manifested Logos (the upper face in the diagram). Purusha, the primeval Spirit, touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. As those not pledged could hardly be entrusted with the whole truth, an approximate division only was made and given out. Esoteric Buddhism begins with Âtman, the seventh, and ends with the Physical Body, the first. Now, neither Âtman, which is no individual “principle” but a radiation from and one with the Unmanifested Logos; nor the body, which is the material rind or shell of the Spiritual Man, can be, in strict truth, referred to as “principles.” Moreover the chief “principle” of all, one not even mentioned heretofore, is the “Luminous Egg” (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped.\* It is the direct emanation: (a) from the Âtmic Ray in its triple aspect of Creator, Preserver and Destroyer (Regenerator); and (b) from Buddhi-Manas. The seventh aspect of this individual aura is the faculty of assuming the form of its body and becoming the “Radiant,” the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Mâyâvi-Rûpa. Therefore as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five principles, as taught by the Vedântins,† who substitute tacitly for the physical this sixth, or Auric Body, and merge the dual Manas (the dual mind or consciousness) into one. Thus they speak of five koœas (sheaths or principles), and call Âtman the sixth yet no “principle.” This is the secret of the late Subba Row’s criticism of the division in Esoteric Buddhism. But let the student now learn the true esoteric enumeration.

## PLATE I.‡

The reason why public mention of the Auric Body is not permitted is on account of its being so sacred.

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\* So are the animals, the plants and even the minerals. Reichenbach never understood what he learned through his sensitives and clairvoyants. It is the odic or rather the auric or magnetic fluid which emanates from man, but it is also something more.

† See The Secret Doctrine, Vol. I, pp. 157-58, for the Vedantic exoteric enumeration.

‡ [Colored Plates I, III and II, in that sequence, may be found between Instructions II and III.]

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It is this Body which at death assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, which are not objective, and then, with the full radiation of Atman upon it, ascends as Manas-Taijasa into the Devachanic state. Therefore it is called by many names. It is the Sutratman, the silver “thread” which “incarnates” from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence—in other words, the spiritual aroma of every personality it follows through the pilgrimage of life.\* It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Mayavi-Rupa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Atman, the Auric Body remains either in the Devachanic state of consciousness or, in the case of a full Adept, prefers the state of a Nirmanakaya—that is, one who has so purified his whole system that he is above even the divine illusion of a Devachani. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and lives in the possession of all his principles except the Kama-Rupa and Physical Body. In the case of the Devachani the Linga-Śarira—the alter ego of the Body which during life is within the physical envelope while the radiant aura is without—strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept the body alone becomes subject to dissolution, while the center of that force which was the seat of desires and passions, disappears with its cause—the animal body. But during the life of the latter all these centers are more or less active and in constant correspondence with their prototypes, the cosmic centers, and their microcosms, the principles. It is only through these cosmic and spiritual centers that the physical centers (the upper seven orifices and the lower triad) can benefit by their occult interaction, for these orifices, or openings, are channels conducting into the body the influences that the will of man attracts and uses, viz., the cosmic forces.

This will has, of course, to act primarily through the spiritual principles. To make this clearer, let us take an example. In order to stop pain, let us say in the right eye, you have to attract to it the potent magnetism from that cosmic principle which corresponds to this eye and also to Buddhi. Create, by a powerful will-effort, an imaginary line of communication between the right eye and Buddhi, locating the latter as a center in the same part of the head.

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\* See Lucifer, Vol. III, January, 1889, pp. 407-16, “Dialogue on the Mysteries of the After-Life.” [Same text in From the Caves and Jungles of Hindostan, Part II, Chapter III.]

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This line, though you may call it “imaginary,” is, once you succeed in seeing it with your mental eye and give it a shape and color, in truth as good as real. A rope in a dream is not and yet is. Moreover, according to the prismatic color with which you endow your line, so will the influence act. Now, Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden colored. In the human system the right eye corresponds with Buddhi and Mercury, and the left with Manas and Venus or Lucifer. Thus, if your line is golden or silvery it will stop the pain; if red, it will increase it, for red is the color of Kama and corresponds with Mars. Mental or Christian Scientists have stumbled upon the effects without understanding the causes. Having found by chance the secret of producing such results owing to mental abstraction they attribute them to their union with God—whether a personal or impersonal God, they know best,—whereas it is simply the effect of one or another principle. However it may be, they are on the path of discovery, although they must remain wandering for a long time to come.

Let not the students of the Esoteric School commit the same mistake. It has often been explained that neither the cosmic planes of substance nor even the human principles—with the exception of the lowest material plane or world and the physical body, which, as has been said, are no “principles”—can be located or thought of as being in Space and Time. As the former are seven in One, so are we seven in One—that same Absolute Soul of the World, which is both matter and non-matter, spirit and non-spirit, being and non-being. Impress yourselves well with this idea, all those of you who would study the mysteries of SELF.

Remember that with our physical senses alone at our command, none of us can hope to reach beyond gross matter. We can do so only through one or another of our seven spiritual senses, either by training, or if one is a born seer. Yet even a clairvoyant possessed of such faculties, if not an Adept, no matter how honest and sincere he may be, will, through his ignorance of the truths of Occult Science, be led by the visions he sees in the Astral Light only to mistake for God or Angels the denizens of those spheres of which he may occasionally catch a glimpse—as witness Swedenborg and others.

[Continued on page 532.]

PLATE I

In Plate I, we see that ATMAN is no “principle,” but stands separate from the Man, whose seven “principles” are represented as follows:

7th, AURIC EGG, colored Blue.

6th, BUDDHI, colored Yellow.

5th, MANAS { The UPPER, represented as a triangle with its apex pointing upwards, colored Indigo-Blue. The LOWER, represented by a triangle with its apex pointing downwards, colored Green.

4th, KAMA, represented as a five-pointed star, with the “horns of evil” upwards, embracing the LOWER MANAS, colored Blood-Red.

3rd, LINGA-SARIRA, colored Violet as the vehicle of PRANA (Orange), and partaking of KAMA (Red) and occasionally of the AURIC ENVELOPE (Blue).

2nd, PRANA, Life, colored Orange, the hue of the ascetic’s robes.

1st, STHULA-ŚARĪRA, the Physical Body of Man, represented by the mayavic contour of the large five-pointed star within the AURIC EGG.\*

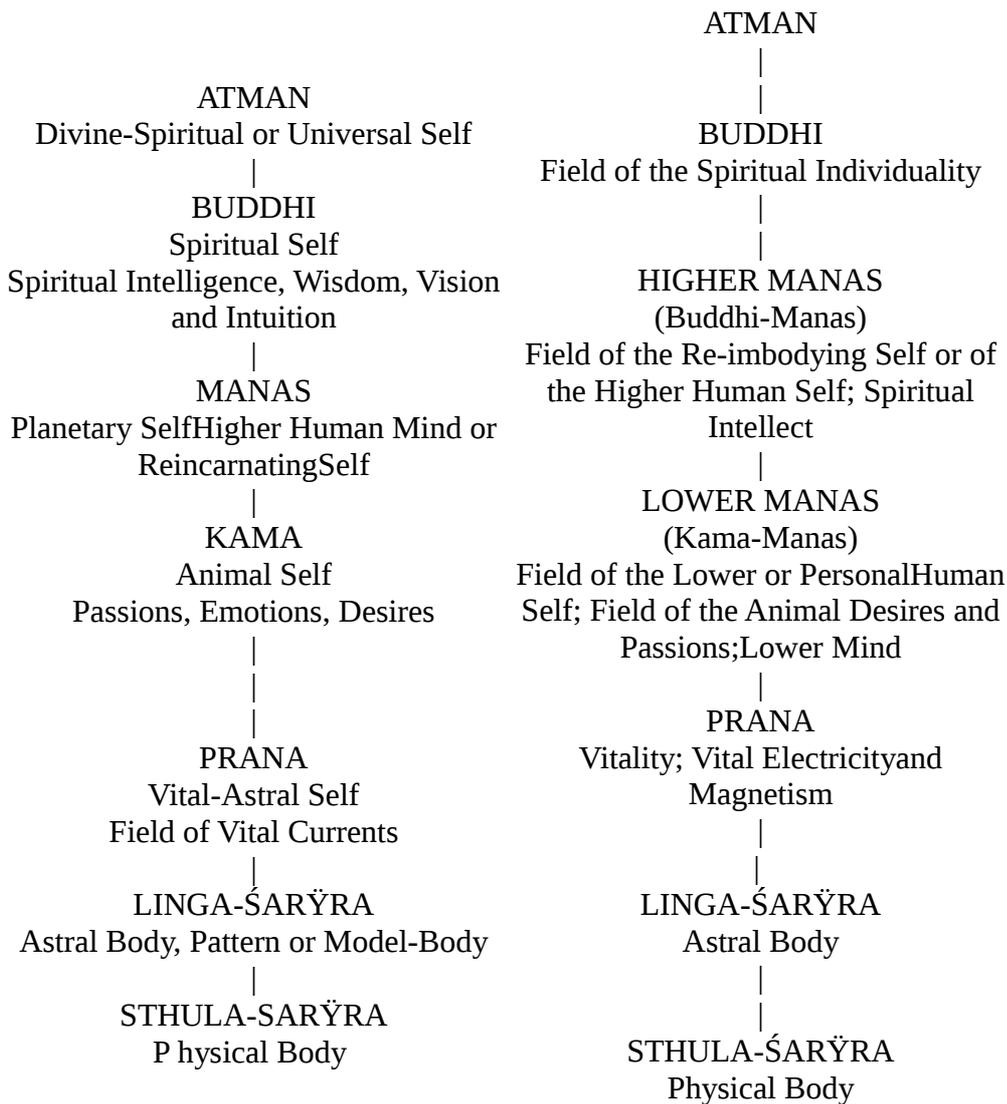
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\* [See page 530 for footnote by the Compiler.]

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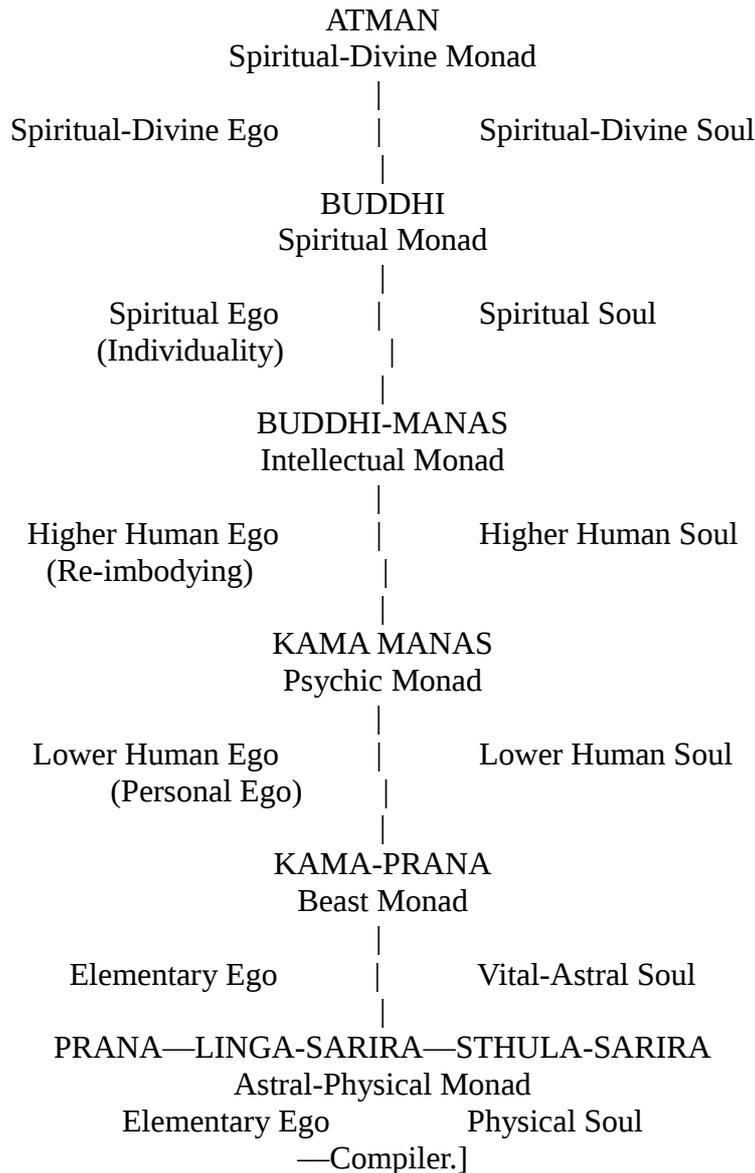
\* [Thus man functions on, and responds to, seven distinct yet correlated wave-lengths, each of which corresponds to a specific plane or world of being while the One Cosmic Life-Consciousness, binding and permeating everything flows through all of them.

In the light of the teaching outlined above, the constitution of man in embodied existence can be represented by either of the following Diagrams:



While man is built of “materials” or “stuffs” drawn from the Cosmic reservoir, yet he is not a mere bundle of substances and energies merely gathered together. Man is an intimately correlated series of consciousness-centers, and these are termed Monads.

The essential or supreme Spiritual-Divine Monad is our ultimate source or root. It is continuously pouring forth streams of intelligence and life-substance which produce by their interacting energies the various “knots” or foci of consciousness that are its children-monads, as it were. Thus, man’s complex structure can also be looked upon as composed of the following sequence of monadic centers:



These seven senses of ours correspond with every other septenate in nature and in ourselves. Physically, though invisibly, the human Auric Envelope (the amnion of the physical man in every age of life) has seven layers, just as Cosmic Space and our physical epidermis have. It is this aura which, according to our mental and physical state of purity or impurity either opens for us vistas into other worlds, or shuts us out altogether from anything but this three-dimensional world of matter.

Each of our seven physical senses (two of which are still unknown to profane science), and also our seven states of consciousness—viz: (1) waking; (2) waking-dreaming; (3) natural sleeping; (4) induced or trance sleep; (5) psychic; (6) super-psychic; and (7) purely spiritual—corresponds with one of the seven cosmic planes, develops and uses one of the seven super-senses, and is connected directly, in its use on the terrestro-spiritual plane, with the cosmic and divine center of force that gave it birth, and which is its direct creator. Each is also connected with, and under the direct influence of, one of the seven Sacred Planets.\* These belonged to the Lesser Mysteries, whose followers were called *Mystai* [μυσταί] (the veiled), seeing that they were allowed to perceive things only through a mist, as it were “with the eyes closed”; while the Initiates or “Seers” of the Greater Mysteries were called *Epoptai* [ἐπόπται] (those who see things unveiled).† It was the latter only who were taught the true Mysteries of the Zodiac and the relations and correspondences between its twelve signs (two secret) and the ten human orifices. The latter are now of course ten in the female, and only nine in the male; but this is merely an external difference. In the second volume of the Secret Doctrine it is stated that till the end of the Third Root-Race (when androgynous man separated into male and female) the ten orifices existed in the hermaphrodite, first potentially, then functionally. The evolution of the human embryo shows this. For instance, the only opening formed at first is the buccal cavity, “a cloaca communicating with the anterior extremity of the intestine.” This becomes later the mouth and the posterior orifice: the Logos differentiating and emanating gross matter on the lower plane, in occult parlance. The difficulty which some students will experience in reconciling the correspondences between the Zodiac and the orifices can be easily explained.

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\* See The Secret Doctrine, Vol. I, pp. 572-74.

† [See the excerpt on the senses and guas from G. de Purucker’s Fountain-Source of Occultism, pp. 240-43, appended at the end of the present Instruction.—Compiler.]

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DIAGRAM II.



These correspondences are from the Objective, Terrestrial Plane.

ĀTMAN is no Number, and corresponds to no visible Planet, for it proceeds from the spiritual Sun;

nor does it bear any relation either to Sound, Color, or the rest, for it includes them all.

As the Human Principles have no Numbers *per se*, but only correspond to Numbers, Sounds, Colors, etc., they are not enumerated here in the order used for exoteric purposes.

NUMBERS	METALS	PLANETS	HUMAN PRINCIPLES	DAYS OF WEEK	COLORS	MUSICAL SCALE	
						Sanskrit Gamut	Italian Gamut
1 AND 10 Physical Man's Keynote	IRON	♂ MARS The Planet of Generation	KĀMA-RŪPA The vehicle or seat of the Animal Instincts and Passions	TUESDAY <i>Dies Martis</i> , or <i>Tiw</i>	1. RED	SA	Do
2 Life Spiritual and Life Physical	GOLD	☉ THE SUN The Giver of life physically, Spiritually and esoterically the substitute for the inter-Mercurial Planet, a sacred and secret Planet with the ancients.	PRĀNA, OR JĪVA Life	SUNDAY <i>Dies Solis</i> , or Sun	2. ORANGE	Ri	RE
3 Because BUDDHI is (so to speak) between ĀTMAN and MANAS, and forms with the seventh, or AURIC ENVELOPE, the Devachanic Triad.	MERCURY Mixes with Sulphur, as BUDDHI is mixed with the Flame of Spirit. (See Alchemical definitions).	☿ MERCURY The Messenger and the Interpreter of the Gods.	BUDDHI Spiritual Soul, or Ātmic Ray; vehicle of Ātman.	WEDNESDAY <i>Dies Mercurii</i> , or <i>Woden</i> . Day of Buddha in the South, and of Woden in the North—Gods of Wisdom	3. YELLOW	GA	Mi
4 The middle principle—between the purely material and purely spiritual triads. The conscious part of <i>animal</i> man.	LEAD	♄ SATURN	KĀMA-MANAS The Lower Mind, or Animal Soul	SATURDAY <i>Dies Saturni</i> , or <i>Satum</i>	4. GREEN	MA	FA
5	TIN	♃ JUPITER	AURIC ENVELOPE	THURSDAY <i>Dies Jovis</i> , or Thor	5. BLUE	PA	SOL
6 When alloyed becomes Bronze, the <i>dual</i> principle.	COPPER	♀ VENUS The morning and the Evening Star.	MANAS The Higher Mind, or Human Soul	FRIDAY <i>Dies Veneris</i> , or <i>Frige</i>	6. INDIGO, OR DARK BLUE	DA	LA
7 Contains in itself the reflection of Septenary Man.	SILVER	☾ THE MOON The Parent of the Earth	LIŅGA-SARĪRA The Astral Double of Man; the Parent of the Physical Man	MONDAY <i>Dies Lunae</i> , or Moon	7. VIOLET	Ni	Si

Magic is coëval with the Third Root-Race, which began by creating through Kriyâûâkti and ended by generating its species in the present way.\* Woman being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the “lady of the lord,” and real lord over him, the husband pledging himself to be “obedient to his wife” for the production of alchemical results such as the elixir of life and the philosopher’s stone, for the spiritual help of the woman was needed by the male alchemist. But woe to the alchemist who should take this in the dead-letter sense of physical union. Such sacrilege would become black magic and be followed by certain failure. The true alchemist of old took aged women to help him, carefully avoiding the young ones; and if any of them happened to be married they treated their wives for months both before and during operations as sisters.

The error of crediting the ancients with knowing only ten of the Zodiacal signs is explained in *Isis Unveiled*.† The ancients did know of twelve, but viewed these signs differently from ourselves. They took neither Virgo nor Scorpio singly into consideration, but regarded them as two in one, since they were made to refer directly and symbolically to the primeval dual man and his separation into sexes. During the re-formation of the Zodiac, Libra was added as the twelfth sign, though it is simply an equilibrating sign, at the turning-point—the mystery of separated man.

Let the student learn all this well. Meanwhile let us recapitulate what has been said.

(1) Each human being is an incarnation of his God—in other words, one with his “Father in Heaven,” just as Jesus, an Initiate, is made to say. As many men on earth, so many Gods in Heaven; and yet these Gods are in reality One, for at the end of every period of activity, they are withdrawn like the rays of the setting sun into the Parent Luminary, the Non-Manifested Logos, which in its turn is merged into the One Absolute. Shall we call these “Fathers” of ours, whether individually or collectively and under any circumstances, our personal God? Occultism answers, Never. All that an average man can know of his “Father” is what he knows of himself, through and within himself. The Soul of his “Heavenly Father” is incarnated in him. This Soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell. As to the Spirit thereof, as well expect to be heard by the Absolute.

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\* See *The Secret Doctrine*, Vol. I, pp. 207 et seq., and Vol. II, passim.

† See *Isis Unveiled*, Vol. II, pp. 456, 461, 465.

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Our prayers and supplications are vain, unless to potential words we add potent acts, and make the aura which surrounds each one of us so pure and divine that the God within us may act outwardly, or in other words, become as it were an extraneous Potency. Thus have Initiates, Saints and very holy and pure men been enabled to help others as well as themselves in the hour of need, and produce what are foolishly called “miracles,” each by the help and with the aid of the God within himself, which he alone has enabled to act on the outward plane.

(2) The word Aum or Ôm, which corresponds to the upper triangle, if pronounced by a very holy and pure man, will draw out or awaken, not only the less exalted potencies residing in the planetary spaces and elements, but even his Higher Self, or the “Father” within him. Pronounced by an averagely good man, in the correct way, it will strengthen him morally, especially if between two “Aums” he meditates intently on the Aum within him, concentrating all his attention upon the ineffable glory. But woe to the man who pronounces it after the commission of some far-reaching sin: he will thereby only attract to his own impure photosphere invisible presences and forces which could not otherwise break through the divine envelope. All the members of the Esoteric School, if earnest in their endeavor to learn, are invited to pronounce the divine word before going to sleep and the first thing upon awakening. The right accent, however, should be first obtained from one of the officers of the E.S.T.

Âum is the original of Amen. Now, Amen is not a Hebrew term, but, like the word Hallelujah, was borrowed by the Jews and Greeks from the Chaldees. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninivean relics. Amen does not mean “so be it” or “verily,” but signified in hoary antiquity almost the same as Âum. The Jewish Tannaïm (Initiates) used it for the same reason as the Âryan Adepts use Âum, and with a like success, the numerical value of AMeN in Hebrew letters being 91, the same as the full value of YHVH,\* 26 and ADoNaY, 65, or 91. Both words mean the affirmation of the being, or existence of the sexless “Lord” within us.

(3) Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the occult side of nature. Moreover, every sound corresponds to a color and a number (a potency spiritual, psychic or physical) and to a sensation on some plane.

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\* Jâh-Havâh, or male-female on the terrestrial plane, as invented by the Jews, and now made out to mean Jehovah, but signifying in reality and literally, “giving being” and “receiving life.”

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All these find an echo in every one of the so far developed elements and even on the terrestrial plane, in the Lives that swarm in the terrene atmosphere, thus prompting them to action.

Thus a prayer, unless pronounced mentally and addressed to one's "Father" in the silence and solitude of one's "closet," must have more frequently disastrous than beneficial results, seeing that the masses are entirely ignorant of the potent effects which they thus produce. To produce good effects, the prayer must be uttered by "one who knows how to make himself heard in silence," when it is no longer a prayer but becomes a command. Why is Jesus shown to have forbidden his hearers to go to the public synagogues? Surely every praying man was not a hypocrite and a liar, nor a Pharisee who loved to be seen praying by people! He had a motive we must suppose: the same motive which prompts the experienced Occultist to prevent his pupils from going into crowded places now as then, from entering churches, séance-rooms, etc., unless they are in sympathy with the crowd.

There is one piece of advice to be given to beginners who cannot help going into crowds—one which may appear superstitious but which in the absence of occult knowledge will be found efficacious. As well known to good astrologers, the days of the week are not in the order of those planets whose names they bear. The fact is that the ancient Hindus and Egyptians divided the day into four parts, each day being under the protection (as ascertained by practical magic) of a planet; and every day, as correctly asserted by Dion Cassius, received the name of the planet which ruled and protected its first portion. Let the student protect himself from the "Powers of the Air" (Elementals) which throng public places, by wearing either a ring containing some jewel of the color of the presiding planet, or else of the metal sacred to it. But the best protection is a clear conscience and a firm desire of benefiting Humanity.

THE PLANETS, THE DAYS OF THE WEEK,  
AND THEIR CORRESPONDING COLORS AND METALS

In the accompanying Diagram II, the days of the week do not stand in their usual order, though they are placed in their correct sequence as determined by the order of the colors in the solar spectrum and the corresponding colors of their ruling planets. The fault of the confusion in the order of the days revealed by this comparison lies at the door of the early Christians. Adopting from the Jews their lunar months, they tried to blend them with the solar planets, and so made a mess of it; for the order of the days of the week, as it now stands does not follow the order of the planets.

Now the ancients arranged the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, counting the Sun as a planet for exoteric purposes. Again, the Egyptians and Indians, the two oldest nations, divided their day into four parts, each of which was under the protection and rule of a planet. In course of time each day came to be called by the name of that planet which ruled its first portion—the morning. Now, when they arranged their week, the Christians proceeded as follows: they wanted to make the day of the Sun or Sunday, the seventh, so they named the days of the week by taking every fourth planet in turn, e.g., beginning with the Moon (Monday), they counted thus. Moon, Mercury, Venus, Mars: thus Tuesday, the day whose first portion was ruled by Mars, became the second of the week; and so on. It should be remembered also that the Moon, like the Sun, is a substitute for a secret planet.

The present division of the solar year was made several centuries later than the beginning of our era; and our week is not that of the ancients and the Occultists. The septenary division of the four parts of the lunar phases is as old as the world, and originated with the people who reckoned time by the lunar months. The Hebrews never used it, for they counted only the seventh day, the Sabbath, though the second chapter of Genesis seems to speak of it. Till the days of the Caesars there is no trace of a week of seven days among any nation save the Hindus. From India it passed to the Arabs, and reached Europe with Christianity. The Roman week consisted of eight days, and the Athenian of ten.\* Thus one of the numberless contradictions and fallacies of Christendom is the adoption of the Indian septenary week of the lunar reckoning and the preservation at the same time of the mythological names of the planets.

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\* J. M. Ragon, *Notice historique sur le calendrier*, etc., Paris, 1842.

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Nor do modern Astrologers give the correspondences of the days and planets and their colors correctly; and while Occultists can give good reason for every detail of their own tables of colors, etc., it is doubtful whether the Astrologers can do the same.

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To close this first Instruction let me say that those who have honored me with their confidence by taking the pledge must in all necessity be separated into two broad divisions; those who have not quite rid themselves of the usual sceptical doubts, but who long to ascertain how much truth there may be in the claims of the Occultist; and those others who, having freed themselves from the trammels of materialism and relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu philosopher calls the Brahma-Vidya, and the Buddhist Arhat the realization of Adi-budha, the primeval Wisdom. Let the former pick out and study from the Instructions only those explanations of the phenomena of life which profane science is unable to give them. Even with such limitations, they will find by the end of a year or two that they will have learned more than all their universities and colleges can teach them. As to the sincere believers, they will be rewarded by seeing their faith transformed into knowledge. True knowledge is of Spirit and in Spirit alone, and cannot be acquired in any other way except through the reign of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of Maya, or temporary delusions, and lasts for but one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Caesar what is Caesar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even those periods which are the halting places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Maya, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain.

Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or selfishness, which is the cause of all sin, and consequently of all human sorrow.

H.P.B. ...

AUM

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[Excerpt from G. de Purucker's Fountain-Source of Occultism, pp. 240-43]\*

“Even the ordinary five senses that we have today are still imperfectly evolved. Each one is progressively growing more subtle, more capable of interpreting, through itself as a channel to the indwelling consciousness, the nature and functions of the universe outside. Remember that man is a stream of consciousness working in vehicles and building in those vehicles appropriate chambers and dwellings, doors and windows, so to speak, for manifesting its own powers and for receiving withinwards from the outside world the stimuli and the reactions which nature obliges it to receive.

“Five senses hitherto have manifested themselves more or less perfectly; and they have been derived in the following order: first, hearing from âkâúa or aether; next, touch from vâyu or air; then, sight from fire or rather light, called tejas or taijasa; fourth, taste from âpas or water; fifth and last, smell from earth or prithivî. Of all these, taste is the grossest and most material; but the faculty of smell and its reactions upon the stream of consciousness are even worse than those of taste. Two more senses will develop in us and express themselves with an appropriate physical apparatus before the manvantara of this present round on this globe has run its course. All these senses are functions of the indwelling consciousness.

“From the Middle Ages on, in a minor cycle, we have been moving up out of the prithivî-tattwa, successively into the water or âpas-tattwa, into the air or vâyu-tattwa, then into the fire or taijasa-tattwa, and now we are entering gently, slowly, into the aether or âkâúa-tattwa—very imperfectly it is true, mere forecasting of what will happen in the seventh race; still we have been and are passing through small cycles of all these, and inventions correspond.

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\* [Consult the Bio-Bibliographical Appendix, s.v. PURUCKER, for information concerning the author.]

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Human productions keep pace; and it will all depend upon man's genius whether these new discoveries be used for the purpose of heaven or hell. If for the latter, we shall go down, stifled and choked in our own evil effluvia. If they are used for purposes of beneficence, the whole of mankind will advance. The signs are all around us of a changing era, with the incoming of a new tide in human affairs.

“After the downfall of the Roman Empire, men lived for the most part on land, in the prithivî -tattwa, scarcely going to sea at all. Then they began to travel more extensively and with greater cleverness over the waters—the âpas-tattwa coming to the fore. Next they started to use steam (vapor, ‘air,’ gas)—the vayu-element; in later centuries taking to the air itself. Now with a rushing towards a culmination of airy experience, out of the air they are entering the more subtle tattwas. They are using, ever more extensively, fire (the tajasa-element), electricity, explosives, including all the various kinds of igneous horrors—connected with the air because rising out of it. Finally ether (âkâúa) is manifesting in the works of man as evidenced by wireless and the radio, etc. All of this shows that there are small cycles within greater cycles, repeating in general outline the processes of the greater ones.

“The two future senses are almost impossible to describe, because the one following the present fifth, smell, has not yet even manifested its presence, except by an occasional instinct of its functioning. It will partake somewhat of the nature of the faculty or sense belonging to touch; but instead of being physical touch, it will be an interior sense, and the intuition of it, or the instinct of it, is occasionally found even among men today—shadows of coming events. Just as touch contacts the outer world, so will these two other senses on the ascending arc be on the same respective planes as hearing and touch; but, because they will exist in a more evolved entity, they will manifest themselves at first through an interior physical organ. An intimation of the sixth sense is what we call hunches that such a thing is right or wrong, or the thing to do or not to do. This is not intuition, however, for it is lower than intuition: it is a hunch or a feeling of things that are coming. It might in one sense be spoken of as a form of clairvoyance.

“And the seventh sense, corresponding to hearing on the physical plane, will also be an âkâúic development. It will be the last sense to be brought forth by evolution in the physical body of man, and therefore will express an interior faculty, which will be awakened by contact with the lowest grades of the âkâúa.

The nearest approach that we can arrive at as to what this faculty will be, leaving aside the nature and locality of the organ through which it will work, is intuition, fully developed as far as it can be on this planet in this manvantara: instant, always ready, functioning regularly, to be stopped or used at will.

“Every faculty of sense, and therefore every sense organ as its expression in the body, is a faculty of our stream of consciousness; and no sense faculty can appear in evolution, and consequently no sense organ can show itself in the body, until that portion of the stream of consciousness has equivalently expressed itself. The Atlanteans, for instance, had in their beginning but an instinct of what smell is. They used this faculty almost unconsciously, even as men today are using the sixth sense and the sixth faculty almost unconsciously, and only occasionally are vaguely aware of it and say, “I had a hunch.” The faculty passes from the invisible into the visible and creates for itself its appropriate organ, which develops exactly as the inner faculty evolves on its own plane.

“It might be as well to add a few words here about the guas, because they are sometimes confused with the cosmic essences or tattwas. The guas or ‘qualities,’ commonly enumerated as sattva, rajas and tamas, are the three fundamental and universally potent modes of consciousness of the armies of beings which make the universe. From sattva flow forth the other two modes of consciousness, rajas or activity, and tamas or inactivity, generally speaking. Now the union of these two qualities, which do not neutralize each other but combine to form something superior to either, is what is meant by sattva—that which is ‘real.’ It is the condition in which the high gods live.

“When the universe is in manvantaric manifestation, it is the rajas quality which predominates, although of course the tamas and likewise the sattva are both present. When the universe is in pralaya with the unending peace and quiet that then prevail, the predominating quality is highest tamas, yet rajas is present, albeit relatively latent. Thus in the Vedas as well as in the Laws of Manu it is stated that before manifestation begins the universe is in the tamas condition, in utter repose. Of course the highest principles of the universe are then in the sattva quality, while the rajas quality during pralaya is dormant.

“Hindu philosophy in connection with its Trimurti or triad of Brahma-Vishu-Śiva, usually ascribes the sattva gua or characteristic to Brahma; the quality of rajas to Vishu; and the quality of tamas to Śiva. Yet in both manvantara and pralaya the sattva quality runs throughout all.

Thus the gods while eternally active are nevertheless peaceful because filled with wisdom, and their motions are effortless activity, and their actions are wondrously quiet and undisturbed.

“Furthermore, every one of the guas—because the universe is fundamentally one, and all things in it are interblended and interacting—is itself threefold, otherwise we should have each of these three universal qualities existing absolutely separate and distinct from the other two, and this would make three absolutes. They are not absolutes, but all three are relative; and both rajas and tamas, when united and balancing each other without loss of individuality in either, manifest the presence of their common originant, sattva.

“It has been customary among some Orientalists, who do not understand the esoteric meaning of these gunas, to speak of the tamas as being only sloth, darkness, evil, but this is quite wrong; for there is a sattva-tamas as well as a tamas-tamas; and the same type of observation may be made with regard to both the rajas and the sattva character or guna.

“Thus it is that every one of the cosmic essences or tattwas is marked by the presence and inherent activity of the three gunas, each one acting in conjunction with the other twain. It should be the endeavor of all men to bring forth the sattva quality especially, for this means that instead of the frequent unbalance or bias of either rajas or tamas, both these qualities are in balance in the character and cooperating.”

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INSTRUCTION NO. II

In view of the abstruse nature of the subjects dealt with, the present Instruction will begin with an explanation of some points which remained obscure in the preceding one, as well as some statements in which there was an appearance of contradiction.

Astrologers, of whom there are many among the Esotericists, are likely to be puzzled by some statements distinctly contradicting their teachings; whilst those who know nothing of the subject may perhaps find themselves opposed at the outset by those who have studied the exoteric systems of the Kabala and Astrology. For, let it be distinctly known, nothing of that which is printed broadcast, and available to every student in public libraries or museums, is really esoteric, but is either mixed with deliberate “blinds,” or cannot be understood and studied with profit without a complete glossary of occult terms.

The following teachings and explanations, therefore, may be useful to the student in assisting him to formulate the teaching given in the preceding Instruction.

In Diagram I, it will be observed that the 3, 7, and 10 centres are respectively as follows:

(a) The 3 pertain to the spiritual world of the Absolute, and therefore to the three higher principles in Man.

(b) The 7 belong to the spiritual, psychic and physical worlds and to the body of man. Physics, metaphysics and hyper-physics are the triad that symbolizes man on this plane.

(c) The 10, or the sum total of these, is the Universe as a whole, in all its aspects, and also its Microcosm—Man, with his ten orifices.

Laying aside, for the moment, the Higher Decad (Kosmos) and the Lower Decad (Man), the first three numbers of the separate sevens have a direct reference to the Spirit, Soul and Auric Envelope of the Human Being, as well as to the Higher Supersensual World. The lower four, or the four aspects, belong to Man also, as well as to the Universal Kosmos, the whole being synthesized by the Absolute.

If these three discrete or distributive degrees of being be conceived, according to the symbology of all the Eastern religions, as contained in one Ovum, or EGG, the name of that EGG will be Svabhavat, or the ALL-BEING on the manifested plane. This Universe has, in truth, neither center nor periphery; but in the individual and finite mind of man it has such a definition, the natural consequences of the limitations of human thought.

In Diagram II, as already stated therein, no notice need be taken of the numbers used in the left-hand column, as these refer only to the Hierarchies of the Colors and Sounds on the metaphysical plane, and are not the characteristic number of the human principles or of the planets. The human principles elude enumeration, because each man differs from every other, just as no two blades of grass on the whole earth are absolutely alike. Numbering is here a question of spiritual progress and the natural predominance of one principle over another. With one man it may be Buddhi that stands as number one; with another, if he be a bestial sensualist, the Lower Manas. With one, the physical body, or perhaps Prâna (the life-principle) will be on the first and highest plane, as would be the case in an extremely healthy man, full of vitality; with another it may come as the sixth or even seventh downward. Again, the colors and metals corresponding to the planets and human principles, as will be observed, are not those known exoterically to modern Astrologers and Western Occultists.

Let us see whence the modern Astrologer got his notions about the correspondence of planets, metals and colors. And here we are reminded of the modern Orientalist, who, judging on appearances, credits the ancient Akkadians (and also the Chaldeans, Hindus and Egyptians) with the crude notion that the Universe, and in like manner the earth, was like an inverted, bell-shaped bowl! This he demonstrates by pointing to the symbolical representations of some Akkadian inscriptions and to the Assyrian carvings. It is, however, no place here to explain how mistaken is the Assyriologist, for all such representations are simply symbolical of the Khargak kurra, the World-Mountain, or Meru, and relate only to the North Pole, the land of the Gods.\* Now, the Assyrians arranged their exoteric teaching about the planets and their correspondences as follows:

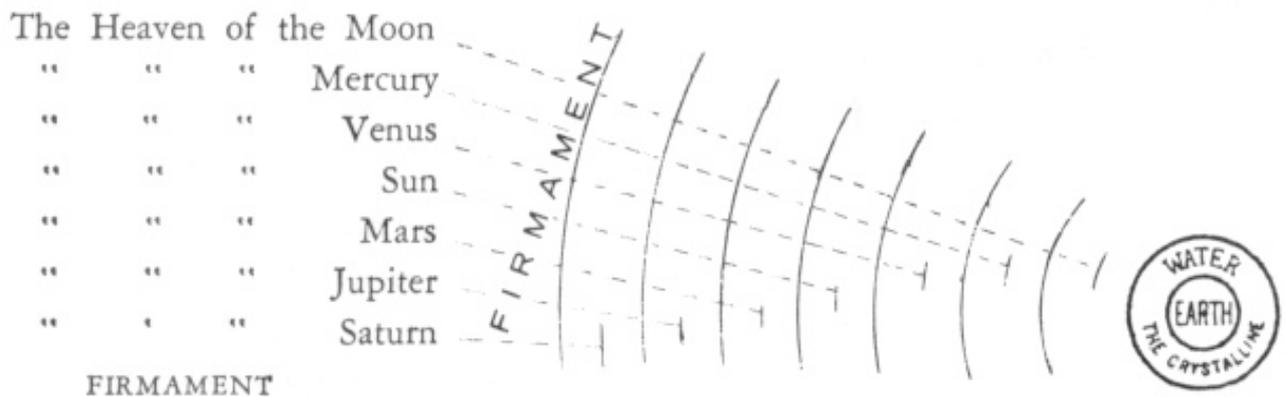
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\* See The Secret Doctrine, Vol. II, p. 357.

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NUMBERS		METALS	COLORS	SOLAR DAYS OF WEEK
1	Saturn	Lead	Black	Saturday (whence Sabbath, in honor of Jehovah)
2	Jupiter	Tin	White, but as often Purple or Orange	Thursday
3	Mars	Iron	Red	Tuesday
4	Sun	Gold	Yellow-Golden	Sunday
5	Venus	Copper	Green or Yellow	Friday
6	Mercury	Quicksilver	Blue	Wednesday
7	Moon	Silver	Silver-White	Monday

This is the arrangement now adopted by Christian Astrologers, with the exception of the order of the days of the week, of which, by associating the solar planetary names with the lunar weeks, they have made a sore mess, as has been already shown in Instruction I. This is the Ptolemaic geocentric system, which represents the Universe as in the following diagram, showing our Earth in the center of the Universe and the Sun a planet, the fourth in number:



And if the Christian chronology and order of the days of the week are being daily denounced as being based on an entirely wrong astronomical foundation, it is high time to begin a reform also in Astrology built on such lines, and coming to us entirely from the Chaldean and Assyrian exoteric mob.

But the correspondences given in our Instructions are purely esoteric. For this reason it follows that when the planets of the solar system are named or symbolized (as in Diagram II), it must not be supposed that the planetary bodies themselves are referred to, except as types on a purely physical plane of the septenary nature of the psychic and spiritual worlds. A material planet can correspond only to a material something.

Thus when Mercury is said to correspond to the right eye it does not mean that the objective planet has any influence on the right optic organ, but that both stand rather as corresponding mystically through Buddhi. Man derives his Spiritual Soul (Buddhi) from the essence of the Mânasaputras, the Sons of Wisdom, who are the Divine Beings (or Angels) ruling and presiding over the planet Mercury.

In the same way Venus, Manas and the left eye are set down as correspondences. Exoterically there is, in reality, no such association of physical eyes and physical planets; but esoterically there is; for the right eye is the “Eye of Wisdom,” i.e., it corresponds magnetically with that occult centre in the brain which we call the “Third Eye”\* while the left corresponds with the intellectual brain, or those cells which are the organ on the physical plane of the thinking faculty. The Kabalistic triangle of Kether, Hokhmah and Bînâh shows this. Hokhmah and Bînâh, or Wisdom and Intelligence, the Father and the Mother, or, again, the Father and Son, are on the same plane and react mutually on one another.

When the individual consciousness is turned inward a conjunction of Manas and Buddhi takes place. In the spiritually regenerated Man this conjunction is permanent, the Higher Manas clinging to Buddhi beyond the threshold of Devachan, and the Soul, or rather the Spirit, which should not be confounded with Âtman (the Super-Spirit), is then said to have the “Single Eye.” Esoterically, in other words, the “Third Eye” is active. Now Mercury is called Hermes, and Venus Aphrodite, and thus their conjunction in man on the psycho-physical plane gives him the name of the Hermaphrodite, or Androgyne. The absolutely Spiritual Man is, however, entirely disconnected from sex. The Spiritual Man corresponds directly with the higher “colored circles,” the Divine Prism which emanates from the One Infinite White Circle; while physical man emanates from the Sefîrôth, which are the Voices or Sounds of Eastern Philosophy. And these “Voices” are lower than the “Colors,” for they are the seven lower Sefîrôth, or the objective Sounds, seen, not heard, as the Zohar (ii, 81, 6) shows, and even the Old Testament also. For, when properly translated, verse 18 of chapter xx, Exodus, would read: “And the people saw the Voices” (or Sounds, not the “thunderings”, as now translated); and these Voices or Sounds are the Sefîrôth.†

In the same way the right and left nostrils, into which is breathed the “Breath of Lives” (Genesis ii, 7), are here said to correspond with the Sun and Moon, as Brahmâ-Prajâpati and Vâch, or Osiris and Isis, are the parents of the natural life.

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\* See The Secret Doctrine, Vol. II, pp. 288 et seq.

† A. Franck, La Kabbale, ou la philosophie religieuse des Hébreux, Paris, Hachette, 2nd ed., p. 314.

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This Quaternary, viz., two eyes and two nostrils, Mercury and Venus, Sun and Moon, constitutes the Kabalistic Guardian Angels of the Four Corners of the Earth. It is the same in the Eastern esoteric philosophy, which, however, adds that the Sun is not a planet, but the central star of our system, and the Moon a dead planet, from which all the principles are gone, both being substitutes, the one for an invisible intra-Mercurial planet, and the other for a planet which seems to have now altogether disappeared from view. These are the Four Mahârâjas of The Secret Doctrine,\* the “Four Holy Ones” connected with Karma and Humanity, Kosmos and Man, in all their aspects. They are: the Sun, or its substitute Michael; Moon, or substitute Gabriel; Mercury, Raphael; and Venus, Uriel. It need hardly be said here again that the planetary bodies themselves, being only physical symbols, are not often referred to in the Esoteric System, but, as a rule, their cosmic, psychic, physical and spiritual forces are symbolized under these names. In short, it is the seven physical planets, which are the lower Sêphîrôth of the Kabala and our triple physical Sun whose reflection only we see, which is symbolized, or rather personified, by the Upper Triad, or Sêphirothal Crown. All this will be demonstrated.†

Then, again, it will be well to point out that the numbers attached to the psychic principles in Diagram I appear the reverse of those in Plate I. This, again, is because numbers in this connection are purely arbitrary, changing with every school. Some schools count three, some four, some six, and others seven, as do all the Buddhist Esotericists. In Plate I, the numbers of the principles disagree with the numbers used in Diagram I, simply because the first are those hitherto used in the semi-exoteric teachings of Theosophy, for instance in Esoteric Buddhism. As said in The Secret Doctrine,‡ since the fourteenth century the Esoteric School has been divided into two departments, one for the inner Lanoos, or higher Chelas, the other for the outer circle, or lay Chelas. Mr. Sinnett was distinctly told in the letters he received from one of the Gurus that he could not be taught the real Esoteric Doctrine given out only to the pledged Disciples of the Inner Circle. Therefore, it would perhaps simplify matters if each student would add to the exoteric enumeration of the order in Plate I the secret one as given in Diagram II. But even that would require special study.

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\* Vol. I, p. 122.

† Meanwhile we point out for confirmation Origen’s works, who says that “the seven ruling daimons” (genii or planetary rulers) are Michael, the Sun (the lion-like); the second in order, the Bull, Jupiter or Suriel, etc. [Contra Celsum, VI § xxx] and all these, the “Seven of the Presence,” are the Sêphîrôth. The Sêphîrôthal Tree is the Tree of the Divine Planets as given by Prophyry, or Porphyry’s Tree, as it is usually called.

‡ Vol. I, p. 122.

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The numbers and principles do not go in regular sequence, like the skins of an onion, but the student must work out for himself the number appropriate to each of his principles, when the time comes for him to enter upon practical study. The above will suggest to the student the necessity of knowing the principles by their names and their appropriate faculties apart from any system of enumeration, or by association with their corresponding centers of action, colors, sounds, etc, until these become inseparable.

The old and familiar mode of reckoning the principles, given in The Theosophist and Esoteric Buddhism, leads to another apparently perplexing contradiction, though it is really none at all. In Plate I, it will be seen that the principles numbered 3 and 2, viz., Linga-Sarira and Prâna, or Jîva, stand in the reverse order to that given in Diagram I. A moment's consideration will suffice to explain the apparent discrepancy between the exoteric enumeration, as printed in Plate I, and the esoteric order given in Diagram I. For in Diagram I, Linga-Sarira is defined as the vehicle of Prâna, or Jîva, the life-principle, and as such must, on the esoteric plane, of necessity be inferior to Prâna, not superior as the exoteric enumeration in Plate I would suggest.

The colored part of the Plate is profoundly esoteric, but the old and more familiar exoteric enumeration has been used to force upon the attention of the student the fact that the principles do not stand one above the other, and thus cannot be taken in numerical sequence, their order depending upon the superiority and predominance of one or another principle, and therefore differing in every man.

The Linga-Sarira is the double, or protoplasmic antetype of the body, which is its image. It is in this sense that it is called in Diagram II the parent of the physical body, i.e., the mother by conception of Prâna, the father. This idea is conveyed in the Egyptian mythology by the birth of Horus, the child of Osiris and Isis, although, like all sacred Mythoi, this has both a threefold spiritual, and a sevenfold psycho-physical application. To close the subject, Prâna, the life-principle, can, in sober truth, have no number, as it pervades every other principle, or the human total. Each number of the seven would thus be naturally applicable to Prâna-Jîva exoterically as it is to the Auric Body esoterically. As Pythagoras showed, Kosmos was produced not through or by number, but geometrically, i.e., following the proportions of numbers.

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To those who are unacquainted with the exoteric astrological natures ascribed in practice to the planetary bodies, it may be useful if we set them down here after the manner of Diagram II, in relation to their domain over the human body, colors, metals, etc., and explain at the same time why genuine Esoteric Philosophy differs from the astrological claims.

PLANETS	DAYS	METALS	PARTS OF BODY	COLORS
♄ Saturn	Saturday	Lead	Right Ear, Knees and Bony System	Black*
♃ Jupiter	Thursday	Tin	Left Ear, Thighs, Feet and Arterial System	Purple†
♂ Mars	Tuesday	Iron	Forehead and Nose, the Sex-functions and Muscular System	Red
☉ Sun	Sunday	Gold	Right Eye, Heart and Vital Centers	Orange‡
♀ Venus	Friday	Copper	Chin and Cheeks, Neck and Reins, and the Venous System	Yellow§
☿ Mercury	Wednesday	Quick-silver	Mouth, Hands, Abdominal Viscera and Nervous System	Dove or Cream¶
☾ Moon	Monday	Silver	Breasts, Left Eye, the Fluidic System, Saliva Lymph, etc.	White

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\* Esoterically, green, there being no black in the prismatic ray.

† Esoterically, light blue. As a pigment, purple is a compound of red and blue and in Eastern Occultism blue is the spiritual essence of the color purple, while red is its material basis. In reality, Occultism makes Jupiter blue because he is the son of Saturn, which is green, and light blue as a prismatic color contains a great deal of green. Again, the Auric Body will contain much of the color of the Lower Manas if the man is a material sensualist, just as it will contain much of the darker hue if the Higher Manas has preponderance over the Lower.

‡ Esoterically, the Sun cannot correspond with the eye, nose, or any other organ, since, as explained, it is no planet, but a central star. It was adopted as a planet by the post-Christian Astrologers, who had never been initiated. Moreover, the true color of the Sun is blue, and it appears yellow only owing to the effect of the absorption of vapors (chiefly metallic) by its atmosphere. All is Mâyâ on our Earth.

§ Esoterically, indigo or dark blue, which is the complement of yellow in the prism. Yellow is a simple or primitive color. Manas being dual in its nature, as is its sidereal symbol, the planet Venus, which is both the morning and evening star, the difference between the higher and the lower principles of Manas, whose essence is derived from the Hierarchy ruling Venus, is denoted by the dark blue and green. Green, the Lower Manas, resembles the color of the solar spectrum which appears between the yellow and dark blue, the Higher Spiritual Manas. Indigo is the intensified color of the heaven or sky, to denote the upward tendency of Manas towards Buddhi, or the heavenly Spiritual Soul. This color is obtained from the *indigofera tinctoria*, a plant of the highest occult properties in India, much used in White Magic, and occultly connected with copper. This is shown by the indigo assuming a coppery luster, especially when rubbed on any hard substance.

Thus it will be seen that the influence of the solar system in the exoteric Kabalistic Astrology is by this method distributed over the entire human body, the primary metals, and the gradations of color from black to white; but that Esotericism recognizes neither black nor white as colors, because it holds religiously to the seven solar or natural colors of the prism. Black and white are artificial tints. They belong to the Earth, and are only perceived by virtue of the special construction of our physical organs. White is the absence of all colors, and therefore no color; black is simply the absence of light, and therefore the negative aspect of white. The seven prismatic colors are direct emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle. Each prismatic color is called in Occultism the “Father of the Sound” which corresponds to it; sound being the Word, or the Logos, of its Father-Thought. This is the reason why sensitives connect every color with a definite sound, a fact well recognized in modern science (e.g., Francis Galton’s *Nature and Nurture\**). But black and white are entirely negative colors, and have no representatives in the world of subjective being.

Kabalistic Astrology says that the dominion of the planetary bodies in the human brain also is defined thus: there are seven primary groups of faculties, six of which function through the cerebrum, and the seventh through the cerebellum.

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Another property of the dye is that it is insoluble in water and even in ether, being lighter in weight than any known liquid. No symbol has ever been adopted in the East without being based on a logical and demonstrable reason. Therefore Eastern symbologists from the earliest ages have connected the spiritual and animal minds of man, the one with dark blue (Newton’s indigo), or true blue, free from green; and the other with pure green.,

¶Esoterically, yellow, because the color of the Sun is orange, and Mercury now stands next to the Sun, in distance, as it does in color. The planet for which the Sun is a substitute was still nearer the Sun than Mercury now is, and was one of the most secret and highest Planets. It is said to have become invisible at the close of the Third Race.

|| Esoterically, violet, because perhaps violet is the color assumed by a ray of sunlight when transmitted through a very thin plate of silver, and also because the Moon shines upon the Earth with light borrowed from the Sun, as the human body shines with qualifications borrowed from its double—the aërial man. As the astral shadow starts the series of principles in man, on the terrestrial plane, up to the lower, animal Manas, so the violet ray starts the series of prismatic colors from its end up to green, both being, the one as a principle and the other as a color, the most refrangible of all the principles and colors. Besides which there is the same great occult mystery attached to all these correspondences, both celestial and terrestrial bodies, colors, and sounds. In clearer words there exists the same law of relation between the Moon and the Earth, the astral and the living body of man, as between the violet end of the prismatic spectrum and the indigo and the blue. But of this more anon.

\* [Title altered later to: *Inquiry into Human Faculty and its Development*, New York, 1883.]

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This is perfectly correct esoterically. But when it is further said that: Saturn governs the devotional faculties; Mercury, the intellectual; Jupiter, the sympathetic; the Sun, the governing faculties; Mars, the selfish; Venus, the tenacious; and the Moon, the instincts;—we say that the explanation is incomplete and even misleading. For, in the first place, the physical planets can rule only the physical body and the purely physical functions. All the mental, emotional, psychic and spiritual faculties are influenced by the occult properties of the scale of causes which emanate from the Hierarchies of the Spiritual Rulers of the planets, and not by the planets themselves. This scale, as given in Diagram II, leads the student to perceive in the following order: (1) color; (2) sound; (3) the sound materializes into the spirit of the metals, i.e., the metallic Elementals; (4) these materialize again into the physical metals; (5) then the harmonial and vibratory radiant essence passes into the plants, giving them color and smell, both of which “properties” depend upon the rate of vibration of this energy per unit of time; (6) from plants it passes into the animals; (7) and finally culminates in the “principles” of man.

Thus we see the divine essence of our Progenitors in heaven circling through seven stages; spirit becoming matter, and matter returning to spirit. As there is sound in nature which is inaudible, so there is color which is invisible, but which can be heard. The creative force, at work in its incessant task of transformation, produces color, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that which the Chinese call the “Great Tone,” or Kung. It is, even by scientific confession, the actual tonic of nature, held by musicians to be the middle Fa on the keyboard of a piano. We hear it distinctly in the voice of nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city; in the wind, the tempest and the storm: in short, in everything in nature which has a voice or produces sound. To the hearing of all who hearken, it culminates in a single definite tone, of an unappreciable pitch, which, as said, is the F, or Fa, of the diatonic scale. From these particulars, that wherein lies the difference between the exoteric and the esoteric nomenclature and symbolism will be evident to the student of Occultism. In short, Kabalistic Astrology as practiced in Europe, is the semi-esoteric secret science, adapted for the outer and not the inner circle. It is, furthermore, often left incomplete and not infrequently distorted to conceal the real truth.

While it symbolizes and adopts its correspondences on the mere appearances of things, esoteric philosophy, which concerns itself pre-eminently with the essence of things, accepts only such symbols as cover the whole ground, i.e., such symbols as yield a spiritual as well as a psychic and physical meaning. Yet even Western Astrology has done excellent work, for it has helped to carry the knowledge of the existence of a Secret Wisdom throughout the dangers of Mediaeval Ages and their dark bigotry up to the present day, when all danger has disappeared.

The order of the planets in exoteric practice is that defined by their geocentric radii, or the distance of their several orbits from the Earth as a centre, viz.: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. In the first three of these we find symbolized the celestial triad of supreme power in the physical manifested universe, or Brahmâ, Vishnu and Śiva; while in the last four we recognize the symbols of the terrestrial quaternary ruling over all natural and physical revolutions of the seasons, quarters of the day, points of the compass, and elements. Thus:

Spring	Summer	Autumn	Winter
Morning	Noon	Evening	Night
Youth	Adolescence	Manhood	Age
Fire	Air	Water	Earth
East	South	West	North

But Esoteric Science is not content with analogies on the purely objective plane of the physical senses, and therefore it is absolutely necessary to preface further teachings in this direction with a clear explanation of the real meaning of the word Magic.

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#### WHAT MAGIC IS, IN REALITY

[The superior numbers in the following pages refer to corresponding numbers in the Compiler's Notes at end of this Instruction.]

Esoteric Science is, above all, the knowledge of our relations with and in divine magic,\* inseparableness from our divine Selves—the latter meaning something else besides our own higher spirit.

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\* Magic, Magia, means in its spiritual, secret sense, the "Great Life" or divine life in spirit. The root is magh, as seen in the Sanskrit mahat, Zend mazas, Greek megas [*μεγας*], and Latin magnus, all signifying "great."

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Thus, before proceeding to exemplify and explain these relations, it may perhaps be useful to give the student a correct idea of the full meaning of this most misunderstood word “magic.” Many are those willing and eager to study Occultism, but very few have even an approximate idea of the science itself. Now, very few of our American and European students can derive benefit from Sanskrit works or even their translations, as these translations are for the most part merely blinds to the uninitiated. I therefore propose to offer to their attention demonstrations of the aforesaid drawn from Neo-Platonic works. These are accessible in translations; and in order to throw light on that which has hitherto been full of darkness, it will suffice to point to a certain key in them. Thus the Gnôsis, both pre-Christian and post-Christian, will serve our purpose admirably.

There are millions of Christians who know the name of Simon Magus\* and the little that is told about him in the Acts,† but very few who have even heard of the many motley, fantastic and contradictory details which tradition records about his life. The story of his claims and his death is to be found only in the prejudiced, half-fantastic records about him in the works of the Church Fathers, such as Irenaeus, Epiphanius and St. Justin and especially in the anonymous *Philosophumena*.<sup>1</sup> Yet he is an historical character, and the appellation of “Magus” was given to him and was accepted by all his contemporaries, including the heads of the Christian Church, as a qualification indicating the miraculous powers he possessed, and irrespective of whether he was regarded as a white (divine) or a black (infernally) magician. In this respect, opinion has always been made subservient to the Gentile or Christian proclivities of the chronicler.

It is in his system and in that of Menander, his pupil and successor, that we find what the term “magic” meant for initiates in those days.

Simon, as all the other Gnostics, taught that our world was created by the lower angels, whom he called Aeôn[s] [*αἰών*]. He mentions only three degrees of such, because it was and is useless, as explained in *The Secret Doctrine*, to teach anything about the four higher ones, and he therefore begins at the plane of globes A and G. His system is as near to occult truth as any, so that we may examine it, as well as his own and Menander’s claims about “magic,” to find out what they meant by the term. Now, for Simon, the summit of all manifested creation was Fire [*πῦρ*]. It is, with him as with us, the Universal Principle, the Infinite Potency born from the concealed Potentiality. This Fire was the primeval cause of the manifested world of being, and was dual, having a manifested and a concealed or secret side.

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\* For further information on this subject students are referred to *Simon Magus*, an essay, written by G. R. S. Mead.

† Acts viii, 9, 10.

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“The secret side of Fire is concealed in its evident (or objective) side,” he writes,\* which amounts to saying that the visible is ever present in the invisible, and the invisible in the visible. This was but a new form of stating Plato’s idea of the Intelligible (τὸ νοητόν, to noeton) and Sensible (τὸ αἰσθητόν, to aistheton), and Aristotle’s teaching on the Power or Potentiality (δύναμις, dynamis) and Actual Existence (ἐνέργεια, energeia). For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire contained all. And thus all the parts of that Fire, being endowed with intelligence and reason, are susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyâni-Chohans, the “Sons of Flame and Fire,” or higher Aeôn. This “Fire” is the symbol of the active and living side of divine nature. Behind it lay “infinite Potentiality in Potentiality,” which Simon named “that which has stood, stands and will stand” [ὁ ἐστῶς, στας, στησόμενος, o estôs, stas, stesomenos] or permanent stability and personified Immutability.

From the Potency of Thought, Divine Ideation thus passed to Action. Hence the series of primordial emanations through Thought begetting the Act, the objective side of Fire being the Mother, the secret side of it being the Father. Simon called these emanations Syzygies [συζυγία] (a united pair or couple), for they emanated two-by-two, one as an active and the other as a passive Aeôn. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: Mind (νοῦς, Nous) and Thought (ἐπίνοια, Epinoia),† Voice (φωνή, Phone) and Name (ὄνομα, Onoma), Reason (λογισμός, Logismos) and Reflection (ἐνθύμησις, Enthumesis),‡ the first in each pair being male, the last female. From these primordial six emanated the six Aeôn of the Middle World. Let us see what Simon himself says: “Each of these six primitive beings contained the entire infinite Potency [of its parent] but it was there only in Potency, and not in Act. That Potency had to be called forth (or conformed) through an image in order that it should manifest in all its essence, virtue, grandeur and effects; for only then could the emanated Potency become similar to its parent, the eternal and infinite Potency, If, on the contrary, it remained simply potentially in the six Potencies and failed to be conformed through an image, then the Potency would not pass into action,

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\* Philosophumena, lib. VI, ch. i (De Simone), § 9 (ed. Cruice, p. 247).

† [Irenaeus and Epiphanius both call this second partner in the first pair of “Roots” ἔννοια, Ennoia.]

‡ [The Abbé Cruice translated Enthumesis as “Conception.”]

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but would get lost”;\* in clearer terms, it would become atrophied, as the modern expression goes.

Now, what do these words mean if not that to be equal in all things to the Infinite Potency the Aeôns had to imitate it in its action, and becoming themselves, in their turn, emanative principles, as was their parent, giving life to new beings, and becoming Potencies in actu themselves? To produce emanations, or to have acquired the gift of Kriyâúakti,† is the direct result of that power, an effect which depends on our own action. That power, then, is inherent in man, as it is in the primordial Aeôns and even in the secondary emanations, by the very fact of their and our descent from the One Primordial Principle, the infinite Power, or Potency. Thus we find in the system of Simon Magus that the first six Aeôns, synthesized by the seventh, the Parent Potency, passed into Act, and emanated, in their turn, six secondary Aeôns, which were each synthesized by their respective Parent. In the *Philosophumena* we read that Simon compared the Aeôns to the “Tree of Life.” “ ‘It is written,’ said Simon in The Great Revelation ( *ἡ μεγάλη ἀπόφασις*, he Megale Apophasis),‡ of which Simon himself is supposed to have been the author, ‘that there are two ramifications of the universal Aeôns, having neither beginning nor end, issued both from the same root, the invisible and incomprehensible Potentiality, Sige ( Silence).§ One of these [series of Aeôns] appears from above. This is the Great Potency, Universal Mind [or Divine Ideation, the Mahat of the Hindus]: it orders all things and is male. The other is from below, for it is the Great [manifested] Thought, the female Aeôn, generating all things. These [two kinds of Aeôns] corresponding|| with each other, have conjunction and manifest the middle distance [the intermediate sphere, or plane], the incomprehensible Air which has neither beginning nor end’.”¶ This female “Air” is our Ether, or the Kabalistic Astral Light. It is, then, the Second World of Simon, born of FIRE, the principle of everything. We call it the ONE LIFE, the Intelligent, Divine Flame, omnipresent and infinite. In Simon’s system, this Second World was ruled by a Being, or Potency, both male and female, or active and passive, good and bad. This Parent-Being, like the primordial infinite Potency, is also called “that which has stood, stands and will stand,” so long as the manifested Kosmos shall last. When it emanated in actu and became like unto its own Parent, it was not dual or androgyne.

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\* *Philosophumena*, lib. VI, ch. i, § 12 (ed. Cruice, p. 250).

† See *The Secret Doctrine*, Index, sub voce.

‡ [Also called the Great Announcement or Declaration.]

§ *σιγή ἀκατάληπτος*, Sige akataleptos.]

|| Literally standing opposite each other in rows or pairs.

¶ *Philosophumena*, lib. VI, ch. i, § 18 (ed. Cruice, 261).

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It is the Thought that emanated from it (Sige) which became as itself (the Parent), having become like unto its own image (or antetype); the second had now become in its turn the first (on its own plane or sphere). As Simon has it:

“It [the Parent or Father] was one. For having it [the Thought] in itself, it was alone. It was not, however, first, though it was pre-existing; but manifesting itself to itself, from itself it became the second (or dual). Nor was it called Father before it [the Thought] gave it that name. As, therefore, itself developing itself by itself, manifested to itself its own Thought, so also the Thought being manifested, did not act, but seeing the Father, hid it in itself, that is, (hid) that Potency (in itself). And the Potency (Dynamis, viz. Nous) and Thought (Epinoia) are male-female. Whence they correspond with one another—for Potency in no way differs from Thought—being one. So from the things above is found Potency, and from those below, Thought. It comes to pass, therefore, that that which is manifested from them, although being one, yet is found to be twofold, the androgyne having the female in itself. So is Mind in Thought, things inseparable from each other, which though being one yet are found dual.”\*

“He (Simon) calls the first Syzygy of the six Potencies and of the seventh, which is with it, Nous and Epinoia, Heaven and Earth: the male looks down from on high and takes thought for his Syzygy (or Spouse), for the Earth below receives those intellectual fruits which are brought down from Heaven and are cognate to Earth ”†

Simon’s Third World with its third series of six Aeôns and the seventh, the Parent, is emanated in the same way. It is this same note which runs through every Gnostic system—gradual development downward into matter by similitude; and it is a law which is to be traced down to primordial Occultism, or Magic. With the Gnostics, as with us this seventh Potency, synthesizing all, is the Spirit brooding over the dark waters of undifferentiated Space, Nârâyana, or Vishnu, in India; the Holy Ghost in Christianity. But while in the latter the conception is conditioned and dwarfed by limitations necessitating faith and grace, Eastern Philosophy shows it pervading every atom, conscious or unconscious. Irenaeus supplements the information on the further development of these six Aeôns. We learn from him that Thought, having separated itself from its Parent, and knowing through its identity of Essence with the latter what it had to know, proceeded on the second or intermediate plane, or rather World (each of such Worlds consisting of two planes, the superior and inferior, male and female, the latter assuming finally both potencies and becoming androgyne),

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\* Ibid.

† *Philosophumena*, lib. VI, ch. i, § 13 (ed. Cruice, 251).

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to create inferior Hierarchies, Angels and Powers, Dominions and Hosts, of every description, which in their turn created, or rather emanated out of their own Essence, our world with its men and beings, over which they watch. It thus follows that every rational being—called Man on Earth—is of the same essence and possesses potentially all the attributes of the higher Aeôn, the primordial seven. It is for him to develop, “with the image before him of the highest,” by imitation in actu, the Potency with which the highest of his Parents, or Fathers, is endowed.<sup>2</sup> Here we may again quote with advantage from the *Philosophumena*:

“So then, according to Simon, this blissful and imperishable (principle) is concealed in everything in potency, not in act. This is ‘that which has stood stands and will stand,’ viz: that which has stood above in ingenerable Potency, that which stands below in the stream of the waters generated in an image, that which will stand above, beside the blissful Infinite Potency, if it makes itself like unto this image. For three, he says, are they that stand, and without these three Aeôn, of stability, there is no adornment of the generable which, according to them [the Simonians], is borne on the water, and being moulded according to the similitude is a perfect and celestial (Aeôn), in no manner of thinking inferior to the ingenerable Potency. Thus they say; ‘I and thou [are] one; before me [wast] thou; that which is after thee [is] I.’ This, he says, is the one Potency divided into above and below, generating itself, nourishing itself, seeking itself finding itself; its own mother, father, brother, spouse, daughter and son, one, for it is the Root of all.”\*

Thus of this triple Aeôn, we learn the first exists as “that which has stood, stands and will stand,” or the uncreate Power, *Âtman*; the second is generated in the dark waters of Space (Chaos, or undifferentiated Substance, our *Buddhi*), from or through the image of the former reflected in those waters, the image of him, or It, which moves on them; the third World (or, in man, *Manas*) will be endowed with every power of that eternal and omnipresent Image if it but assimilates it to itself. For, “all that is eternal, pure and incorruptible is concealed in everything that is,” if only potentially, not actually. And “everything is that image, provided the lower image (man) ascends to that highest Source and Root in Spirit and Thought.” Matter as Substance is eternal and has never been created. Therefore Simon Magus, with all the great Gnostic teachers and Eastern philosophers, never speaks of its beginning. “Eternal Matter” receives its various forms in the lower Aeôn from the Creative Angels, or Builders, as we call them. Why, then, should not Man, the direct heir of the highest Aeôn, do the same, by the potency of his thought, which is born from Spirit? This is *Kriyâśâkti*, the power of producing forms on the objective plane

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\* *Philosophumena*, lib. VI, ch. i, § 17 (ed. Cruice, 258-59).

† *Jeremiah* i, 5.

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through the potency of Ideation and Will, from invisible, indestructible matter. Truly says Jeremiah,† quoting the “Word of the Lord:” “before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee”; for Jeremiah stands here for Man when he was yet an Aeôn, or Divine Man, both with Simon Magus and Eastern Philosophy. The first three chapters of Genesis are as occult as what is given in Instruction No. I.

For the terrestrial Paradise is the Womb, says Simon,\* Eden the region surrounding it. The river which went out of Eden to water the garden is the Umbilical Cord; this cord is divided into four Heads, the streams that flowed out of it, the four canals which serve to carry nutrition to the Foetus, i.e., the two arteries and the two veins which are the channels for the blood and convey the breathing air, the unborn child, according to Simon, being entirely enveloped by the Amnion, fed through the Umbilical Cord and given vital air through the Aorta.†

The above is given for the elucidation of that which is to follow. The disciples of Simon Magus were numerous, and were instructed by him in magic. They made use of so-called “exorcisms” (as in the New Testament), incantations, philtres; believed in dreams and visions, and produced them at will; and finally forced the lower orders of spirits to obey them. Simon Magus was called “the Great Power of God” literally “the Potency of the Deity which is called Great.” That which was then termed Magic we now call Theosophia, or Divine Wisdom, Power and Knowledge.

His direct disciple, Menander,<sup>3</sup> was also a great Magician. Says Irenaeus, among other writers: “The successor of Simon was Menander, a Samaritan by birth, who reached the highest summits in the Science of Magic.”‡

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\* Philosophumena, lib. VI. ch. i, § 14 (ed. Cruice, 254).

† At first there are the omphalo-mesenteric vessels, two arteries and two veins, but these afterwards totally disappear, as does the “vascular area” on the Umbilical Vesicle, from which they proceed. As regards the “Umbilical Vessels” proper, the Umbilical Cord ultimately has entwined around it from right to left the one Umbilical Vein which takes the oxygenated blood from the mother to the Foetus and two Hypogastric or Umbilical Arteries which take the used-up blood from the foetus to the Placenta, the contents of the vessels being the reverse of that which prevails after birth. Thus science corroborates the wisdom and knowledge of ancient occultism, for in the days of Simon Magus no man, unless an Initiate, knew anything about the circulation of the blood or about Physiology. While this Instruction was being printed, I received two small pamphlets from Dr. Jerome A. Anderson (E.S.T.) which were printed in 1884 and 1888, and in which is to be found the scientific demonstration of the foetal nutrition as advanced in Instruction No. I. Briefly, the foetus is nourished by osmosis from the Amniotic Fluid and respirees by means of the Placenta. Science knows little or nothing about the Amniotic Fluid and its uses. If any of our members care to follow up this question, I would recommend Dr. Anderson’s Remark on the Nutrition of the Foetus (Wood & Co., N.Y.). [Read before the San Francisco Obstetrical and Gynecological Society, April 12, 1888.]

‡ [Adv. Haer., I, xxiii, 5.]

Thus both master and pupil are shown to have attained the highest powers in the art of enchantments, powers which can be obtained only through “the help of the Devil,” as Christians claim; and yet their “works” were identical with those spoken of in the New Testament, wherein such phenomenal results are called divine miracles, and are, therefore, believed in and accepted as coming from and through God. But the question is, have these so-called “miracles” of the “Christ” and Apostles ever been explained any more than the magical achievements of so-called sorcerers and magicians? I say, never. We Occultists do not believe in supernatural phenomena, and the Masters laugh at the word “miracle.” Let us see, then, what is really the sense of the word Magic.

The source and basis of it lie in Spirit and Thought, whether on the purely divine or the terrestrial plane. Those who know the history of Simon have the two versions before them, that of White and of Black Magic, at their option, in the much talked of union of Simon with Helena, whom he called his Epinoia (Thought). Those who, like the Christians, had to discredit a dangerous rival, talk of Helena as being a beautiful and actual woman, whom Simon had met in a house of ill-fame at Tyre, and who was, according to those who wrote his life, the reincarnation of Helen of Troy. How, then, was she “Divine Thought”? The lower angels, Simon is made to say in *Philosophumena*, or the third *Aeôns*, being so material, had more badness in them than all the others. Poor man, created or emanated from them, had the vice of his origin. What was it? Only this: when the third *Aeôns* possessed themselves, in their turn, of the Divine Thought through the transmission into them of Fire, instead of making of man a complete being, according to the universal plan, they at first detained from him that divine spark (Thought, on Earth Manas); and that was the cause and origin of senseless man’s committing the original sin as the angels had committed it *aeôns* before by refusing to create.\* Finally, after detaining the Epinoia prisoner amongst them and having subjected the Divine Thought to every kind of insult and desecration, they ended by shutting it into the already defiled body of man. After this, as interpreted by the enemies of Simon, she passed from one female body into another through ages and races, until Simon found and recognized her in the form of Helena, the “prostitute,” the “lost sheep” of the parable. Simon is made to represent himself as the Saviour descended on earth to rescue this “lamb” and those men in whom Epinoia is still under the dominion of the lower angels. The greatest magical feats are thus attributed to Simon through his sexual union with Helena, hence Black Magic. Indeed, the chief rites of this kind of magic are based on such disgusting literal interpretation of noble myths, one of the noblest of which was thus invented by Simon as a symbolical mark of his own teaching. Those who understood it correctly knew what was meant by “Helena.”

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\* The Secret Doctrine, Vol. II (consult Index, s.v. Angels).

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It was the marriage of Nous (Âtma-Buddhi) with Manas, the union through which Will and Thought become one and are endowed with divine powers. For Âtman in man, being of an unalloyed essence, the primordial divine Fire (or the eternal and universal “that which has stood, stands and will stand”), is of all the planes; and Buddhi is its vehicle or Thought, generated by and generating the “Father” in her turn, and also Will. She is “that which has stood, stands and will stand,” thus becoming in conjunction with Manas, male-female, in this sphere only. Hence, when Simon spoke of himself as the Father and the Son and the Holy Ghost, and of Helena as his Epinoia, Divine Thought, he meant the marriage of his Buddhi with Manas. Helena was the Śakti of the inner man, the female potency.

Now, what says Menander? The lower angels, he taught, were the emanations of ENNOIA (ἐννοια, Designing Thought). It was Ennoia who taught the Science of Magic and imparted it to him, together with the art of conquering the creative angels of the lower world. The latter stand for the passions of our lower nature. His pupils, after receiving baptism from him, (i.e., after initiation), were said to “resurrect from the dead” and, “growing no older,” become “immortal.”\* The “resurrection” promised by Menander meant, of course, simply the passage from the darkness of ignorance into the light of truth, the awakening of man’s immortal Spirit to inner and eternal life. This is the Science of the Râja-Yogis— Magic.

Every person who has read Neo-Platonic philosophy knows how its chief Adepts, such as Plotinus, and especially Porphyry, fought against phenomenal Theurgy. But, beyond all of them, Iamblichus, the author of the *De Mysteriis*, lifts high the veil from the real term Theurgy, and shows us therein the true Science of Râja-Yoga. Magic, he says, is a lofty and sublime Science, divine, and exalted above all others. “It is the great remedy for all. . . . It neither takes its source in, nor is limited to, the body or its passions, to the human compound or its constitution; but all is derived by it from our upper Gods,” our divine Egos, which run like a silver thread from the Spark in us up to the primeval divine Fire.†

Iamblichus execrates physical phenomena, produced, as he says, by the bad demons who deceive men (the spooks of the séance-room), as vehemently as he exalts divine Theurgy. But to exercise the latter, he teaches, the Theurgist must imperatively be “a man of high morality and a chaste soul.” The other kind of magic is used only by impure, selfish men and has nothing of the divine in it. . . . No real Vates would ever consent to find in its communications anything coming from our higher Gods. . . . Thus one (Theurgy) is the knowledge of our Father (the Higher Self); the other, subjection to our lower nature. . . .

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\* Eusebius, *Hist. Eccles.*, lib. III, cap. xxvi (p. 98).

† *De Mysteriis*, p. 100, lines 10-19; p. 109, fol. i.

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One requires holiness of the soul, a holiness which rejects and excludes everything corporeal; the other, the desecration of it (the Soul). . . . One is the union with the Gods (with one's God), the source of all Good; the other, intercourse with demons (Elementals), which, unless we subject them, will subject us, and lead us step by step to moral ruin (mediumship). In short: "Theurgy unites us most strongly to divine nature. This nature begets itself through itself, moves through its own powers, supports all, and is intelligent. Being the ornament of the Universe, it invites us to intelligible truth, to perfection and imparting perfection to others. It unites us so intimately to all the creative actions of the Gods, according to the capacity of each of us, that the soul having accomplished the sacred rites is consolidated in their [the Gods'] actions and intelligences, until it launches itself into and is absorbed by the primordial divine essence. This is the object of the sacred Initiations of the Egyptians."\*

Now Iamblichus shows us how this union of our Higher Soul with the Universal Soul, with the Gods, is to be effected. He speaks of Manteia [*μαντεία*] which is Samâdhi, the highest trance.† He speaks also of dream which is divine vision, when man re-becomes again a God. By Theurgy, or Râja-Yoga, a man arrives at: (1) Prophetic Discernment through our God (the respective Higher Ego of each of us) revealing to us the truths of the plane on which we happen to be acting; (2) Ecstasy and Illumination; (3) Action in Spirit (in Astral Body or through Will); (4) and Domination over the minor, senseless Demons (Elementals) by the very nature of our purified Egos. But this demands the complete purification of the latter. And this is called by him Magic, through initiation into Theurgy.

But Theurgy has to be preceded by a training of our senses and the knowledge of the human Self in relation to the Divine SELF. So long as man has not thoroughly mastered this preliminary study, it is idle to anthropomorphize the formless. By "formless" I mean the higher and the lower Gods, the supermundane as well as mundane Spirits, or Beings, which to beginners can be revealed only in Colors and Sounds. For none but a high Adept can perceive a "God" in its true transcendental form, which to the untrained intellect, to the Chela, will be visible only by its Aura. The visions of full figures casually perceived by sensitives and mediums belong to one or another of the only three categories they can see: (a) Astrals of living men; (b) Nirmânakâyas (Adepts, good or bad, whose bodies are dead, but who have learned to live in the invisible space in their ethereal personalities); and (c) Spooks, Elementaries and Elementals masquerading in shapes borrowed from the Astral Light in general, or from figures in the "mind's eye" of the audience, or of the medium, which are immediately reflected in their respective Auras.

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\* De Mysteriis, p. 290, lines 15-18 et seq., caps. V & VII.

† Ibid., p. 100, Sect. III, cap. III.

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Having read the foregoing, students will now better comprehend the necessity of first studying the correspondences between our “principles”—which are but the various aspects of the triune (spiritual and physical) man—and our Paradigm, the direct roots of these in the Universe.

In view of this, we must resume our teaching about the Hierarchies directly connected and forever linked with man.

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## HIERARCHIES

Enough has been said to show that while for the Orientalists and profane masses the sentence, Om Mani Padme Hûm, means simply “O, the Jewel in the Lotus,” esoterically it signifies “O, my God within me.” Yes; there is a God in each human being, for man was and will re-become God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual man or God.

In the preceding Instruction, the correspondences between Colors, Sounds and “Principles” were given; and those who have read the second volume of *The Secret Doctrine* will remember that these seven principles are derived from the seven great Hierarchies of Angels or Dhyâni-Chohans, which are, in their turn, associated with Colors and Sounds, and form collectively the Manifested Logos.

In the eternal music of the spheres we find the perfect scale corresponding to the colors, and in the number, determined by the vibrations of color and sound, which “underlies every form and guides every sound,” we find the summing-up of the Manifested Universe.

We may illustrate these correspondences by showing the relation of color and sound to the geometrical figures which, as explained in *The Secret Doctrine*,\* express the progressive stages in the manifestation of Kosmos.

But the student will certainly be liable to confusion, if, in studying the Diagrams, he does not remember two things: (1) That, our plane being a plane of reflection, and therefore illusionary, the various notations are reversed and must be counted from below upwards. The musical scale begins from below upwards, commencing with the deep Do and ending with the far more acute Si.

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\* Vol. I, pp. 4 et seq.; Vol II, pp. 36 et seq.

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(2) That Kâma-Rûpa (corresponding to Do in the musical scale), containing as it does all potentialities of matter, is necessarily the starting-point on our plane. Further, it commences the notation on every plane, as corresponding to the “matter” of that plane. Again, the student must also remember that these notes have to be arranged in a circle, thus showing how Fa is the middle note of Nature. In short, musical notes, or Sounds, Colors and Numbers proceed from one to seven, and not from seven to one as erroneously shown in the spectrum of the prismatic colors, in which red is counted first: a fact which necessitated my putting the principles and the days of the week at random in Diagram II. The musical scale and Colors, according to the scale of vibrations, proceed from the world of gross matter to that of spirit thus:

PRINCIPLES	COLORS	NOTES	NUMBERS	STATES OF MATTER
Chhâyâ, Shadow or Double	Violet	Si	1	Ether
Higher Manas, Spiritual Intelligence	Indigo	La	2	Critical State, called Air in Occultism
Auric Envelope	Blue	Sol	3	Steam or Vapor
Lower Mans, or Animal Soul	Green	Fa	4	Critical State
Buddhi, or Spiritual Soul	Yellow	Mi	5	Water
Prâna, or Life-Principle	Orange	Re	6	Critical State
Kâma-Rûpa, the seat of Animal Life	Red	Do	7	Ice

Here again the student is asked to dismiss from his mind any correspondence between “principles” and numbers, for reasons already given. The esoteric enumeration cannot be made to correspond with the conventional exoteric. The one is the reality, the other classified according to illusive appearances. The human principles, as given in Esoteric Buddhism, were tabulated for beginners, so as not to confuse their minds. It was half a blind.

To proceed: (see page 564).

The above is on the manifested plane; after which we get the seven and the Manifested Prism, or Man on Earth. With the latter, the Black Magician alone is concerned.

In Kosmos, the gradations and correlations of Colors and Sounds and therefore of Numbers, are infinite.

This is suspected even in Physics for it is ascertained that there exist slower vibrations than those of the Red, the slowest perceptible to us, and far more rapid vibrations than those of the Violet, the most rapid that our senses can perceive. But on Earth in our physical world, the range of perceptible vibrations is limited. Our physical senses cannot take cognizance of vibrations above and below the septenary and limited gradations of the prismatic colors, for such vibrations are incapable of causing in us the sensation of color or sound. It will always be the graduated septenary and no more, unless we learn to paralyze our Quaternary and discern both the superior and inferior vibrations with our spiritual senses seated in the upper Triangle.<sup>4</sup>

Now, on this plane of illusion, there are three fundamental colors, as demonstrated by physical Science, Red, Blue, and Yellow (or rather Orange-Yellow). Expressed in terms of the human principles they are: (1) Kâma-Rûpa, the seat of the animal sensations, welded to, and serving as a vehicle for the Animal Soul or Lower Manas (Red and Green, as said, being interchangeable); (2) Auric Envelope, or the essence of man; and (3) Prâna, or Life Principle. But if from the realm of illusion, or the living man as he is on our Earth, subject to his sensuous perceptions only, we pass to that of semi-illusion, and observe the natural colors themselves, or those of the principles, that is, if we try to find out which are those that in the perfect man absorb all others, we shall find that the colors correspond and become complementary in the following way:

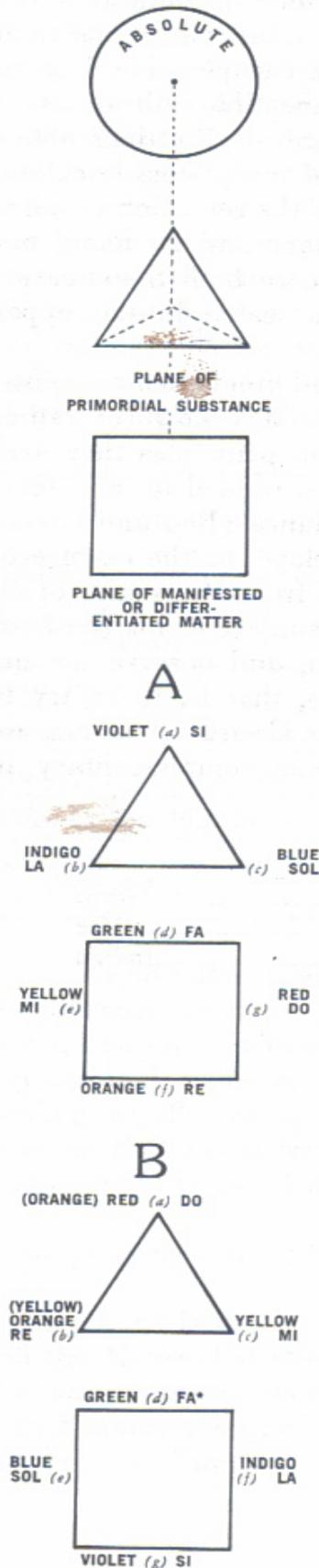
Violet

(1) Red-----Green

(2) Orange-----Blue

(3) Yellow-----Indigo

Violet



○ The Point in the Circle is the Unmanifested Logos, corresponding to Absolute Life and Absolute Sound.

△ The first geometrical figure after the Circle or the Spheroid is the Triangle. It corresponds to Motion, Color and Sound. Thus the Point in the Triangle represents the Second Logos, "Father-Mother," or the White Ray which is no color, since it contains potentially all colors. It is shown radiating from the Unmanifested Logos, or the Unspoken Word. Around the first Triangle is formed on the plane of Primordial Substance in this order (*reversed* as to our plane):

**A**

(a) The Astral Double of Nature, or the Paradigm of all forms.

(b) Divine Ideation, or Universal Mind.

(c) The Synthesis of occult Nature, the Egg of Brahmā, containing all and radiating all.

(d) Animal or Material Soul of Nature, source of animal and vegetable intelligence and instinct.

(e) The aggregate of Dhyāni-Chohanīc Intelligences, Fohāt.

(f) Life Principle in Nature.

(g) The Life-Procreating Principle in Nature. That which, on the spiritual plane, corresponds to sexual affinity on the lower.

Mirrored on the Plane of Gross Nature, the World of Reality is reversed, and becomes on Earth and our plane:

**B**

(a) Red is the color of manifested dual, or male and female. In man it is shown in its lowest animal form.

(b) Orange is the color of the robes of the Yogis and Buddhist priests, the color of the Sun and Spiritual Vitality, also of the Vital Principle.

(c) Yellow or radiant Golden is the color of the Spiritual, Divine Ray in every atom; in man, of Buddhi.

(d) Green and Red are, so to speak, interchangeable colors, for Green absorbs the Red, as being threefold stronger in its vibrations than the latter; and Green is the complementary color of extreme Red. This is why the Lower Manas and Kāma-Rūpa are respectively shown as Green and Red.

(e) The Astral Plane, or Auric Envelope in Nature and Man.

(f) The Mind or rational element in Man and Nature.

(g) The most ethereal counterpart of the Body of man, the opposite pole, standing in point of vibration and sensitiveness as the Violet stands to the Red.

\*The Master-Key or Tonic of Manifested Nature

Hence the full septenary man, symbolically as to the geometrical figures, and in reality as to the various colors of his principles, presents some such appearance as in Plate II.

A faint violet, mist-like form represents the Astral Man with an oviform bluish circle, over which radiate in ceaseless vibrations the prismatic colors. That color is predominant, of which the corresponding principle is the most active generally, or at the particular moment when the clairvoyant perceives it. Such man appears during his waking states; and it is by the predominance of this or that color, and by the intensity of its vibrations, that a clairvoyant, if he is acquainted with correspondences, can judge of the inner state or character of a person, for the latter is an open book to every practical Occultist.

In the trance state the Aura changes entirely, the seven prismatic colors being no longer discernible. In sleep also they are not all "at home." For those which belong to the spiritual elements in the man, viz.: Yellow, Buddhi; Indigo, Higher Manas; and the Blue of the Auric Envelope will be either hardly discernible, or altogether missing. The Spiritual Man is free during sleep, and though his physical memory may not become aware of it, lives, robed in his highest essence, in realms on other planes, in realms which are the land of reality, called dreams on our plane of illusion.

A good clairvoyant moreover, if he had an opportunity of seeing a Yogi in the trance state and a mesmerized subject, side by side, would learn an important lesson in Occultism. He would learn to know the difference between self-induced trance and a hypnotic state resulting from extraneous influence. In the Yogi, the "principles" of the lower Quaternary disappear entirely. Neither Red, Green, Red-Violet nor the Auric Blue of the Body are to be seen; nothing but hardly perceptible vibrations of the golden-hued Prâna principle and a violet flame streaked with gold rushing upwards from the head, in the region where the Third Eye rests, and culminating in a point.

If the student remembers that the true Violet, or the extreme end of the spectrum, is no compound color of Red and Blue, but a homogeneous color with vibrations seven times more rapid than those of the extreme Red,\* and that the golden hue is the essence of the three yellow hues from Orange-Red to Yellow-Orange and Yellow, he will understand the reason why: he lives in his own Auric Body, now become the vehicle of Buddhi-Manas. On the other hand, in a subject in an artificially produced hypnotic or mesmeric trance, an effect of unconscious when not of conscious Black Magic, unless produced by a high Adept, the whole set of the principles will be present, with the Higher Manas paralysed, Buddhi severed from it through that paralysis, and the red-violet Astral Body entirely subjected to the Lower Manas and Kâma-Rûpa (the green and red animal monsters in us).

One who comprehends well the above explanations will readily see how important it is for every student, whether he is striving for practical occult powers or only for the purely psychic and spiritual gifts of clairvoyance and metaphysical knowledge, to master thoroughly the right correspondences between the human or nature principles, and those of Kosmos. It is ignorance which leads materialistic science to deny the inner man and his divine powers; knowledge and personal experience that allow the Occultist to affirm that such powers are as natural to man as swimming to fishes. It is like a Laplander, in all sincerity, denying the possibility of the catgut, strung loosely on the sounding-board of a violin, producing comprehensive sounds or melody.

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\* COLORS WAVE-LENGTHS IN MICRONS (i) NUMBER OF VIBRATIONS IN TRILLIONS

Violet extreme-----	400 -----	759
Violet-----	423 -----	709
Violet-Indigo-----	439 -----	683
Indigo-----	449 -----	668
Indigo-Blue-----	459 -----	654
Blue-----	479 -----	631
Blue-Green-----	492 -----	610
Green-----	512 -----	586
Green-Yellow-----	532 -----	564
Yellow-----	551 -----	544
Yellow-Orange-----	571 -----	525
Orange-----	583 -----	514
Orange-Red-----	596 -----	503
Red-----	620 -----	484
Red extreme-----	645 -----	465

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Our principles are the Seven Stringed Lyre of Apollo, truly. In this our age, when oblivion has shrouded ancient knowledge, man's faculties are no better than the loose strings of the violin to the Laplander. But the Occultist who knows how to tighten them and tune his violin in harmony with the vibrations of color and sound, will extract divine harmony from them.

The combination of these powers and the attuning of the



Macrocosm and the



Microcosm, will when combined give



the geometrical equivalent of the invocation "Om Mani Padme Hûm."

This is why the previous knowledge of music and geometry was obligatory in the school of Pythagoras.

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## THE ROOTS OF COLOR AND SOUND

### PLATE III

Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colors of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colors. But in this case one color, viz: that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

These Hierarchies can only be symbolized as concentric circles of prismatic colors; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colors in their natural order. But in each of these "wheels" one circle will be brighter and more vivid in color than the rest and the wheel will have a surrounding Aura (a fringe, as the physicists call it) of that color. This color will be the characteristic color of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the soul) and is the "Builder" of one of the seven kingdoms of Nature, which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man.\* Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific color.

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\* See Five Years of Theosophy (1885), pp. 273-78: "About the Mineral Monad" [Collected Writings, Vol. V, pp. 171-75].

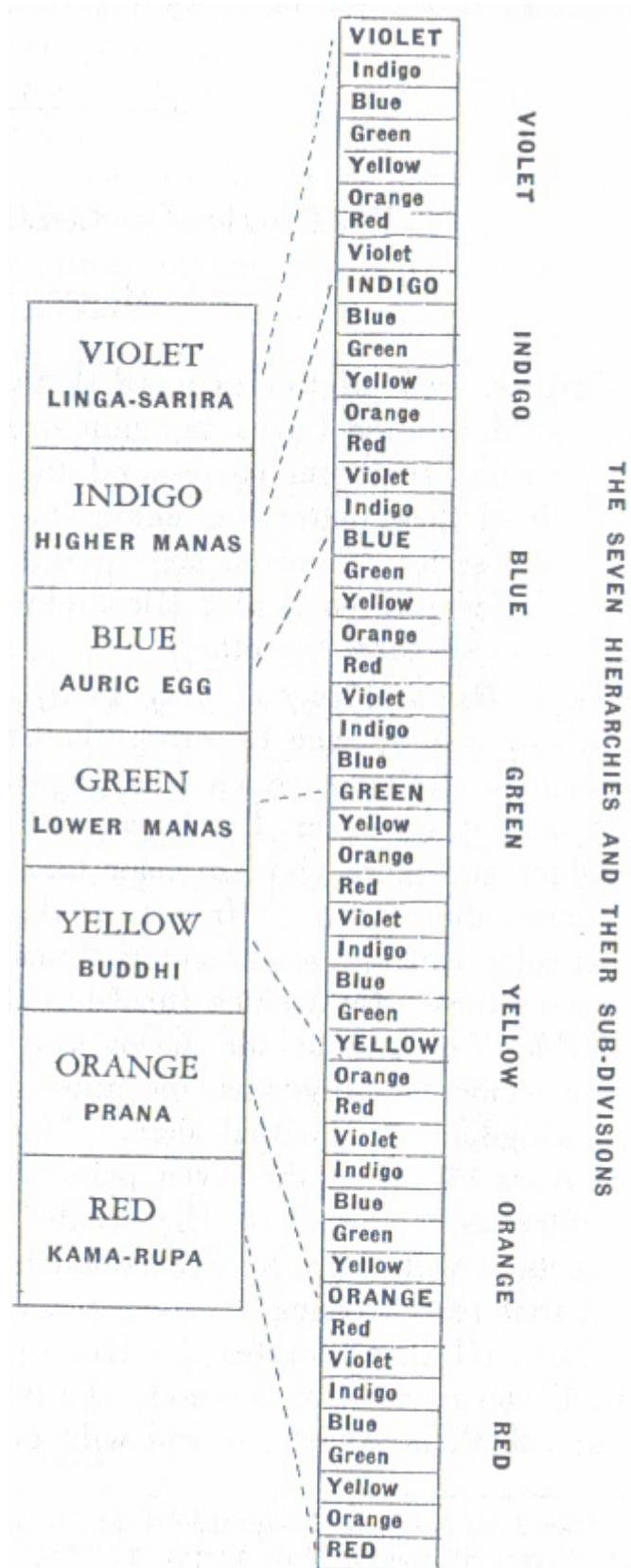
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Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis. Plate III demonstrates the fact by showing the symbol adopted in the Eastern school to represent the Seven Hierarchies of creative Powers; call them Angels, if you will, or Planetary Spirits, or, again, the Seven Rulers of the Seven Sacred Planets of our system, as in our present case. At all events, the concentric circles stand as symbols for Ezekiel's Wheels with some Western Occultists and Kabalists, and for the "Builders" or Prajapatis with us.

DIAGRAM III

The student should carefully examine the adjoining Diagram.

Thus the Linga-Sarira is derived from the Violet sub-ray of the Violet Hierarchy; the Higher Manas is similarly derived from the Indigo sub-ray of the Indigo Hierarchy, and so on. Every man being born under a certain planet, there will always be a predominance of that planet's color in him, because that "principle" will rule in him which has its origin in the Hierarchy in question. There will also be a certain amount of the color derived from the other planets present in his Aura, but that of the ruling planet will be strongest. Now a person in whom, say, the Mercury principle is predominant, will, by acting upon the Mercury principle in another person born under a different planet, be able to get him entirely under his control. For the stronger Mercury principle in him will overpower the weaker mercurial element in the other. But he will have little power over persons born under the same planet as himself. This is the key to the Occult Science of Magnetism and Hypnotism.



The student will understand that the Orders and Hierarchies are here named after their corresponding colors, so as to avoid using numerals, which would be confusing in connection with the human principles, as the latter have no proper numbers of their own. The real occult names of these Hierarchies cannot now be given.

The student must, however, remember that the colors which we see with our physical eyes are not the true colors of occult nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration. For instance, Clerk-Maxwell has demonstrated that the retinal effects of any color may be imitated by properly combining three other colors. It follows, therefore, that our retina has only three distinct color sensations, and we therefore do not perceive the seven colors which really exist, but only their “imitations,” so to speak, in our physical organism.

Thus, for instance, the Orange-Red of the first “Triangle” is not a combination of Orange and Red, but the “spiritual” Red, if the term may be allowed, while the Red (blood-red) of the spectrum is the color of Kma, animal desire, and is inseparable from the material plane.

#### THE UNITY OF DEITY

Esotericism, pure and simple, speaks of no personal God; therefore are we considered as Atheists. But, in reality, Occult Philosophy, as a whole, is based absolutely on the ubiquitous presence of God, the Absolute Deity; and if It itself is not speculated upon, as being too sacred and yet incomprehensible as a Unit to the finite intellect, yet the entire philosophy is based upon Its divine Powers as being the source of all that breathes and lives and has its existence. In every ancient religion the One was demonstrated by the many. In Egypt and India, in Chaldea and Phoenicia, and finally in Greece, the ideas about Deity were expressed by multiples of three, five, and seven; and also of eight, nine and twelve great Gods which symbolized the powers and properties of the One and Only Deity. This was related to that infinite subdivision by irregular and odd numbers to which the metaphysics of these nations subjected their ONE DIVINITY. Thus constituted, the cycle of the Gods had all the qualities and attributes of the ONE SUPREME AND UNKNOWABLE; for in this collection of divine personalities, or rather of symbols personified, dwells the ONE GOD, the GOD ONE, that God which, in India, is said to have no Second:

“Oh God Ani (the Spiritual Sun), thou residest in the agglomeration of thy divine personages.”\*

These words show the belief of the ancients that all manifestation proceeds from one and the same source, all emanating from the one identical principle which can never be completely developed except in and through the collective and entire aggregate of its emanations.

The Pleroma of Valentinus is absolutely the Space of Occult Philosophy; for Pleroma means the “Fullness,” the superior regions. It is the sum total of all the divine manifestations and emanations expressing the plenum or totality of the rays proceeding from the ONE, differentiating on all the planes, and transforming themselves into divine Powers, called Angels and Planetary Spirits in the philosophy of every nation. The Gnostic Aeons and Powers of the Pleroma are made to speak as the Devas and Sddhus of the Purânas. The Epinoia, the first female manifestation of God, the “Principle” of Simon Magus and Saturninus,<sup>5</sup> holds the same language as the Logos of Basilides;<sup>6</sup> and each of these is traced to the purely esoteric Aletheia, the TRUTH of the Mysteries. All of them, we are taught, repeat at different times and in different languages the magnificent hymn of the Egyptian papyrus, thousands of years old: “The Gods adore thee, they greet thee, O the One Dark Truth”; and addressing R, they add: “The Gods bow before thy Majesty, by exalting the Souls of that which produces them . . . and say to thee, Peace to all emanations from the Unconscious Father of the Conscious Fathers of the Gods. . . . Thou producer of beings, we adore the Souls which emanate from thee. Thou begettest us, O thou Unknown, and we greet thee in worshipping each God-Soul which descendeth from thee and liveth in us.” (Hymn to Amon-Râ. This is the source of the assertion, “Know ye not that ye are Gods and the temple of God.” This is shown in the “Roots of Ritualism in Church and Masonry,” Lucifer for March 1889.† Truly then, as said seventeen centuries ago, “Man cannot possess Truth (Aletheia) except he participate in the Gnosis.” So we may say now: No man can know the Truth unless he studies the secrets of the Plerôma of Occultism; and these secrets are all in the Theogony of the ancient Wisdom-Religion, which is the Aletheia of Occult Science.

H.P.B....

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\* Apud Grébaud Papyrus Orbiney, p. 101.

† [Collected Writings, Vol. XI.]

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## COMPILER'S NOTES

1 The available sources of information concerning Simon Magus fall under three heads:

### I. THE SIMON OF THE NEW TESTAMENT:

Acts (viii, 9-24). Author and date unknown, but commonly supposed to be "by the author of the third gospel, traditionally known as Luke" (Wm. Smith, *A Dictionary of the Bible*, 1863 & 1893, s.v. "Acts of the Apostles.").

### II. THE SIMON OF THE CHURCH FATHERS:

Justin Martyr (Justinius Flavius, 100?-165 A.D.). First Apologia (I, 26.56), the probable date of which is A.D. 141. The single MS. preserved is cod. Paris, 450, A.D. 1364. Text: J.C.T. Eques de Otto, *Justini philosophi et martyris opera quae feruntur omnia*, 3rd ed. in 5 vols., Jena, 1876-81. English transl. by John Kaye, Edinburgh: John Grant, 1912. Also in the Oxford Library of the Fathers and the Ante Nicene Christian Library.—Second Apologia (II, 15), the probable date of which is uncertain. As above.—*Dialogus cum Tryphone* (120) the probable date of which is A.D. 142-148. As above.

Irenaeus, Greek Bishop of Lyons (97-147?—202-203 A.D.). Chief literary activity in the last decennium of the second century. *Contra Haereses* (I, xxiii, 1-4). MSS. probably of the 6th, 7th and 8th centuries. Text: *Opera*, ed. by Adolph Stieren, 2 vols., Leipzig, 1848-53. English transl. in *Ante-Nicene Christian Library*. Pertinent passages in G. R. S. Mead, *Simon Magus*, London, Theosophical Publishing Society, 1892, pp. 8-10. Originally published in *Lucifer*, London, Vols. X-XI, June—December, 1892.

Clemens Alexandrinus (Titus Flavius Clemens, 150? —220 A.D.) Head of the Catechetical School. Greatest literary activity about 190-203 A.D. *Stromateis* or *Stromata* (ii, 11; vii, 17), meaning Miscellanies. Preserved in one MS. only of the 11th century: Cod. Flor. (Laur. v. 3) (L). Greek and Latin edition of John Potter, Bishop of Oxford and later Archbishop of Canterbury, Oxford, 1715 and 1757, fol. 2 vols. Standard ed. of collected works by O. Stählin, Leipzig, 1905. English transl. of the *Stromata* in the *Ante-Nicene Christian Library*.

Tertullianus (Quintus Septimius Florens Tertullianus, ca. 155—ca. 220-240). *De Prescriptionibus adversus Haereticos* (46), ca. 199 A.D. Text: *Liber de Praes.*, etc., ed. by H. Hurter, S. J. Oeniponti, 1870. Also in J. P. Migne, *Patrologiae Cursus Completus, Series Latina*, Paris, 1879. English transl. in *Ante-Nicene Christian Library*.—*De Anima* (34, 36), ca. 208-09 A.D. Text: *Bibliothec. Patr. Eccles. Select.* of Dr. G. B. Linder, Fasc. iv, Leipzig, 1859. English transl. in *Ante-Nicene Christian Library*, and pertinent passage in Mead, *op. cit.*, p. 11.

Hippolytus Romanus (d. ca. 230 A.D.), *Philosophumena* (vi, 7-20). See below.

Origen (Origenes Adamantius, 185-86—254-55 A.D.). *Contra Celsum* (i, 57; v, 62, vi, 11). Principal apologetic work of the writer, written at Caesarea in the time of Philip the Arabian. Contains nearly the whole of the famous work of Celsus, *Logos Alethes*, against Christianity. The work shows a close affinity between Origen's own views and those of Celsus on many subjects. MS. of 14th century. Greek text in J. P. Migne, *Patrol. Gr.*, Vols. XI-XVII. English translation: by F. Crombie & W. H. Cairns in *Ante-Nicene Christian Library*, Vols. X & XXIII (Edinburgh, 1869-72); and by Henry Chadwick, with *Introd. and Notes* (Cambridge, Univ. Press, 1953; xl, 531 pp.), as well as copious Index and Bibliography. Pertinent passages in Mead, *op. cit.*, pp. 22-23.

Philastrius, Bishop of Brixia (Brescia), d. ca. 387. *De Haeresibus*, i. Text: *Patres Quarti Ecclesiae Saeculi*, ed. by D. A. B. Caillau, Paris, 1842, and in Franz Oehler's *Corpus Haeresiologicum*, Berlin, 1859-61. Pertinent passages in Mead, *op. cit.*, pp. 23-24.

Epiphanius, Bishop of Salamis (310-20—404 A.D.). *Contra Haereses* or *Panarion* (ii, 1-6). MS. of the 11th century. Text: *Opera*, ed. by G. Dindorf, Leipzig, 1859; and by K. Holl, Leipzig, 1915. Greek and Latin edition by Franz Oehler in his *Corpus Haeresiologicum*, Berlin, 1859-61. Pertinent passages transl. into English in Mead, *op. cit.*, pp. 24-28.

Jerome (Eusebius Sophronius Hieronymus, 340-420 A.D.). *Commentarius in Evangelium secundum Matthaeum* (IV, xxiv, 5), written ca. 387. Text: J. P. Migne, *Patrol. Graec.*, VII, and *Ser. Latina*, XXVI, Paris, 1884. Pertinent passage in Mead, *op. cit.*, p. 28.

Theodoretus, Bishop of Cyrhus (ca. 386—453-58 A.D.). *Haereticarum Fabularum Compendium* (I, i). MS. of 11th century. Text: Greek and Latin ed. of *Opera Omnia* by the Jesuit Jac. Sirmond, Paris, 1642, re-edited by J. L. Schulze, Halae Sax., 1769-74. Pertinent passages transl. by Mead, *op. cit.*, pp. 28-30.

### III. THE SIMON OF THE LEGENDS:

References to Simon Magus are to be found in the so-called Clementine Literature, namely in the *Recognitions* (Text: Rufino Aquilei Presb. *Interprete* [curante E. G. Gersdorf], Leipzig, 1838), the *Homiliae*

(Text: *Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta*, Vol. I, ed. Albertus Schwegler, Tubingensis, Stuttgart, 1847), and the *Apostolic Constitutions* (Text: *S.S. Patrum qui Temporibus Apostolicis Floruerunt Opera*, ed. by J. B. Cotelerius, Amsterdam, 1742). A summary of the stories contained therein may be found in Mead, *op. cit.*, pp. 31-37.

The sources enumerated above are of very unequal value. It is only when we come to the *Simon of the Philosophumena* that we feel on any safe ground. The prior part of it is of special interest on account of the quotations from *The Great Revelation* or *Announcement* (*ἡ μεγάλη ἀπόφασις*), a work supposed to have been written by Simon and which is not mentioned in any other source. It is obvious that the author of *Philosophumena* (called also the *Elenchus*), whoever he was, had access to some of the writings of the Simonians, from which he drew his copious citations.

It was not until the year 1842 that Minoides Mynas, a learned Greek, brought to Paris from one of the monasteries on Mount Athos, on his return from a literary mission given him by the French Government, a fourteenth century MS. in a mutilated condition. This was the MS. of the *Philosophumena* supposed to have been written in the first quarter of the third century by Hippolytus Romanus, Bishop of Ostia, in refutations of all heresies, divided into ten books, though beginning in the middle of the fourth one as the first three and a half books were missing. Emmanuel Miller, who published the book in 1851 for the University of Oxford, noticed that these newly-recovered books belonged to the same work as what had been published under the name of Origen's *Philosophumena* by J. F. Gronovius (1611-71), and later in the Benedictine edition of Origen. Miller ascribed the whole text to Origen which gave rise to a very heated controversy. A number of scholars seemed to have found conclusive evidence that this work was written by Hippolytus, but its real authorship is still in question.

The *Philosophumena* or *Refutatio Omnium Haeresium*, first published by Miller in 1851, was edited by Lud. Duncker and F. G. Schneidewin, Göttingen, 1859. It may be consulted in Migne's *Patrologiae Cursus Completus*, Ser. Gr.-Lat., XVI-3. Greek and Latin text edited by Patricius Cruice, Paris, Imprimerie Royale, 1860. English translation by the Rev. J. H. Macmahon in the *Ante-Nicene Christian Library*, Edinburgh, 1867-72 (Vol. I, 1868), and Buffalo, 1884-86. Pertinent passages in Mead, *op. cit.*, pp. 12- 22.

2[Excerpts from G. de Purucker, *Fountain-Source of Occultism*. Theosophical University Press, Pasadena, Calif., 1974, pp. 193-97.]

### ON THE GNOSTIC AEONS

2“During the two or three centuries following the downfall of the esoteric system in Europe and its appurtenant Mystery schools—a downfall which had its incipient stages around the beginning of the Christian era—there came into existence quite a number of mystical and quasi-occult schools of thought, some of them containing no small portion of the then fading light of esoteric wisdom, others only feeble rays.

“Among these schools thus rising into a temporary vogue were the different groups of the Gnostics, most of them commonly miscalled by Christian historical writers “heretical Christian sects,” although, as a matter of fact, they were far less Christian than they were declining rays from the original centers of esoteric teaching in the Mediterranean world. Yet it is true that some of these Gnostic groups, for one reason or another and mainly through expediency, had certain avenues of rapprochement with the different Christian sects, probably in order that they might be allowed to live more or less in peace and to continue in relative safety their private studies.

“The whole truth about these Gnostic sects has never yet been written. The Gnostic School of Simon was one of the most faithful in teaching some of the fundamental doctrines of the esoteric philosophy. Other Gnostic groups preserving elements of the archaic wisdom were those founded by Menander, Valentinus, Basilides, etc. Simon, because he taught in an age which, while avid and hungry for all kinds of occult and quasi-occult knowledge, was yet extremely critical and theologically unfriendly, obviously had to phrase his teaching in forms of speech that would not offend the dominant Christian power. Consequently, he abandoned very largely the sacred and ages-old phrases of teaching, and used manners of speech and illustrations which were often quite exoteric, and in certain cases were actually invented by him in order to conceal from the enemies of his school just what he really meant in his doctrines—the inner meaning of which was nevertheless perfectly comprehensible to his instructed followers. . . .

“When H. P. B. refers to Simon’s system of Aeons as starting “at the plane of globes A and G,” the reader should remember that there are not just seven, but actually twelve different evolutionary stages of growth in the life history of an imbodiment of a planetary chain from its beginning to its end.

She passed over in relative silence the first five preliminary stages, and takes up the chain really at its sixth stage, which she calls the ‘first.’ The following diagram may make the matter somewhat clearer:

Primordial Stages	{	1. Aetheric 2. Etheric
Elementary Evolution	{	1. First Elemental Kingdom 2. Second Elemental Kingdom 3. Third Elemental Kingdom
The Seven Manifested Globes	{	1. Globe A fiery 2. Globe B aery 3. Globe C watery 4. Globe D solid or earthy 5. Globe E ethereal 6. Globe F ethereal-spiritua 7. Globe G quasi-spiritual

“From this it is seen that preceding the evolution of the elemental kingdoms, which are the first to aid in building a globe on a plane, there are the aetheric and etheric stages, which really are the earliest cometary stage in its two chief divisions of development. Once these two primordial stages of preparation and quasi-materialization are ended, then the three main classes of elementals, which have been preparing themselves and have been separated and drawn into their three respective classes, begin their work of laying the foundations of a globe-to-be.

“Again, when the three classes of elementals have built the outline of the globe-to-be, each class following when the preceding one has finished its work, the true globe commences its existence in what is here called the first round, because, by the time the three elemental kingdoms have completed their task, the different families of monads have become more or less segregated into their respective groups, and hence are ready to begin their rounds as life-waves.

“From this time forwards, the seven rounds start and continue through serial progressions around all the globes of the chain; for it is to be noted that while the above description deals mainly with globe D, all the other globes have been likewise evolving or coming into manifestation *pari passu* with it. A round begins in the highest of the twelve globes and proceeds regularly from globe to globe around the chain. This is but another way of stating that every globe unfolds from itself its surplus of life, or lives.

“First of all we have the aetheric awakening into life of a laya-center, which, starting to move in its wanderings through space, gradually accretes to itself aetheric and etheric matter and thus slowly enters upon its second stage, the etheric; and when this stage is ended, the laya-center which is now manifesting as an ethereal comet, has just about become a member of the solar system to which its karmic destiny has inevitably drawn it back to embodiment as a planetary chain-to-be. Once the comet is settled in its orbit around the sun as a highly ethereal globe in the first, or first and second states, of the matter of the physical cosmic plane, the three kingdoms of the elementals in serial order begin their characteristic activities,\* and so gradually build a luminous and glowing or ‘cloudy’ body of very slight physical density, and a type which probably our astronomers would describe as ethereally fiery. (The word fiery is used to suggest the glowing or luciform nature of fire in its first stages rather than the physical fire producing heat, as we have it on earth; electric substance might perhaps convey the idea somewhat better.) When this stage has been finished then the ‘first round’ starts, and it is with this round that H.P.B. begins her marvelous exposition.

“The process of solidification or of materialization of the globes proceeds steadily until the middle of the fourth round, after which a re-etherealizing of the globe takes place, concomitant with and followed by the spiritualizing on the upward or luminous arc of the various families of monads which have been following or making these rounds up to the present point.”

3 Menander, or Mainandros, was one of the teachers of the “Simonian” Gnosis, a native of the Samaritan town Capparatea, about whose personal life we know next to nothing. The center of his activity is said to have been Antioch, one of the most important commercial and literary cities of the Greco-Roman world. Menander has been singled out by Justin for special mention, because of his having led “many” away, which might easily be interpreted to mean that he built a considerable following among the seekers.

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\* Cf. The Secret Doctrine, I, 205-6, footnote:

“The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The homogeneous; (2) the aeriform and radiant (gaseous); (3) Curd-like (nebulous)(4) Atomic, Ethereal (beginning of motion, hence of differentiation), (5) Germinal, fiery (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) Four-fold, vapoury (the future Earth); (7) Cold and depending (on the Sun for life and light).”

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4 “It is one of the fundamental teachings of the esoteric philosophy that every sound has its innate swbhvic color, and, conversely, that every color has its inherent swbhvic sound; and that, as a corollary, since both sound and color are expressions of rates of vibration, there can be no sound and no color without number, for every period of vibrational frequency has just so many units of vibration, which is equivalent to saying it is a number.

“From this standpoint, when we speak of sound we at once imply both color and number; or, whenever we speak of color we imply sound and the vibrational number which manifests it; and equally so, whenever we speak of number, had we the eyes to see it and the ears to hear it, we should see the color as well as hear the sound corresponding to such number or vibrational frequency. It is to this that Pythagoras alluded when he spoke of the majestic harmony of the spheres.

“Now as every atom in every object of nature, animate or inanimate, sings its own keynote and produces its own sound and has its own color and number, so every man, flower, tree, and every celestial body, is a play and interplay of sounds both loud and faint, interblending in a marvelous symphony, as well as being a beautiful intermingling of flashing and scintillating color. For instance, the auric egg of a man, because of the continuous activities of the pranic auras, is not only a mass of coruscating colors, but equally is a living organ producing harmonies of sound when the emotions, thoughts, and feelings are on a high plane, and horrible discord when they are characterized by hatred and other low passions.

“For many decades astronomers have been intrigued by the varying shades of color which the vast stellar host presents; some stars are bluish, others are yellowish, still others reddish. The scientific idea is that the colors of the stars represent different ages in their evolutionary development. Be that as it may, and viewing the matter from another angle, it would be wrong to say that all blue stars are more spiritual than all red stars, merely because red is given as the color of kama, and blue or indigo-blue as the color of the higher manas. For there is a spiritual red as well as a material red, and a spiritual blue as well as a material blue. Indeed, there are strong occult reasons for saying that for certain stars a reddish color would signify a more spiritual condition than the bright electric blue of certain others. The greater the intensity of vibration of light or radiation, the lower or more material in the scale that light is; and as the color of blue in our own octave of visible radiation is produced by a much higher frequency than is red, it is obvious that blue could signify a more material condition than the less intense vibration of red.

“H.P.B. has stated that ‘the true color of the Sun is blue’\* because its vital aura is blue. It is the real sun in the same sense as the vital aura of a human being is the real man; nevertheless the real man, the essential core, is the spiritual source of his merely vital aura.

It would not be correct to say that the sun's vital aura is the interior sun; it is merely one of the coats or layers of its auric egg, and by no means one of the most interior. The blue force spoken of is the sun's vital aura intermingled, to some extent, with intellectual and spiritual energy, which flows forth from the sun continuously and in all directions. The sun is constantly pouring forth this blue energy in simply inestimable volume.

“Other suns have other colors, which are the expressions of their complex swabhvas. Likewise, could we hear the sounds which the various celestial bodies make as their natural expression, we would realize that each sun, each star, each planetoid, has its own characteristic keynote. Our scientists already are able to ‘hear’ certain stars, that is, to transform the light coming from a particular luminary into sound.† Curiously enough, when the moon's rays lighted upon the photoelectric cell used in these experiments, they sent forth moaning sounds, as of the tolling of great bells; but when the light from the bright star Arcturus flashed, it gave forth brilliant, scintillating sounds. If we could know the scheme of the correspondence of colors and sounds and numbers, we would be able to judge of the qualities of a sun or a star: for instance, dark blue would signify an intellectual sun; yellow, a buddhi sun.

“The difficulty in attempting to determine what specific ray or class any particular sun may belong by its color, is that our atmosphere affects colors very greatly as well as other things that come to us from the celestial bodies. The airy atmosphere surrounding our earth is a remarkable changer and a solvent to a certain extent. Our atmosphere is a transmuter as well as a transmitter. It deforms and actually changes the light—and therefore the sound—that comes to us from the planetary and solar bodies. Spectroscopic observation is by no means so reliable as has hitherto been supposed.

“All the different colors of the solar spectrum originate in the sun and are represented on our earth in the form of light, in the form of forces—forces in the sun, every color of which is the outflow of a distinct swabhva or individual energy, or solar logos. The sun is the vehicle of a divinity; whatever flows forth from it is rooted in the divine. There are seven (or twelve) solar forces or element-principles, and therefore seven (or twelve) swabhvas making up the grand swabhva of the sun. From these solar individualities, powers, forces, minor logoi, flow streams of substance-energy, combined in the light which we receive as daylight, white light. Pass this solar beam through a prism, and it will be broken up into its component colors.

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\* E.S. Instruction, No. II. [Footnote ‡ on p. 548.]

†† Cf. The Mahatma Letters, p. 170. [Page 166 in 3rd ed.]

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These seven rays of the spectrum are seven auric flows of vitality from the solar heart, and these swabhvic energies combine to make light as we perceive it. Not one of the colors in essence is superior to any of the others. But on the plane of material existence, and having in view the work which each of the effluvia from the sun does on this scale of matter, we are bound to make distinctions and say that tman is colorless, buddhi is yellow, kma is red, and so forth. Yet all are divine in origin.

“Every minutest portion of Infinity contains every essential element and force and swabhva that Infinity contains. Likewise, every subdivision or subplane derives its own repetitive septenary from the surrounding universe. The microcosm repeats the macrocosm . . .”\*

5Saturninus, or Saturnilus, is generally regarded as the founder of the Syrian Gnosis, somewhere about the end of the first and the beginning of the second century of our era. He is said to have taught at Antioch, but we have no information as to his nationality or any incidents of his life. He was especially distinguished for his rigid asceticism. Our information regarding him is derived mainly from Justin Martyr’s Dialogue with Trypho, xxxv, and from Irenaeus’ summary presumably based on the lost Compendium of Justin.

6Basilides was one of the greatest exponents of the Gnosis. Of his life nothing is known beyond the fact that he taught at Alexandria. His date is entirely conjectural, but several independent authorities indicate the reign of Hadrian (A.D. 117-138) as the time when Basilides flourished. We have no information either on his nationality, but, whether a Greek, an Egyptian, or a Syrian, he was steeped in Hellenic culture, and was learned in the wisdom of Egypt.

Our main sources of information about Basilides are: 1) Hippolytus in his Philosophumena; 2) Clement of Alexandria in his Stromateis; 3) the lost work of Agrippa Castor as cited by Eusebius, and later copied by Irenaeus; and 4) the Acts of the Disputation of Archelaus and Mani. The great work of Hippolytus is the most valuable source of information extant for the reconstruction of the great metaphysical system of Basilides. It is possible that Hippolytus had before him Basilides’ Exegetica, supposed to have been one of twenty-four books on the Gospels written by him. It is probable that the Basilidean School of the Gnosis became eventually amalgamated with the Valentinian movement of the latter half of the second century.

Consult for a detailed outline of Basilides’ teachings:

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\* [G. de Purucker, op. cit., 204-07]

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A Dictionary of Christian Biography (Wm. Smith & Henry Wace), s.v. Basilides; and G. R. S. Mead, *Fragments of a Faith Forgotten* (London & Benares, Theos. Publ. Society, 1900), pp. 253-83. A second edition of this work was published in 1960 by University Books, New Hyde Park, N.Y. It includes an excellent Introduction by Kenneth Rexroth and a valuable Index which adds greatly to the value of this work.

Behind the Gnôstic movement of a later period stands the commanding figure of Valentinus, universally acknowledged to have been the greatest of the Gnôstics. He has been recognized, even by his opponents, for his great learning and eloquence and for the widespread influence of his teachings upon contemporary thought. Even though we have no sure indication of the date of Valentinus himself, it may be conjectured to extend from about A.D. 100 to A.D. 180.

Valentinus was an Egyptian born at Phebonit' on the Egyptian coast, and from about A.D. 130 was teaching Greek science and literature in Alexandria. He must have been in close intimacy with Basilides, though he is said to have stated that a certain Theodas, an "apostolic man," was his witness to the direct tradition of the Gnosis. It would appear from available sources of information that Valentinus determined to synthesize the Gnosis and to formulate a universal system of religio-philosophical thought.

In regard to his writings, besides the fact that they were numerous and his technical treatises difficult and abstruse, we know very little. The remarkable texts known as the Askew Codex (*Pistis Sophia*) and the Bruce Codex, now in the British Library and the Bodleian Library respectively, may have been either written or compiled by him, or at least by some other prominent Gnostic of the Valentinian movement. The same would apply to the Gospel of Truth discovered in 1945 in Coptic translation at Nag Hammadi and published as part of the Jung Codex in 1956.

Of the other leaders of the movement, mention must be made of Marcus, Secundus, Ptolemaeus, Heracleon, Axionicus and Bardesanes. Information concerning them is very scant.

As in the case of other great Gnostic teachers, our most reliable information about Valentinus is derived from Hippolytus's *Philosophumena*. Consult also: Smith and Wace, *Dictionary Of Christian Biography*, s.v. Valentinus; Mead's *Fragments of a Faith Forgotten*; and Notes, Comments and Diagrams bearing on the *Pistis-Sophia*, in the opening pages of Volume XIII of H.P.B.'s *Collected Writings*.

In *The Secret Doctrine*, Vol. I, p. 568, H.P.B. quotes from a text which she identifies in a footnote as: Valentinus's *Esoteric Treatise on the Doctrine of Gilgul*. No definite information has ever been found regarding this piece of writing.

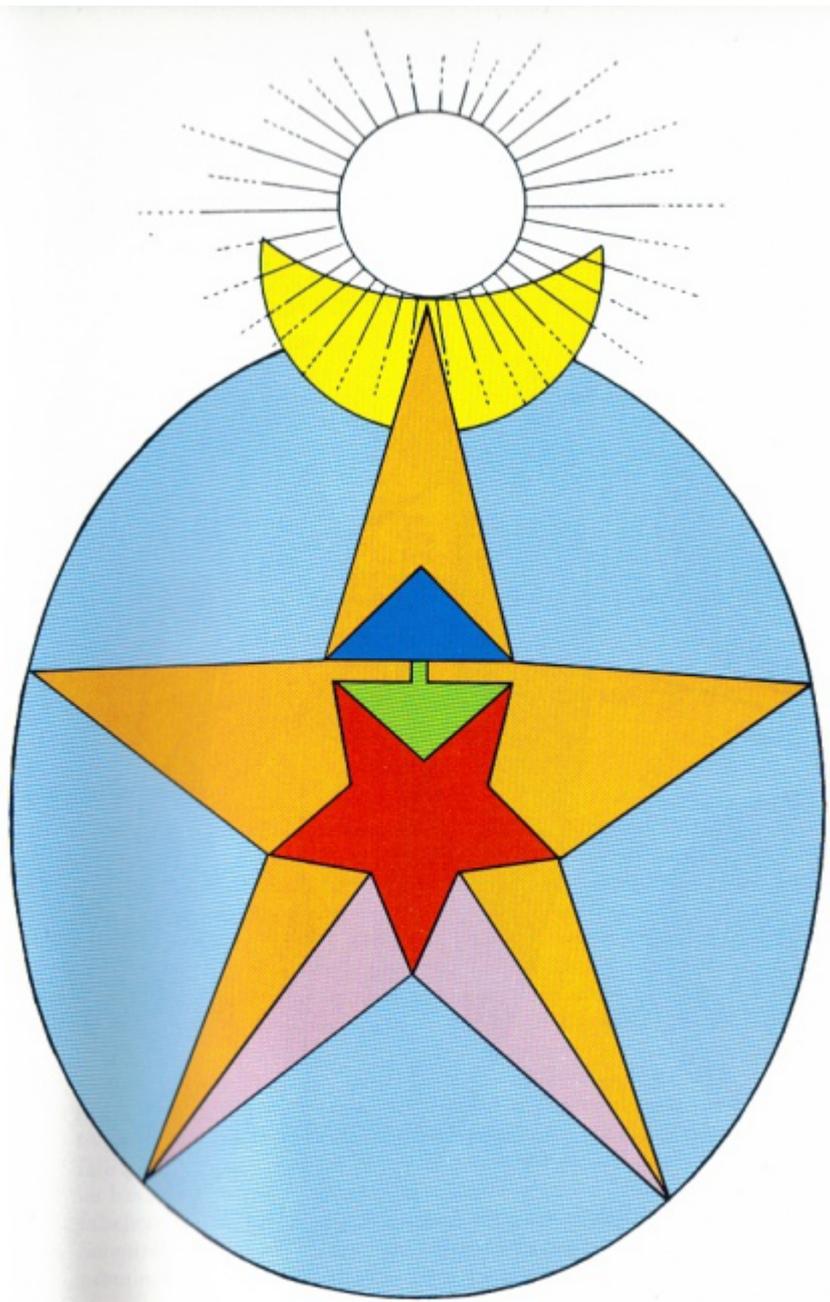
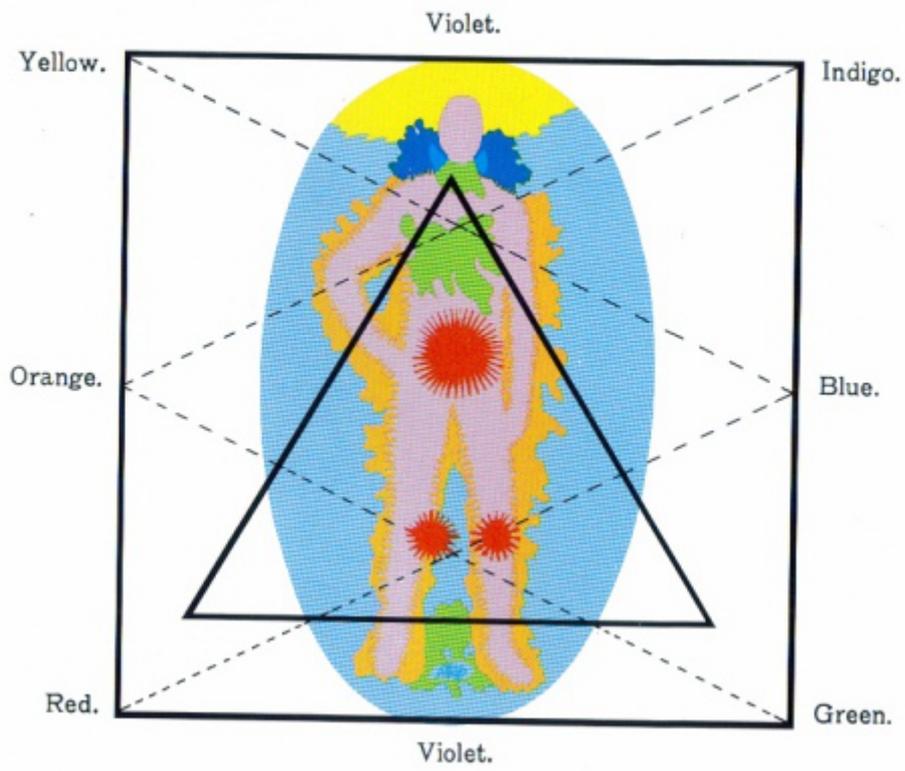
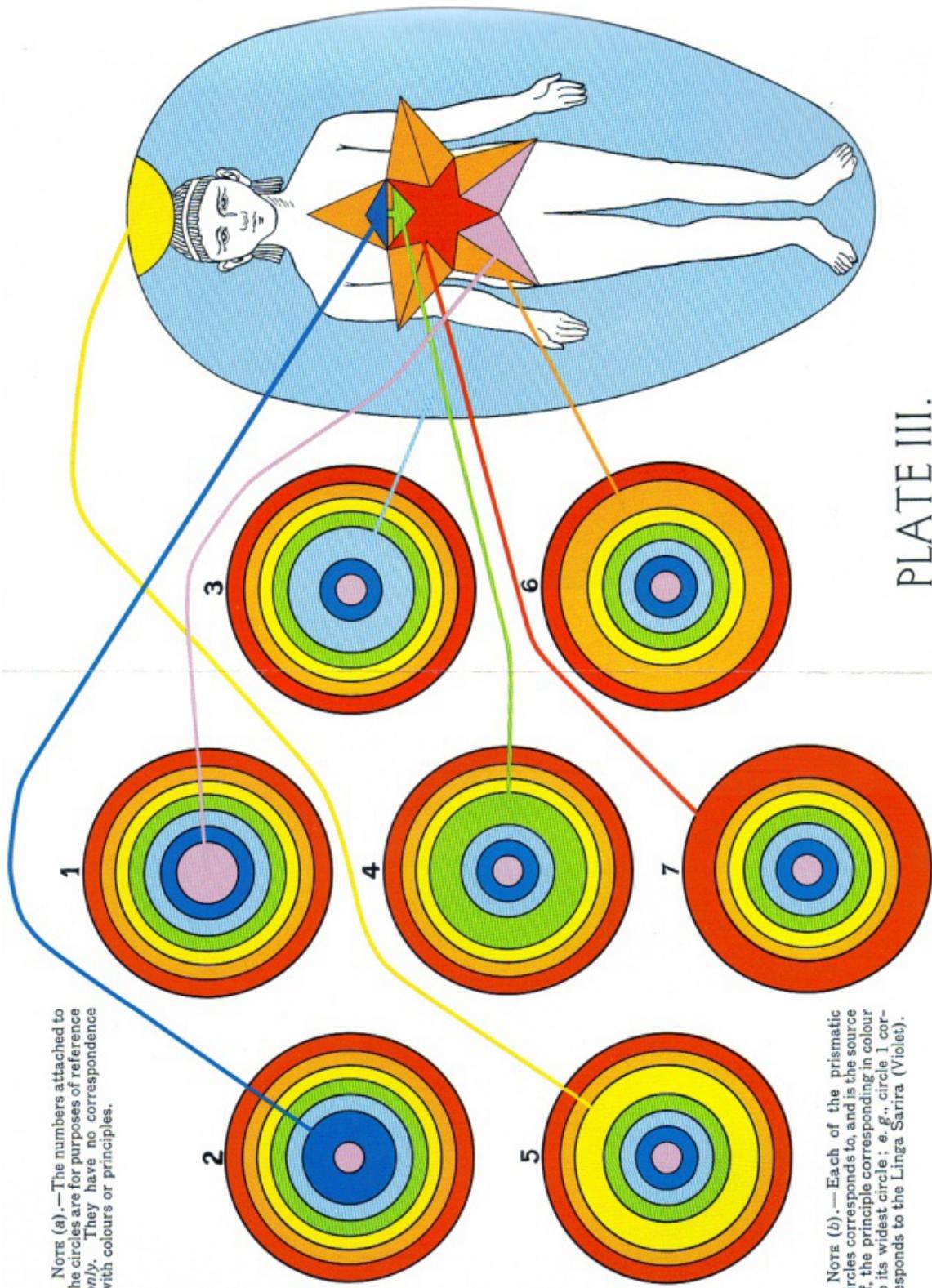


PLATE I.

# PLATE II.





NOTE (a).—The numbers attached to the circles are for purposes of reference only. They have no correspondence with colours or principles.

NOTE (b).—Each of the prismatic circles corresponds to, and is the source of, the principle corresponding in colour to its widest circle; e. g., circle 1 corresponds to the Linga Sarira (Violet).

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NOT THE PROPERTY OF ANY MEMBER,  
AND TO BE RETURNED ON DEMAND  
TO THE AGENT OF THE HEAD OF THE E.S.T.

INSTRUCTION NO. III

The following “Preliminary Explanations” were written by H. P. B. at the time of a grave crisis, or rather series of crises, through which the T.S. passed in 1889-90. Treachery within the E.S. itself and persistent and relentless attacks on the T.S. from without, especially in America, necessitated the striking of a fresh keynote and giving directions for the closing up of the ranks of the E.S. At the time of reprinting the Instructions in London in 1890-91, certain portions of these “Preliminary Explanations” dealing with the details of the matter were purposely omitted by those of H.P.B.’s pupils who were constituted the editors, these portions being deemed by them of too personal a character to remain. This was done when H.P.B. was too ill to supervise, without her sanction and, as she afterwards said, much against her wishes. The “Preliminary Explanations” are therefore now printed exactly as they originally stood, those portions previously omitted being now put between square brackets: [ ].

E.S.

PRELIMINARY EXPLANATIONS TO NO. III OF  
THE INSTRUCTIONS.

[BROTHERS and SISTERS in THEOSOPHY:

Many of you who, having joined the E.S., expected to receive their papers every two months, at least, but received only those for Jan.-Feb. and March April, must have felt disappointed, perhaps displeased. For this I am sincerely sorry, but owing to the present state of things in America, treachery from the first, and still worse treachery recently, the betrayal by one who joined the E.S. with the determined object of getting possession of its supposed secrets, in order to upset the Theosophical Society, and, by crushing me, crush the E.S. out of existence, has put an unavoidable stop to the teachings.

You have read in my “Open Letter to all Theosophists” the true and sad history of an ex-brother, who, whether from personal or other motives, consented to undertake the mission of a Judas. Though having failed in finding out what he so diligently sought by coming to London, he has nevertheless since then done us the greatest harm by substituting falsehoods and slander for facts, and even succeeded in turning several honourable men away from us.

(Since I began writing this, two more prominent members of Boston have been upset by the joint efforts of our enemies' "league," and dropped out of the fold, labouring under the most false suggested impressions.) How, then, could I continue under such circumstances? Yet I had begun preparing No. III of the papers, which would have been sent to you long ago had not a third obstacle arisen.

A full reorganization was necessary, and our Brother W. Q. Judge, together with a few of the American Council of the E.S., kindly undertook it. But now the poisonous shafts of our persevering enemies are turned against him; and it is, as I know, partly owing to the same slanderous and underhand work that several of you have refused to comply with the new Rules issued by him in my name.

Of the chief reason, however, for stopping the teachings, few, except those in my immediate surroundings, know, and you have to learn it now.]

Of the fact that no such large and ever-growing body as the E.S. has now become could remain without its traitors, secret and open, I was aware from the beginning. I knew what I had to expect from the first day. I knew that the task I had undertaken would lead to more obloquy and misrepresentations for me than ever; that it was sure to create a large amount of bad feeling among the members of the main (exoteric) body of the T.S., which would be finally vented, in particular, if not solely, upon myself. And all came to pass as I knew it would. But if it is, in a great measure, owing to this that the delivery of instructions was delayed, it was not, as said, the sole reason. There came a more serious impediment—to me the bitterest of all. I received two letters and a reproof from the Masters. These reached me in no such way as to allow the hope that it was less serious than had at first appeared. That which I received both times, was a letter in plain language, sent by post and mailed quite prosaically at the Sikkim frontier, one in March, the other in August. The last of these left me no ephemeral hope that I had misunderstood or even exaggerated the facts. In their first, our Masters were displeased, and in their last, which arrived just as the news of M. A. Lane's treachery came from New York, that displeasure became still more apparent.

It was at the end of August, and I was told to keep No. III of the Papers back, until further developments, and then to make those portions of the contents of the Masters' letter that related to the E.S. known to all its members of both continents, without even omitting to show them how mistaken and dangerous had been my policy in the E.S. from its beginning. I had been warned by the Council and my trusted friends, of the danger there was in admitting such a number of persons, scattered so widely over the world, who, it was added, knew me not, except on hearsay, and each of whom I had no other means, as they supposed, of studying than through their auras and photographs.

I myself realized that danger, but had no means of averting it, since the “Book of the Discipline and Rules” states that: “No one shall be refused admission, or the chance of learning truth and thereby improving his life, only because some one, or even all his neighbors think ill of him.” Such is the rule. Therefore, the larger the number of applicants who take the pledge, the greater the possibility of helping the masses. A member of the T.S. may be utterly unfit for the higher sciences and never grasp the true teachings of occultism and esoteric philosophy; but yet, if he has the true spark and faith in the real presence of the HIGHER SELF in him, he will remain loyal to his pledge and will try to model his life in accordance with the rules of the E.S., and thereby become nobler and better in every case. Membership in the E.S., and “pledges” sent, accepted and signed, are no warrants for a high success, nor do these pledges aim at making of every student an adept or a magician. They are simply the seeds in which lurks the potentiality of every truth, the germ of that progress which will be the heirloom of only the seventh perfect Race. A handful of such seeds was entrusted to me by the keepers of these truths, and it is my duty to sow them there, where I perceive a possibility of growth. It is the parable of the Sower put once more into practice, and a fresh lesson to be derived from its new application. The seeds that fall into good ground will bring forth fruit an hundredfold, and thus repay in each case the waste of those seeds which will have fallen by the wayside, on stony hearts and among the thorns of human passions. It is the duty of the Sower to choose the best soil for the future crops. But he is held responsible only so far as that ability is directly connected with the failures, and that such are solely due to it; it is the Karma of the individuals who receive the seeds by asking for them, that will repay or punish those who fail in their duties to their HIGHER SELF. Nature is ever struggling even in its so-called inorganic and inanimate kingdoms towards progress and perfectibility by production; how much more the nature of conscious thinking man! Each of us, if his nature is not productive or deep enough per se, may borrow and derive material for soil from the seeds themselves which he receives; and every one has the means to avoid the scorching sun, and to force the seeds to strike root, or prevent the thorns choking them, with a very little effort indeed. Therefore, my mistake did not lie in that I accepted too readily applications to join the E.S.

Nor have I sinned even in accepting men and women of whom I have not felt quite sure, though the opportunity of discerning their inner natures was possible and given to me in almost every instance.

I have not sinned, in this, I say, as some think, because the rules teach again that the grand ethics taught in the secret Âryâsanga schools are not for the benefit or perfection of saints, but verily of sinners who need moral and intellectual help.

In what particular, then, have I failed to do my duty? Simply in this, as I am shown: I have begun to give out Eastern teachings to those who were unacquainted with the Eastern discipline; to Westerners, who, had they been thoroughly versed in the laws of that discipline so unfamiliar to cultured Christian-born people, would have thought twice before joining the E.S. Being taught to rely on their Saviour and scapegoat instead of themselves, they have never stopped to think that their salvation and future incarnation depend entirely on themselves, and that every transgression against the Holy Ghost (their Higher Self) will indeed become unpardoned in their present life—or their next incarnation: for Karma is there to watch their actions, and even thoughts. In short, I have begun to instruct them in spelling before I had taught them the letters of the Occult alphabet. Instead of solemnly warning those who signed their pledge that, by breaking it and becoming guilty of that which they had sworn to avoid, they incurred thereby the most dangerous responsibilities, entailing sooner or later the most terrible consequences, and proving this to them by living examples from their own and other people's lives, I left them to their own devices. Instead of such warning, I have given out to them the preliminary knowledge that leads to the most hidden secrets of nature and the old Wisdom-Religion—and which but very few can appreciate. I have, finally, neglecting to prepare them by first placing each and all on a twelve-month's or so probation, given them an opportunity of going quite easily, and in most cases, unconsciously to themselves, astray. It is in consequence of this that there has been such a number of members caring for nothing but new instructions to amuse them, and several backsliders who have already done the greatest harm to the Theosophical Society, let alone the E.S. This is the result and consequence of my neglect to conform with and enforce the rules; and I now confess it, in all humility, to all my friends who will read this.

How true are these words in Master's letter:

“Experience but too clearly proves that any departure from the time-honored rules for the government and instructions of the disciple to suit Western custom and prejudices, is a fatal policy.”

“Before the pupil can be taught, he must learn how to conduct himself as regards the world, his teacher, the sacred science, and his INNER SELF,” the letter adds, quoting the Eastern aphorism that:

“The ruffled water-surface reflects naught but broken images:” the Master meaning that so long as the learners have not mastered their world-passions and remain ignorant of the Truth, their unprepared minds will perceive everything in the light of their worldly, not of their truly spiritual, esoteric judgment.

“How can they be expected, then” it asks, “to see aught but the broken truths, that such judgment is sure to suggest and distort the more? Violation of ancient usages is sure to result in evil.”

How true are these words is shown in our own case. For what have the violations of that time-honored usage which prohibits to speak in public or before the ignorant masses of sacred things, of which we, the two Founders, have been guilty, brought upon the T.S. and individual aspirants, even before the E.S. had been established, but grief and scandal? In blind foolishness, without warrant and reflection, have we, Col. Olcott and I, chiefest of all, lifted some of the veils of Truth, given some flitting glimpses of the secret laws of Nature and of Being, to a blind, ignorant, sense-ruled public, and thus provoked the hatred, deepened the skepticism, and excited the malevolent activity of many opponents who, otherwise, would have left us alone. Ah, friends, it was a wise law and a prudent restriction that ancient rule that kept the sacred, but dangerous knowledge (dangerous, because it cuts both ways) confined to the few, and these few pledged by a vow, which, if broken, led them almost to perdition. And to this day it is these few who run the greater risk. Some of the Theosophists, yet quite recently almost adorers of the T.S., and especially of its Masters, have lost or are losing unconsciously to themselves their moral balance; some because of the venomous words spoken in their ears by traitors, while others are flinging aside to the four winds their good Karmic chances, and turning into bitter and unprincipled enemies. Of the rude public one should have expected this, but from friends, brothers, and associates!

Well, as it now appears, so far as the members of the E.S. are concerned, it is in a great measure, if not entirely, my fault; and it is a bitter draught that Karma compels me to drink out of her iron cup. Had I instead of showing such hopeful confidence and belief in the inviolability of people’s word of honor, and almost a blind faith that the sacredness of their pledge would prove the surest guarantee of the good faith of any pledged member; had I instead of that, gone on the old occult lines of the Eastern discipline, such things as have taken place could never have happened. But I never permitted myself to even dream that a double pledge of such sanctity as the one taken in the name of the HIGHER SELF could ever be broken, however little one may make even of his “most sacred word of honor.” Even in the few cases when a dark and ominous aura around the face of a photograph plainly warned me, I still tried to hope against all hope. I could not bring myself to believe any man or woman capable of such deliberate treachery.

I rejected as an evil, sinful thought, the idea that conscious depravity could ever remain on the best of terms with a man, after the signing of such a sacred promise; and, I have learned now for the first time the possibility of what has been truthfully dubbed by some Theosophists “only a lip-pledge.” Had I strictly enforced the rules, I would have, no doubt, lost the two-thirds of our pledged members—those who had signed it as they would any circular letter—but then at least, those few who will remain true to their vows to the bitter end, would have more profited than they have now. Having omitted, however, the usual precautions of the probationary period, I have but myself to thank; and therefore, it is but just that I should also be myself the first to suffer for it at the hands of the inexorable Karmic law. For this, ironclad as I have been made by daily and almost hourly unjust attacks, I would have cared but very little; but that which I deplore the most—with a bitterness few of you will ever realize—is the fact that such a number of thoroughly earnest, good, and sincere men and women should be made to suffer for the guilt of the few. For, though but a fault of omission on my part, still that guilt, as I feel, is due to my neglect. Behold! my Karma appeared as a warning almost from the beginning of the E.S.

I had started well. Several of those whom I knew to be entirely unfitted to take the pledge have been refused from the first; but I proved unable to withstand their prayers when certain of them declared to me that it was their “last chance in life.” The “pledge fever” made short work of their promises. One broke her vows only four days after signing her pledge, becoming guilty of the blackest treachery and disloyalty to her HIGHER SELF. And when I could no longer keep in the E.S. either herself or her friend, the two convulsed the whole Society with their calumnies and falsehoods. Then it was that the old wondering query, “How is it that ‘poor H.P.B.,’ notwithstanding the Masters at her back, and her own insight, is so evidently unable to know her friends from her foes?” ran once more the round of theosophical circles, both here and in America.

Brothers, if you will judge from appearances, and from the worldly standpoint, you are right; but if you take the trouble of looking into the inner causes producing outward results, you will find that you are decidedly in the wrong. That you should no longer do me injustice, let me explain what I mean.

Take for an instant for granted (you, who still doubt at moments in your hearts), that I am doing the work of a real, living Master. And if I am, then surely I would not have been entrusted with such a mission unless I had pledged myself irrevocably to the laws of the Ethics, Sciences, and Philosophy THEY teach. Come whatever may, I have to abide by these laws and rules even in the face of condemnation to death.

Now, if the law, in common legislature even, holds that no person should be condemned before his guilt is proven, or becomes manifest, how much more strict must this law be in our Occult Code? Have I the right—in special cases when I see that a person has in him the germs of, or even a decided proclivity toward, evil doing, deception, ingratitude, or revenge, that, in short, he is not a reliable man or woman; but that, on the other hand, he is earnest and sincere, for the time being, in his interest and sympathy for Theosophy and Occultism; have I the right, I ask, to deny him the chance of becoming a better man, merely out of fear that he may one day turn round? I will say more. Knowing, as I do, that no earthly forces combined can destroy the T.S. and its truths, even if they can and do, in each case, hurt more or less my outward and miserable personality, that shell that I am solemnly pledged to use as a buffer of the cause I serve, have I the right, think you, out of mere personal cowardice and in self-defence, to refuse anyone the chance of profiting by the truths I can teach him, and of thereby becoming better? That many are called, but few chosen, is something I knew from the beginning; that he who speaks the truth is turned out of nine cities, is an old saying; and that the man (and especially the woman) who preaches new truths, whether in religion or science, is stoned and made a martyr by those to whom they are unwelcome—all this is what I have bargained for, and no more. Let me give you an illustration out of real life. When the notorious Madame Coulomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless I gave her all she needed, because such was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision whether it was right and theosophical to keep two such Serpents in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words verbatim, the reply beginning with an aphorism from the Book of Precepts:

“If thou findest a hungry Serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the fainthearted and the selfish.’

You know,” went on the message, “that you are PERSONALLY threatened; you have still to learn that SO LONG AS THERE ARE THREE MEN WORTHY OF OUR LORD’S BLESSING IN THE THEOSOPHICAL SOCIETY—IT CAN NEVER BE DESTROYED. . . . Your two Karmas [her’s and mine] run in two opposite directions. Shall you, out of abject fear of that which may come, blend the two [Karmas] and become as she is? . . . They are homeless and hungry; shelter and feed them, then, if you would not become participant in her Karma.”

Since then I have acted more than ever on this principle of trying to help everyone irrespective of what I personally may have to suffer for it. It is not, therefore, the utter incapacity for right discrimination in me, but something quite different that compelled me to lay aside all thought of possible consequences in this case of selection of fit members of the E.S. No; I sinned on a different plane. Neglecting to profit by my personal experience, I allowed myself in this instance to be more prompted by an easily understood delicacy and regard for Western feeling than by my duty. In one word, I was loath to apply to Western students the rigorous rules and discipline of the Eastern school; afraid of seeing any demand on my part of strict submission to the rules, misinterpreted into a desire of claiming papal and despotic authority.\* Read your pledges and the Preliminary Memoranda, and study them; and then, finding the amount of authority you have yourselves conferred on me by signing the pledge—say honestly which of you, if any, can come and complain, not only that I have ever abused, but even used that authority over any probationer? In one case only—that of a friend who could hardly misinterpret my action—I have insisted that he should leave for a certain time America. And to emphasize this the more, no sooner have I heard from several of those members in whom I have the greatest confidence that the pledge, as now worded, was open to a dead-letter construction, than I have immediately altered it, of which I now notify you.

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\* [And just because I have ever avoided to exercise my legitimate authority in the E.S., and sinned thereby, I am now punished at the hands of an earnest and sincere member of the E.S. who has just resigned, and is now denouncing in print, over his signature, those whom he is pleased to call my “personal worshippers” for “hero worship,” and of calling out to the T.S. on my behalf, “Behold your god . . . bow and worship!!” This is supremely unjust, and I hope in no case whatever true. The protest originated in the sudden unwillingness of this member, whose fine and sensitive nature has been worked upon in that direction by our enemies, to submit to the rules worked out by the Council of the American E.S.—rules absolutely obligatory with the pledged members, and which have to be followed or I will have to give up the Esoteric instructions altogether. Now, I ask, if a member once signed his pledge without protest, why should he object to repeat it once more to his lodge, the members of which have to be pledged to each other for common and mutual security? Karmic work all round, I say. “Pledge fever” is raging.]

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The 2nd and 3rd clauses now stand—(2) I pledge myself to support before the world, the Theosophical movement, and those of its leaders and members, in whom I place full confidence; and in particular to obey, without cavil or delay, the orders given through the Head of the Section in all that concerns my theosophical duties and esoteric work, so far as my pledge to my Higher Self and my conscience sanction.\*

(3) I pledge myself never to listen, without protest, to any evil thing spoken falsely or yet unproven, against a brother Theosophist, and to abstain from condemning others.†

I have done this because I think it right to explain the true spirit of the pledge. But it is precisely that unwillingness in me to ever guide any one of you more than is strictly necessary that is now shown as having been productive of evil, and as that wherein my fault lies. As the same letter says, addressing me:

“You have spoken to them before their ear was trained to listen, and begun showing things, before the eye of the learner was prepared to see. And just for this reason, hearing but indistinctly and seeing each in his own way, more than one [member of the E.S.] has turned round and tried to rend you [me] for your pains.”

[And now I sincerely hope that you will—some of you, at least—learn a lesson from my weakness, and show your appreciation of this by not judging me too unkindly if I now change somewhat my policy. For I have to either do so, or to drop the Esoteric teachings altogether, for those at any rate, who will disagree with this arrangement. To avoid repeating the mistake, this is what I propose doing. Each Paper will be sent as it was hitherto, only it will appear as a Supplement to the Ethics and teachings which will impart the rules of Discipline and the laws of Discipleship, as in the case of all Probationers.] Those who accept the new arrangement will have to study the latter, or they cannot receive any more teachings from me. For, as saith the Book of Discipline in the Schools of Dzryan:

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\* As this qualification may possibly be abused, the decision shall rest with seven members of the E.S. as arbitrators, four of whom shall be chosen by the Probationer and three by the Head of the Section.

The above rule will be incorporated in the Preliminary Memorandum.

† The second and third clauses of the original Pledge ran as follows:

“2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members, and in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relation with the Theosophical movement.

“3. I pledge myself never to listen, without protest, to any evil thing spoken of a brother Theosophist, and to abstain from condemning others.”

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“Speak not the mysteries to the common vulgar, nor to the casual friend, or new disciple. With prudent eye to the possible consequences, keep locked within your breast the teachings received, until you find a listener who will understand your words and sympathize with your aspirations.”

This does not mean that you are at liberty to repeat what you have learned to anyone whom you believe to answer that description, but that you can exchange views with your co-disciples who are pledged as you are yourself.

I can do no better, I believe, than give at once some of the oral and written precepts from the same book above mentioned, and as pointed out by the Master.

“1. To the earnest Disciple his Teacher takes the place of Father and Mother. For, whereas they give him his body and its faculties, its life and casual form, the Teacher shows him how to develop the inner faculties to the acquisition of the Eternal Wisdom.

“2. To the Disciple each Fellow-Disciple becomes a Brother and Sister, a portion of himself.\* For his interests and aspirations are theirs his progress helped or hindered by their intelligence, morality, and behavior through the intimacy brought about by their co-discipleship.

“3. A co-disciple cannot backslide or fall out of the line without affecting those who stand firm through the sympathetic tie between themselves and the psychical currents between them and their Teacher.

“4. Woe to the deserter, woe also to all who help to bring his soul to the point where desertion first presents itself before his mind’s eye as the lesser of two evils. Gold in the crucible is he who stands the melting heat of trial, and lets only the dross be burnt out of his heart; accursed by Karmic action will find himself he, who throws dross into the melting-pot of discipleship for the debasement of his fellow-pupil. As the members to the body, so are the disciples to each other, and to the Head and Heart which teach and nourish them with the life stream of Truth.

“5. As the limbs defend the head and heart of the body they belong to, so have the disciples to defend the head and the heart of the body they belong to [in this case Theosophy] from injury.”

Before I proceed, let me explain, for fear of being misunderstood again, that by “Teacher” I neither mean myself—as I am but the humble mouthpiece of the true Teacher—nor do I write the above in order to stimulate any one to defend or stand by my own personality,

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\* “So shalt thou be in full accord with all that lives, bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.” (Vide Fragment III in The Voice of the Silence, p. 49.)

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but verily to make it clear, once for all, that to defend the E.S. and Theosophy (the heart and the soul of the T.S., its visible body) is the duty of every good Theosophist, of the E.S. especially. So is it his “bounden duty” to protect from attack and defend every fellow-brother, if he knows him to be innocent, and try and help him morally, if he thinks he is guilty. Nor is verse 5 intended to convey the idea that aggressiveness is the best course to take, for it is not: passive resistance and a firm refusal to listen to any slanderous reports about one another, in the case of a member as well as of a stranger or an ex-Fellow, is all that would be necessary in some cases to defeat entirely conspiracy and malevolence.

And now hoping that no misunderstanding is any longer possible, I resume in this hope the Rules, quoting a few more remarks upon them from the said letter. They come as a comment on art. 5, and I quote them verbatim.

“. . . And if the limbs have to defend the head and heart of their body, then why not so, also, the Disciples their Teachers as representing the SCIENCE of Theosophy which contains and includes the ‘head’ of their privilege, the ‘heart’ of their spiritual growth? Saith the Scripture:

“He who wipeth not away the filth with which the parent’s body may have been defiled by an enemy, neither loves the parent nor honors himself. He who defendeth not the persecuted and the helpless, who giveth not of his food to the starving, nor draweth water from his well for the thirsty, hath been born too soon in human shape.

“Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one’s co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (Gupta-Vidy) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. Say this to those who have volunteered to be taught by you.”

These are the words of great Teachers, and I but do the bidding of one of these in repeating them to you. What is found in the letter, I, H.P.B., now say to you in the authentic words, which are: “THINK; and thinking, TRY: the goal is indeed worth all the possible effort.” Much of what the Book of Discipline contains you may find in the fragments just translated by me from The Book of the Golden Precepts, and published for the benefit of the “Few.” These rules are as old as the world.

And it is these, as I now see, that I was expected to impress upon the minds of all those who applied to me for instruction. This duty I knew well, and yet omitted doing it. I will not excuse myself by saying that I forgot to do so, for this would not be the truth, but I say and confess that I skipped it, out of an idiotic regard to Western prejudices and habits of thought. I knew that a code of preliminary ethics such as is obligatory with, and enforced upon, Eastern disciples would grate upon, even offend, the feelings of many American and European probationers. Ever misunderstood, judged by appearances, vilified, slandered and persecuted, I feared to hurt the Society by forcing several, if not many, of our members to sever their connection with it, if they found that I made the rules too exacting. For the first time in my life, I acted like a coward in my own sight, and almost a traitor to my duties by such compromise with my conscience. Therefore, though the first punished, I do not complain, and only hope that no one else will suffer through my weakness.

It is of the second and last letter in relation to the E.S. that I speak. The first was to the effect that those who desired to receive Eastern teaching had to conform to Eastern rules, and that I had better suspend my instructions until I had notified them of that; reminding them also of Rule 3 of their Pledge, which, if I had not the courage to enforce I had better change, as it only caused the members to become untrue to their vows. This was repeated by me to the Council of the E.S., and it led to their sending that joint advice to the Esotericists, which was surreptitiously handed over to the R.P.J. [Religio-Philosophical Journal] office and published.

Behold, all of you, the work of never failing, prompt Karma! Had I not departed from the old Rules of the Book of Discipline, such a sad case would not have happened, for there would have been no need of such a document as framed by the Council. For the Rule says, to the Chela:

“If thou canst not fulfil thy pledge, refuse to take it, but once thou hast bound thyself to any promise, carry it out, even if thou hast to die for it.”

And to the Teacher:

“Thou shalt not remind the Disciple who shows himself whether willingly or inadvertently disloyal to the letter and spirit of any law—more than TWICE: at the third time thou shalt separate him from the Body,”—i.e., ask him to resign or expel him.

But as unfortunately in general, though very fortunately in this case, every handful of mud thrown at the T.S. reaches only myself, and that the members of the E.S. had no opportunity of defending any one but myself, I was loath to enforce this rule. I felt a great unwillingness to even pass a message in which I was personally concerned.

But after the second letter I could no longer remain silent; it is the law and I have but to obey, taking now this opportunity to implore every pledged member of the E.S. who feels incapable of allowing himself to be subjected to such a discipline, to resign. Knowing, indeed, as I do, the free American and the free Briton, how can I come and tell either of them, for instance:

“The office of Teacher was always considered as a very solemn and responsible one among our Asiatic ancestors, and the pupil was always enjoined to obedience and loyalty. This is what you have to tell them, advising them to study Manu.” (From the letter.)

And how could I hope to make them understand that by Teacher it was the Master who was meant and not myself, when I knew that many, many of them while knowing of me, and luckily not having any reason to doubt my existence, still doubted that of the Mahtmas, with the exception of the very few? Such is my only excuse. Unable to transfuse my certain knowledge of the reality of the Masters as men, into the consciousness of the Theosophists and even of pledged members, for the last fourteen years, I have ever avoided pressing this truth upon them. Yet unwilling to play the part of the crow in peacock’s feathers, I had to assert the existence of Teachers who had taught me all I know.

And yet the rules of Discipleship being so very strict upon the subject of the personal and other relations between the Teachers and the pupils, I have no choice. A Guru was ever considered as the chela’s benefactor, because he imparted that which was more precious than worldly wealth or honors, that which money could not buy and which concerned the welfare of the pupil’s soul and future weal or woe. Yet the Guru is not the only one pointed out to the chela’s consideration, but also all those who help a disciple one way or the other to pursue and progress in his studies.

[Here, I have to say a few words with regard to these. And now again it is not myself who is concerned, but I speak of other “helpers.” In the worst case, I can always take care of myself personally, and really need no one’s defence, though I shall feel always thankful to those who have offered it. But I mean by “helpers” such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty by both, when the time comes, and especially by their American brother. Both are threatened and both are hated by certain persons as unjustly as I am by some unprincipled enemies who would still call themselves Theosophists.

Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause.

While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. If one wants to know how the Masters would feel towards him, let him read what one of them writes about the fidelity of Colonel Olcott and their appreciation of it, in a letter published in *The Occult World*. Though strong pressure was used to displace him and his associates (Judge along with them) in favor of another—a newcomer—and all manner of boons were promised for the T.S., Mahtma “K.H.” flatly refused, saying that ingratitude had never been one of their vices. Now that which Colonel Olcott has accomplished in India and Asia, W. Q. Judge has done in America. He is the Recusitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement; and he is now being infamously attacked and schemed against for this by one who has never done a thing for the T.S., but is now trying to crush it out of existence.\* From the first this enemy of the cause, though he has never believed in any Mahtmas, their powers, or even existence, has worked for an object; hence he boasted for over two years of his own marvellous powers and intercourse with our Masters. He it is who published the shameful forgery under the Master K.H.’s name in the *Chicago Tribune*; he who made all those who would, believe that he was in regular communication with the “Adepts.” And now, when his object—to rule despotically over the whole American Section—has been defeated; when the flat denial by one of the Masters (K.H.) of having written a single line to any one in England or America for the last five years has shown him a deceiver, and that neither Mr. Judge nor myself would help him to deceive the public, or join him in a conspiracy of still worse deception with regard to Theosophists, he now turns round, repudiates Masters and Mahtmas, and tries to substitute for them some bogus adepts in the Rocky Mountains, and thus ruin the Cause. Having vainly tried to crush me, and finding me unmalleable, he now fastens his poison fangs on Brother Judge. He has cunning, indomitable energy, never relaxing vindictiveness, and a great command of money. These are grave charges, and may appear “untheosophical” to many, as they would undoubtedly be were there only danger for some units in the Society. But it is the Society itself, our CAUSE, so dear and so sacred to many of us, which is threatened—nay, attacked; and to save it I for one would not hesitate one moment to be regarded as untheosophical twenty times over, by the whole world.

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\* [An excerpt from a letter of H.P.B.’s, regarding which we have no further information, was published in Vol. II of *Letters That Have Helped Me* (Radlett, Herts, 1905), pp. 110-11; in it H.P.B. says: “. . . Let them read Master’s letter in the preliminary. All that which I said about W.Q.J. was from HIS words in HIS letter to me . . . Do with this letter what you like . . .”—Compiler.]

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For, understand well; unless we unite all our forces against this enemy, we cannot win the day, or even have one hour of full peace and security for, or in, the Society. He is wealthy and we are poor; he is unscrupulous, and we feel bound by our pledges and theosophical duty. He lies with an ease worthy of the admiration of the Sons of Loyola; and we Theosophists hold that, whosoever lies, even to conquer an enemy, or save himself from a condemnation, is not worthy to call himself one. He attacks us by every available means and foul play; we can only be on our defensive, and defeat him by truth and nothing but the truth. Yet that truth must not be withheld, if, owing to his unrelenting hatred and alliance with every enemy who has hitherto attacked us, openly or secretly (I speak on knowledge), we would not now have the very name of Theosophy and its Society become very soon a public household word of opprobrium.

Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why we should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. Let our protest be on merely defensive lines, and not of an aggressive character. For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now. Is it the part of a “Brother-Fellow” to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a bogus Body of the same name, and to enshrine therein an idol with feet of clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the character of this most unselfish champion of our T.S.? Put yourselves in the victim’s place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie.

You all profess the wish to acquire esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regards of our Teachers. Know then, Brothers, that they have regard for only such as square their behavior with the rules hinted at, with our Master’s permission, by me in *The Voice of the Silence* in the Second and Third Treatises.

The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper. But you have to remember that the life of the E.S. too depends on that of the body. The moment the T.S. falls in America (it cannot die in India, or even Europe, so long as the Colonel or I are alive) through your apathy or carelessness, every member of the E.S. who has not done his duty will go down with it. From that day there will be no more hope of acquiring true Eastern secret knowledge till the end of the XXth century.

If I am asked, What kind of protest on defensive lines would I have? and reminded that neither Brother Judge consents to make of his Path the field of controversy, nor do the majority of the daily and weekly papers consent to insert such letters from Theosophists—I answer plainly and sincerely:—There are means to do so, but there is neither the willingness nor the energy to accomplish that which is required for this among the American members of the E.S., and Theosophists who refuse to even support The Path as it ought to be supported. And yet look around you, my brothers and sisters. Not a sect, not a guild, or Society, however insignificant and useless, and far smaller than our Theosophical body, but has its recognized organ. Adventists, Christian Scientists, mind curers, Swedenborgians, tradesmen, and who not, have their dailies, weeklies, and monthlies. One weekly or even monthly sheet of only four pages is better than none; and if we had not an absolute and immediate necessity for such a defensive organ now, it would serve at all times for the dissemination of our theosophical teachings, the popularization of Theosophy and Eastern Ethics suited for the intelligence of the masses. Neither The Path nor Lucifer—least of all The Theosophist, are for the masses. To understand them requires educated readers, and, in most cases, high metaphysicians; and, therefore, none of these magazines can ever become popular. What you American Theosophists require, indeed, are extracts and a weekly paper as cheap as you can make them. Have an organ wherein to defend the Cause from insidious attacks, from misrepresentation and lies, and teach people the truth, and very soon the enemy will have no hold upon us. Teach the common laborer the truths he fails to find in the churches, and you will soon have saved half of the mankind of civilized countries, for the PATH is easier to the poor and the single of heart, than to the cultured and the rich.]

“Observe,” writes the Master, “that the first of the steps of gold which mount towards the Temple of Truth is—A CLEAN LIFE. This means a purity of body, and a still greater purity of mind, heart, and spirit.”

And the latter are found more in the poor country-classes than among the cultured and the rich. That the Master's eye is upon you, Theosophists, is evidenced by the following lines from the same pen:

“How many of them [you] violate one or more of these conditions (of the right Path), and yet expect to be freely taught the highest Wisdom and Sciences, the Wisdom of the gods. As pure water poured into the scavenger's bucket is befouled and unfit for use, so is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and compassion.” . . . “There is a very, VERY ancient maxim, far older than the time of the Romans or the Greeks, more ancient than the Egyptians or Chaldeans. It is a maxim all of them (Theosophists) ought to remember and live accordingly. And it is that a sound and pure mind requires a sound and pure body. Bodily purity every adept takes precautions to keep. . . . Most of you (Theosophists) know this.”

And yet, knowing it, how few live up to this! I had rather not say whether the letter includes in this reproof Theosophists generally, or only Esotericists. It means a few, but this is for my own private information; meanwhile, these are the words addressed to all.

“. . . But though they have been repeatedly told of this sine qua non rule on the Path of Theosophy and chelaship, how few of them have given attention to it. Behold, how many of them are sluggards in the morning and time-wasters at night; GLUTTONS, eating and drinking for the sensual pleasure they give; indolent in business; selfish as to the keeping of their neighbors' (brothers') interests in view; borrowing from brother-Theosophists, making money out of the loan and failing to return it; lazy in study and waiting for others to think for and teach them; denying themselves nothing, EVEN OF LUXURIES, for the sake of helping poorer brothers; forgetting the Cause in general and its volunteer, hard workers,—and even debauchees, GUILTY OF SECRET IMMORALITY in more than one form. And yet all call themselves Theosophists; all talk with outsiders about ‘Theosophical ethics’ and things, with a puffed up, vain conceit in their hearts. . . .”

Alas! if these words apply to the Theosophical Society in general, to the selfish coldness and supreme indifference of most members to the future of the cause they belong to but will not go out of their way to serve, do not most of the cases cited apply also to some Esotericists, if not to all? Do not we find among them envy and hatred for their colleagues, suspicion and slanderous talk? Who of you who read this, is prepared to say that not one out of the above enumerated faults concerns you?

Ah, friends, brothers, and many of you beloved co-workers, indeed, indeed little do you know of the eternal, unchangeable conditions of soul-development, and chiefly of the inexorable occult laws!

Believe the Teacher from whose letter I quote, if you will not believe me, that:

“Though such a person with any of the faults as above declared should fill the world with his charities, and make his name known throughout every nation, he would make no advancement in the practical occult sciences, but be continually slipping backward. The ‘six and ten transcendental virtues.’ the Pâramitâs, are not for full-grown yogis and priests alone, but for all those who would enter the ‘Path.’”

If, explaining this, I add that gentle kindness to all beings, strict honesty (not according to the world-code, but that of Karmic action), virtuous habits, strict truthfulness, and temperance in all things; that these alone are the keys that unlock the doors of earthly happiness and blissful peace of mind, and that fit the man of flesh to evolve into the perfect Spirit-Ego—many of you will feel inclined, I fear, to mock me for saying this. You may think that I am carrying coals to Newcastle, and that each of you knows this, at least, as well as I do. You may remark, perhaps, that I am taking my rôle of “teacher” on a too high tone altogether, regarding and treating you, grown up, intelligent men and women, as I would little school-boys and girls. And some of you may indulge in the thought that it is useless for me to be teaching you to be “goody-goody” instead of going on with my Instructions and give you explanations about “that occult jumble of color and sound, and their respective relations to the human principles,” as some have already complained. But I say again, if you are ignorant of the real occult value of even such trite truths as are contained in my “grandmother’s sermon,” how can you hope to understand the science which you are studying? Can an electrician, however well familiarized with the electric fluid and its variable currents, apply them to himself, or the body of any living man unless he knows human anatomy and is a good physician at the same time, without risking to kill his patient or himself? What is the good of knowing all about the occult relations between the forces of nature and the human principles if, by remaining deliberately ignorant of SELF, we remain thereby as ignorant of what does or what does not affect each distinct principle? Are you aware that by starving, so to speak, one principle or even centre, at the expense of another principle or centre, we may lose the former and injure hopelessly the latter? That by forcing our Higher Ego (not Self, mind you) to remain inactive and silent, which is easily achieved by overfeeding the lower Manas ever gravitating down to Kâma-rûpa, we risk utter annihilation of our present personality?

As this may be questioned by some members who are not very strong even in the exoteric Theosophical doctrines, in order to make my meaning more clear, I will supplement the present explanation, which had become unavoidable, by incorporating a paper on this subject in the next Instructions, which explains the case in hand.

Let the dreadful possibility of losing one's "soul," not a rare occurrence, and vouchsafed, moreover, by the experience of a long series of seers and clairvoyant teachers, become known to all. This dogma of the inner schools has been often hinted at in our literature, yet never till now explained. It can be done only to the few who are pledged not to make the details of it known.

Those who still desire to remain working members of the E.S. will henceforth receive their Instructions as regularly as this can be done. No. III is ready, and being multiplied: it will be sent very shortly.

And now I must close. For some of you, I have little doubt, this will turn out to be a "parting" farewell letter. Such I may as well thank now for the confidence they have shown, and with which they have honored me, if even for a few months; and so I wish them "God speed" in some other Science made less heavy by discipline and rules. But those, whom no hardships, providing they lead them to the eternal TRUTH, can ever discourage, I address in the words of the great American poet, whose lips are now cold and mute: "Up and onward for evermore!" Let this be the motto of the E.S., applied to Death of Selfishness and Sin through the bright dawn of the resurrection of the Divine Science now known as THEOSOPHY.

H.P.B.

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#### A WORD CONCERNING THE EARLIER INSTRUCTIONS

As many Esotericists have written and almost complained to me that they could find no practical, clear application of certain diagrams appended to the first two Nos. of Instructions, and others have spoken of their abstruseness, a short explanation is necessary.

The reason of this difficulty, in most cases, has been that the point of view taken was erroneous; the purely abstract and metaphysical was mistaken for, and confused with, the concrete and the physical. Let us take for example the diagrams on page 564 of Instruction II, and say that these are entirely macrocosmic and ideal. It must be remembered that the study of Occultism proceeds from Universals to Particulars, and not the reverse, as accepted by Science. As Plato was an Initiate, he very naturally used the former method, while Aristotle, never having been initiated, scoffed at his master, and, elaborating a system of his own, left it as an heirloom to be adopted and improved by Bacon. Of a truth the aphorism of the Hermetic Wisdom, "as above, so below," applies to all esoteric instruction; but we must begin with the above; we must learn the formula before we can sum up the series.

The two figures, therefore, are not meant to represent any two particular planes, but are the abstraction of a pair of planes, explanatory of the law of reflection, just as the Lower Manas is a reflection of the Higher in Plate I. They must therefore be taken in the highest metaphysical sense. This warning applies equally to Diagram I, where the Microcosm must be taken as the Microcosm of the Macrocosm, and not as the paradigm of man.

The Diagrams and Plates are intended to familiarize students with the leading ideas of occult correspondences only, the very genius of metaphysical, or macrocosmic and spiritual Occultism forbidding the use of figures or even symbols further than as temporary aids. Once define an idea in words, and it loses its reality; once figure a metaphysical idea, and you materialize its spirit. Figures must be used only as ladders to scale the battlements, ladders to be disregarded once the foot is set upon the rampart. Let the Esotericists, therefore, be very careful to spiritualize the Instructions and avoid materializing them; let them always try to find the highest meaning possible, confident that in proportion as they approach the material and visible in their speculations on the Instructions, so far are they from the right understanding of them. This is especially the case with these first Instructions and Diagrams, for, as in all true arts, so in Occultism, we must learn the theory before we are taught the practice.

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### CONCERNING THE SECRECY REQUIRED

[The superior numbers in the following pages refer to corresponding numbers in the quoted material at the end of this Instruction.]

Students ask: Why such secrecy about the details of a doctrine the body of which has been publicly revealed, as in Esoteric Buddhism and The Secret Doctrine?

To this Occultism would reply: For two reasons:

- (a) The whole truth is too sacred to be given out promiscuously.
- (b) The knowledge of all the details and missing links in the exoteric teachings, too dangerous in profane hands.

The truths revealed to man by the “Planetary Spirits” (the highest Kumâras, those who incarnate no longer in the universe during this Mahâmanvantara), who appear on earth as Avatâras only at the beginning of every new human race, and at the junction or close of the two ends of the small and great cycle, were made in time to fade away from the memory of man as he became more animalized.

Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, the spirit of the teachings remains vivid though latent in mankind. The full knowledge of the primitive revelation having, however, remained always with a few Elect, has been transmitted, from that time up to now, from one generation of Adepts to another. As the Teachers say in the Occult Primer: “This is done so as to ensure them (the eternal truths) from being utterly lost or forgotten in ages hereafter by the forthcoming generations. . .” The mission of the Planetary Spirit is but to strike the keynote of Truth. Once he has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle—he disappears from our earth until the following Planetary Manvantara. The mission of any teacher of esoteric truths, whether he stands at the top or at the foot of the ladder of knowledge, is precisely the same: as above, so below.<sup>1</sup> I have only orders to strike the keynote of the various esoteric truths among the learners as a body. Those units among you who will have raised themselves on the “Path” over their fellow-students in their esoteric sphere, will, as the “Elect” spoken of did and do in the PARENT BROTHERHOODS, receive the last explanatory details and the ultimate key to what they learn. No one, however, can hope to gain this privilege before the MASTERS (not my humble self) find him or her worthy.

If you wish to know the real *raison d'être* for this policy, I now give it to you. No use showing and explaining that which all of you know as well as I do; at the very beginning, events have shown that no caution can be dispensed with. Of our body of several hundred men and women, many did not seem to realize either the awful sacredness of the pledge taken (which some took at the end of their pen), or the fact that their personality has to be entirely disregarded, when brought face to face with their HIGHER SELF, or that all their words and professions went for naught unless corroborated by actions. This was human nature, and no more; therefore it was passed leniently by, and a new lease accorded by the MASTER. But apart from this there is a danger lurking in the nature of the present cycle itself. Civilized Humanity, however carefully guarded by its invisible Watchers, the Nirmnakayas—who watch over our respective races and nations—owing to its collective Karma, is terribly under the sway of the traditional opposers of the Nirmnakayas, the “Brothers of the Shadow,” embodied and disembodied; and this, as already told you, will last to the end of the first Kali-Yuga cycle (1897), and a few years beyond, as the smaller dark cycle happens to overlap the great one.

Thus, all efforts notwithstanding, terrible secrets are often revealed to entirely unworthy persons, by the efforts of the “Dark Brothers” and their working on human brains, owing to the simple fact that in certain privileged organisms what Western philosophy would term innate ideas, and Occultism “flashes of genius,”\* are the vibrations of the primitive truths set in motion by the Planetary Beings. Some such idea based on eternal truth is awakened, and all that the watchful Powers can do is to prevent its entire revelation. You see such an instance in America in the person of John W. Keely, of Philadelphia; of Dr. Babbitt, and the worthy associate of Hiram Butler who went under the alias of Vidyâ Nyaiaka. All three tend in various degrees toward BLACK MAGIC, either unconsciously and with good intentions, or deliberately and with the most abominable objects in view.

Everything in this Universe of differentiated matter has its two aspects—the light and the dark side—which two attributes applied practically, lead, the one to use, the other to abuse. Every man may become a botanist without apparent danger to his fellow-creatures; and many a chemist who has mastered the science of essences knows that each can both heal and kill. Not an ingredient, not a poison, but can be used to do both—aye, from harmless wax to deadly prussic acid, from the saliva of the infant to that of the cobra de capella. This every tyro in medicine knows—theoretically, at any rate. But where is that learned chemist in our day who has been permitted to discover the “night side” of an attribute of any substance that enters into the three kingdoms of Science, let alone the seven of the Occultists, i.e., who of them has penetrated into its Arcana, into the innermost Essence of things and its primary correlations? Yet it is this knowledge alone which makes of an Occultist a genuine practical Initiate, whether he turns out a Brother of Light or a Brother of Darkness. The essence of that subtle, traceless poison, the most potent in nature, which entered into the composition of the so-called Medici and Borgia poisons, if used with discrimination by one well versed in the septenary degrees of its potentiality on each of the planes accessible to man on earth, could heal or kill every man in the world; the result depending, of course, on whether the operator was a Brother of the Light or a Brother of the Shadow.

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\* See article “Genius” [by H.P.B.], in *Lucifer*, Vol. V, November, 1889, pp. 227-33. [Published in the present volume.]

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The former is prevented from doing the good he might, by racial, national, and individual Karma; the second is impeded in his fiendish work by the joint efforts of the human “Stones” of the “Guardian Wall.”\*

It is incorrect to think that there exists any special “powder of projection,” or “philosopher’s stone,” or “elixir of life.” The latter lurks in every flower, in every stone and mineral throughout the globe. It is the ultimate essence of everything on its way to higher and higher evolution. As there is no good or evil per se, so there is neither “elixir of life” nor “elixir of death,” nor poison, per se, but all this is contained in one and the same Universal Essence, this or the other effect, or result, depending on the degree of its differentiations and various correlations. The light side of it produces life, health, bliss, divine peace, etc.; the dark side brings death, disease, sorrow and strife. This is proven by the knowledge of the nature of the most violent poisons; of some of them even a large quantity will produce no evil effect on the organism, whereas a grain of the same poison kills with the rapidity of lightning; while the same grain, again, altered by a certain combination, though its quantity remains almost identical—will heal. The number of the degrees of its differentiation is septenary, as are the planes of its action, each degree being beneficent or maleficent in its effects, according to the system into which it is introduced. He who is skilled in these degrees is on the highroad to practical Adeptship; he who acts at hap-hazard—as the enormous majority of the “Mind Curers,” whether “Mental” or “Christian Scientist”—is likely to rue the effects on himself as well as on others. Put on the track by the example of the Indian Yogis, and of their broadly but incorrectly outlined practices, which they have only read about, but have had no opportunity to study—these new sects have rushed guideless and headlong into the practice of denying and affirming. Thus they have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind—Deus est daemon inversus.

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#### IS THE PRACTICE OF CONCENTRATION BENEFICENT?

Such is another question asked by members of the E.S.T. I answer: Genuine concentration and meditation, conscious and cautious, upon one’s lower self in the light of the inner divine man and the Pâramitâs, is an excellent thing.

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\* See *The Voice of the Silence*, pp. 68 and 94 (Note 28 to Part III).

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But to “sit for Yoga,” with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers in himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one’s lower self and its walk in life, or that which is called in our phraseology, “The Chela’s Daily Life Ledger,” he would do well to learn at least the difference between the two aspects of “Magic,” the White or Divine, and the Black or Devilish, and assure himself that by “sitting for Yoga,” with no experience, as well as with no guide to show him the dangers, he does not cross daily and hourly the boundaries of the Divine to fall into the Satanic. Nevertheless, the way to learn the difference is very easy; one has only to remember that no esoteric truths entirely unveiled will ever be given in public print, in book or magazine.

In the Book of Rules I advise students to get certain works, as I shall have to refer to and quote from them repeatedly. I reiterate the advice and ask them to turn to The Theosophist [Vol. IX] of November, 1887. On page 98 they will find the beginning of an excellent article by Mr. Râma Prasad on “Nature’s Finer Forces.”\* The value of this work is not so much in its literary merit, though it gained its author the gold medal of The Theosophist—as in its exposition of tenets hitherto concealed in a rare and ancient Sanskrit work on Occultism. But Mr. Râma Prasad is not an Occultist, only an excellent Sanskrit scholar, a university graduate and a man of remarkable intelligence. His Essays are almost entirely based on Tâtra works, which, if read indiscriminately by a tyro in Occultism, will lead to the practice of most unmitigated Black Magic. Now, since the difference of primary importance between Black and White Magic is simply the object with which it is practised, and that of secondary importance, the nature of the agents and ingredients used for the production of phenomenal results, the line of demarcation between the two is very, very thin.

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\* The references to “Nature’s Finer Forces” which follow have respect to the eight articles which appeared in the pages of The Theosophist [Vol. IX, November, 1887; February, May, June, August, 1888; Vol. X, October, November, 1888; March, 1889], and not to the fifteen essays and the translation of a chapter of the Śaivâgama, which are contained in the book called Nature’s Finer Forces. The Śaivâgama in its details is purely Tâtric, and nothing but harm can result from any practical following of its precepts. I would most strongly dissuade a member of the E.S. from attempting any of these Ha`ha-Yoga practices, for he will either ruin himself entirely, or throw himself so far back that it will be almost impossible to regain the lost ground in this incarnation. The translation referred to has been considerably expurgated, and even now is hardly fit for publication. It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Râja-Yoga. Beware, I say.

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The danger is lessened only by the fact that every occult book, so called, is occult only in a certain sense; that is, the text is occult merely by reason of its blinks. The symbolism has to be thoroughly understood before the reader can get at the correct sense of the teaching. Moreover, it is never complete, its several portions each being under a different title and each containing a portion of some other work; so that without a key to these no such work divulges the whole truth. Even the famous Śaivâgama, on which “Nature’s Finer Forces” is based, “is nowhere to be found in complete form,” as the author tells us. Thus, like all others, it treats of only five Tattvas instead of the seven in esoteric teachings.

Now, the Tattvas being simply the substratum of the seven forces of nature, how can this be? There are seven forms of Prakriti, as Kapila’s Sâmkhya, [the] Vishnu-Purâna and other works teach. Prakriti is nature, matter (primordial and elemental); therefore logic demands that the Tattvas should be also seven. For, whether Tattvas mean, as Occultism teaches, “forces of nature” or, as the learned Râma Prasad explains, “the substance out of which the universe is formed” and “the power by which it is sustained,” it is all the same; they are force and matter, Prakriti. And if the forms, or rather planes, of the latter are seven, then its forces must be seven also; that is, the degrees of the solidity of matter and the degrees of the power that ensouls it must go hand in hand. “The Universe is made out of the Tattva, it is sustained by the Tattva, and it disappears into the Tattva,” says Śiva, as quoted from the Śaivâgama in “Nature’s Finer Forces.” This settles the question; if Prakriti is septenary, then the Tattvas must be seven, for, as said, they are both substance and force, or atomic matter and the spirit that ensouls it.

This is explained here to enable the student to read between the lines of the so-called occult articles on Sanskrit philosophy, by which they must not be misled. Every Esotericist who reads The Theosophist must remember how bitterly Subba Row, a learned Vedântin Brahman, arose against the septenary principles in man. He knew well I had no right to and dared not to explain in The Theosophist, a public magazine, the real numeration, and simply took advantage of my enforced silence. The doctrine of the seven Tattvas (the principles of the universe as in man) was held in great sacredness, and therefore secrecy, by the Brahmans in days of old, by whom now the teaching is almost forgotten. Yet it is taught to this day in the schools beyond the Himalayan Range, but it is now hardly remembered or heard of in India except through rare Initiates. The policy has been changed gradually; Chelas began to be taught the broad outlines of it, and at the advent of the T.S. in India, in 1879, I was ordered to teach it in its exoteric form to one or two, and obeyed.

To you who are pledged, I give it out esoterically.

Knowing that some of the members of the E.S.T. try to follow a system of Yoga in their own fashion, guided in this only by the rare hints they find in Theosophical books and magazines, which must naturally be incomplete, I chose one of the best expositions ever written upon ancient occult works, "Nature's Finer Forces," in order to point out how very easily one can be misled by their blinds.

The author seems to have been himself deceived. The Tânttras read esoterically are as full of wisdom as the noblest occult works. Studied without a guide and applied to practice, they may lead to the production of various phenomenal results, on the moral and physiological planes. But let anyone accept their dead-letter rules and practices, let him try with some selfish motive in view to carry out the rites prescribed therein, and—he is lost. Followed with pure heart and unselfish devotion merely for the sake of the latter, either no results will follow, or such as can only throw back the performer. Woe, then, to the selfish man who seeks to develop occult powers only to attain earthly benefits or revenge, or to satisfy his ambition; the separation of the Higher from the Lower Principles and the severing of Buddhi-Manas from the Tânist's Personality will speedily follow, the terrible Karmic results of the dabbler in Magic.

In the East, in India and China, soulless men and women are as frequently met with as in the West, though vice is, in truth, far less developed than it is here.

It is Black Magic and oblivion of their ancestral wisdom that leads them thereunto. But of this I will speak later, now merely adding—you have to be warned and know the danger.

Meanwhile, in view of what follows, the real occult division of the Principles in their correspondences with the Tattvas and other minor forces has to be well studied.

## ABOUT “PRINCIPLES” AND “ASPECTS”

Speaking metaphysically and philosophically, on strict esoteric lines, man as a complete unit is composed of Four basic Principles and Three Aspects produced by them on this earth. In the semi-esoteric teachings, these Four and Three have been called Seven Principles, to facilitate the comprehension of the masses.

### THE ETERNAL BASIC PRINCIPLES TRANSITORY ASPECTS PRODUCED BY THE PRINCIPLES

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|--|---|
| 1. Âtman, or Jiva, “the One Life,” which permeates the Monadical Trio. (One in three and three in One.)  | 1. Prâna, the Breath of Life, the same as Nephesh. At the death of a living being, Prâna re-becomes Jîva.*  |
| 2. Auric Envelope; because the substratum of the Aura around man is the universally diffused primordial and pure Âkaúa, the first film on the boundless and shoreless expanse of Jîva, the immutable Root of all.      | 2. Linga-Sarira, the Astral Form, the transitory emanation of the Auric Egg. This form precedes the formation of the living Body, and after death clings to it, dissipating only with the disappearance of its last atom (the skeleton excepted). |
| 3. Buddhi; because Buddhi is a ray of the Universal Spiritual Soul (ALAYA).  | 3. Lower Manas, the Animal Soul, the reflection or shadow of the Buddhi-Manas, having the potentialities of both, but conquered generally by its association with the Kâma elements.  |
| 4. Manas (the Higher Ego); for it proceeds from Mahat, the first product or emanation of Pradhâna, which contains potentially all the Gunas (attributes). Mahat is Cosmic Intelligence, called the “Great Principle.”† | As man is the combined product of two aspects: physically, of his Astral Form, and psycho-physiologically of Kâma-Manas, he is not looked upon even as an aspect, but as an illusion.   |

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\* Prâna, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jîva, the synonym of the Absolute and Unknowable Deity. Prâna is not abstract life, or Jîva, but its aspect in a world of delusion. In *The Theosophist*, May, 1888, p. 478, Prna is said to be “one stage finer than the gross matter of the earth.”

† Remember that our Egos, the Principle which reincarnates, are called in *The Secret Doctrine* the Mânasaputras, “Sons of Manas” (or Mahat), or Intelligence, Wisdom.

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The Auric Egg, on account of its nature and manifold functions, has to be well studied. As Hiranyagarbha, the Golden Womb or Egg, contains Brahmâ, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth.

As given out in The Secret Doctrine, the Egos or Kumâras, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but became such only from the moment they ensouled the animal man, thus endowing him with his Higher Mind. They are “Breaths” or Principles, called the Human Soul, or Manas, the Mind. As the teachings say: “Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Âkâúic Aura the human animal, while the Divine (Mânasic) Principle, settled within that human form.”

Ancient Wisdom teaches, moreover, that from this first incarnation, the Lunar Pitris (who had made men out of their Chhâyâs, or Shadows) are absorbed by this auric essence, and a distinct Astral Form is now produced for each forthcoming Personality of the reincarnating series of each Ego.

Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is:

(a) The preserver of every Karmic record.

(b) The storehouse of all the good and bad powers of man, receiving and giving out at his will—nay, at his very thought—every potentiality, which becomes, then and there, an acting potency: this aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him as he is, not as he appears

(c) As it furnishes man with his Astral Form, around which the physical entity models itself, first as a foetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during his life, if an Adept, with his Mâyâvi-Rûpa, Illusion Body (which is not his Vital Astral Body); and after death, with his Devachanic Entity and Kâma-Rûpa, or Body of Desire (the Spook).\*

In the former case, that of the Devachanic Entity, the Ego, in order to be able to go into a state of bliss, as the “I” of its immediately preceding incarnation, has to be clothed (metaphorically speaking) with the spiritual elements of the ideas, aspirations and thoughts of the now disembodied Personality; otherwise what is it that enjoys bliss and reward?

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\* It is erroneous, when speaking of the fifth human principle, to call it “the Kâma-Rûpa.” It is no Rûpa, or form at all, except after death, but the Kâmic elements, animal desires and passions, such as anger, lust, envy, revenge, etc., etc., the progeny of selfishness and matter.

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Surely not the impersonal Ego, the Divine Individuality. Therefore it must be the good Karmic records of the deceased, impressed upon the Auric Substance, which furnish the Human Soul with just enough of the Spiritual elements of the ex-personality to enable it to still believe itself that body from which it has just been severed, and to receive its fruition, during a more or less prolonged period of “spiritual gestation.” For Devachan is a “spiritual gestation” within an ideal matrix state, that ends in the new birth of the Ego into the world of effects, which ideal, subjective birth precedes its next terrestrial birth—the latter being determined by its bad Karma—into the world of causes.\*2 In the second case, that of furnishing the Kama-Rupa for the ghost or spook of the Entity, it is from the animal dregs of the Auric Envelope, with its daily Karmic record of animal life, so full of animal desires and selfish aspirations, that it is furnished.† Now, the Linga-Śarîra remains with the Physical Body, and fades out along with it. An astral entity then has to be created (a new Linga-Sarîra provided) to become the bearer of all the past Tânhas and future Karma. How is this accomplished? The mediumistic “spook,” the “departed angel,” fades out and vanishes also in its turn‡ as an entity or full image of the Personality that was, and leaves in the Kâmalokic world of effects only the records of its misdeeds and sinful thoughts and acts, known in the phraseology of the Occultists as Tnhic or human “Elementals.” It is these Elementals which—upon entering into the composition of the “astral form” of the new body, into which the Ego, on its quitting the Devachanic state, is to enter according to Karmic decree—form that new astral entity which is born within the Auric Envelope, and of which it is often said “Karma, with its army of Skandhas, waits at the threshold of Devachan.”§

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\* Here the world of effects is the Devachanic state, and the world of Causes, earth life.

† And it is this Kama-Rupa alone that can materialize in mediumistic séances, which it occasionally does when it is not the Astral Double, or Linga-Śarîra, of the medium himself which appears. Therefore, how can this bundle of vile moral passions and terrestrial lusts, resurrected by, and gaining consciousness only through, the organism of the medium, be accepted as a “departed angel” or the spirit of a once human body? As well say of the microbe pest which fastens upon a person that it is a sweet departed angel.

‡ This is accomplished in more or less time, according to the degree that the Personality (whose dregs it now is) was spiritual or material. If spirituality prevailed, then the Larva, “spook,” will fade out very soon; but if it was very materialistic, the Kâma-Rûpa may last centuries and—even survive with the help of some of its scattered Skandhas, which are all transformed in time into Elements. See *The Key to Theosophy*, pp 141 et seq., in which work it was impossible to go into details, but where the Skandhas are spoken of as the germs of Karmic effects.

§ *The Key to Theosophy*, p. 141.

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For no sooner is the Devachanic state of reward ended, than the Ego is indissolubly united with (or rather follows in the track of) the new Astral Form. Both are Karmically propelled towards the family or woman from which is to be born the animal child chosen by Karma to become the vehicle of the Ego which has just awakened from the Devachanic state. Then the new Astral Form, composed partly of the pure Âkâúic Essence of the Auric "Egg," and partly of the terrestrial elements of the punishable sins and misdeeds of the last Personality, is drawn into the woman. Once there, Nature models the foetus of flesh around the Astral, out of the growing materials of the male seed in the female soil. Thus grows out of the essence of a decayed seed the fruit or eidôlon of the dead seed, the physical fruit producing in its turn within itself another and other seeds for future plants.<sup>3</sup>

And now we may return to the Tattvas, and see what they mean in nature and man, showing thereby the great danger of indulging in fancy, amateur Yoga, without knowing what we are about.

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#### THE TATTVIC CORRELATIONS AND MEANING

In nature, then, we find seven Forces, or seven Centres of Force, and everything seems to respond to that number, as for instance, the septenary scale in music, or Sounds, and the septenary spectrum in Colors. In *The Secret Doctrine* I have not exhausted its nomenclature and proofs, yet enough is given to show every thinker that the facts adduced are no coincidences, but very weighty testimony.

There are several reasons why five Tattvas only are given in the Indian systems. One of these I have already mentioned; another is that, owing to our having reached only the Fifth Race and being (so far as Science is able to ascertain) endowed with only five senses, the two remaining senses that are still latent in man can have their existence proven only on phenomenal evidence, which to the materialist is no evidence at all. The five physical senses are made to correspond with the five lower Tattvas, the two yet undeveloped senses in man, and the two forces, or Tattvas, forgotten by Brahmans and still unrecognized by Science, being so subjective, and the highest of them so sacred, that it can only be recognized by, and through, the highest Occult Sciences. It is easy to see that these two Tattvas and the two senses (the sixth and the seventh) correspond to the two highest human Principles, Buddhi and the Auric Envelope, impregnated with the light of Âtman. Unless we open in ourselves, by occult training, the sixth and seventh senses, we can never comprehend correctly their corresponding types.

Thus the statement in “Nature’s Finer Forces” that, in the Tattvic scale, the highest Tattva of all is Âkâúa\* (followed by [only] four, each of which becomes grosser than its predecessor), if made from the esoteric standpoint, is erroneous. For once Âkâúa, an almost homogeneous and certainly universal principle, is translated Ether, then Âkâúa is dwarfed and limited to our visible universe, for assuredly it is not the Ether of Space. Ether, whatever modern Science makes of it, is differentiated Substance; Âkâúa, having no attributes save one—SOUND, of which it is the substratum—is no substance even exoterically and in the minds of some Orientalists,† but rather Chaos, or the Great Spatial Void.‡ Esoterically, Âkâúa alone is Divine Space, which becomes Ether only on the lowest and last plane, or our visible Universe and Earth. In this case the blind is in the word “attribute,” which is given as Sound! It is no attribute at all, but the primal correlation of Âkâúa; its primordial manifestation, the Logos, or Divine Ideation made WORD, and that “Word” made flesh. Sound may be considered an “attribute” of Âkâúa only on the condition of anthropomorphizing the latter. It is not a characteristic of it, though it is certainly as innate in it as the idea “I am I” is innate in our thought.

Occultism teaches that Âkâúa contains and includes the seven Centres of Force, therefore the seven Tattvas of which Âkâúa is the seventh, or rather their synthesis. But if Âkâúa be taken—as we believe is the fact in this case to represent only the exoteric idea, then the author is right; because (as Âkâúa is universally omnipresent), following the Purânic limitation, he places its commencement, for the better comprehension of our finite intellects, only beyond the four planes of our Earth Chain,§ the two higher Tattvas being as concealed to the average mortal as the sixth and seventh senses are to the materialistic mind.

Therefore, while Hindu, Sanskrit and Purânic philosophy speaks only of five Tattvas, Occultists name seven, making them correspond with every septenary in nature. The Tattvas stand in the same order as the seven macro- and microcosmic Forces. These as taught in Esotericism, are as follows:

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\* Following Śaivâgama, the said author enumerates the correspondence in this wise: Âkâúa (or Ether) is followed by Vâyû (Gas), Tejas (Heat), Âpas (Liquid), and Prithivî (solid).

† See Fitz-Edward Hall’s notes on the Vishnu-Purâna.

‡ The pair which we refer to as the One Life, the Root of All, and Âkâúa in its pre-differentiating period answers to the Brahma (neuter) and Aditi of some Hindus, and stands in the same relation as the Parabrahman and Mûlaprakriti of the Vedântins.

§ See The Secret Doctrine, Vol. I, Diagram No. 3, p. 200.

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(1) ÂDI TATTVA, the primordial universal Force, issuing at the beginning of manifestation (or creative period) from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Envelope or “Brahmâ’s Egg,” surrounding every globe, as every man, animal and thing. It is the vehicle containing potentially everything—Spirit and Substance, Force and Matter. It is Âdi Tattva that we refer to in Esoteric Cosmogony, as the Force which proceeds from the First or Unmanifested Logos.

(2) ANUPAPÂDAKA TATTVA,\* the first differentiation on the plane of being—the first being an ideal one—or that which is born by transformation from something higher than itself. With the Occultists, the Force proceeds from the Second Logos.

3) ÂKÂSA TATTVA. It is at this point that all the exoteric philosophies and religions start from. Âkâûa Tattva is explained in them as the Etheric Force, Ether. Hence the name given to Jupiter, the “highest” god, or Pater Aether; Indra, once the highest god in India, as the etheric or heavenly expanse, Uranus, etc., etc., and the Biblical God as the Holy Ghost, Pnuma, rarified wind or air. The Occultists call the Force of the Third Logos, the Creative Force in the already Manifested Universe.

(4) VÂYU TATTVA (Air-Force), the aërial plane where substance is gaseous.

(5) TAIJASA TATTVA (from tejas, luminous) the plane of our atmosphere.

(6) ÂPAS TATTVA, watery or liquid substance or force.

(7) PRITHIVÏ TATTVA, solid earthly substance—the terrestrial spirit or force, the lowest of all.

All these correspond to our principles, and to the seven senses and forces in man. According to the Tattva or Force generated or induced in us, so will our bodies act.

Now, what I have to say here is addressed especially to those members who are anxious to develop powers by “sitting for Yoga.” You see, from what has been already said, that in the development of Râja-Yoga, no extant works made public are of the least good; they can at best give inklings of Ha~ha-Yoga, something that may develop mediumship at best, and in the worst case—consumption. If those who practice “meditation,” and try to learn the “Science of Breath,” will read attentively “Nature’s Finer Forces,” they will find that it is by utilizing the five Tattvas only that this dangerous science is acquired.

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\* Anupapâdaka, in Pâli Opapâtika (Tibetan: Brdus-te-skyas-pa), meaning the “parentless,” born without father or mother, from itself,” as a transformation e.g., the god Brahmâ sprang from the Lotus (the symbol of the Universe) that grows from Vishnu’s navel, Vishnu typifying eternal and limitless space, and Brahmâ the universe and Logos; the mythical Buddha is also born from a Lotus.

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For in the exoteric Yoga Philosophy, and the Ha~ha-Yoga practice, Âkâúa Tattva is placed in the head (or physical brain) of man; Tejas Tattva in the shoulders; Vâyu Tattva in the navel (the seat of all the phallic gods, “creators” of the universe and man); Âpas Tattva in the knees; and Prithivi Tattva in the feet. Hence the two higher Tattvas and their correspondences are ignored and excluded; and—as they are the chief factors in Râja-Yoga—no spiritual or intellectual phenomena of highest nature can take place; but, the psycho-physiological system being developed simply, the best results obtainable are physical phenomena and no more. As the “Five Breaths,” or rather the five states of the human breath, correspond in Ha~ha-Yoga to these terrestrial planes and colors, what spiritual results can be obtained? They are the very reverse of the plane of Spirit, or the higher macrocosmic plane, reflected as they are in the Astral Light upside down. This is proven in the Tâtra work, Śaivâgama, itself. Let us compare.

First of all, remember that the Septenary of visible as of invisible Nature is said in Occultism to consist of the three (and four) Fires, which grow into forty-nine Fires. This shows that as the Macrocosm is divided into seven great planes of various differentiations of Substance—from the spiritual, or subjective, to the fully objective or material, from Âkâúa down to the sin-laden atmosphere of our earth—so, in its turn, each of these great planes has three aspects, based on four principles, as already shown above. This seems to be quite natural, as even modern Science has her three states of matter and what are generally called the “critical” or intermediate states between the solid, the fluidic, and the gaseous.

Now, the Astral Light is not a universally diffused stuff, but pertains to our earth and all other bodies of the system on the same plane of matter with it. Our Astral Light is, so to speak, the Linga-Sarîra of our earth; only instead of being its primordial prototype, as in the case of our Chhâyâ, or Double, it is the reverse. While the human and animal bodies grow and develop in the model of their antetypal Doubles, it is the Astral Light that is born from the terrene emanations, grows and develops after its prototypal parent, and reflects everything reversed in its treacherous wave (both from the upper planes and from its lower solid plane, the earth). Hence the confusion of its colors and sounds in the perception and clairaudience of the sensitive who trusts to its records—be that sensitive a Ha~ha-Yogi or a medium. The parallel between the Esoteric and the Tâtra Tables of the Tattvas in relation to Sounds and Colors shows this very clearly in the accompanying table.

## ESOTERIC AND TĀNTRA TABLES OF THE TATTVAS.

Esoteric Principles, Tattvas or Forces, and their Correspondences with the Human Body, States of Matter and Color.		Tāntra Tattvas and their Correspondences with the Human Body, States of Matter and Color.							
TATTVAS (FORCES)	PRINCIPLES	STATES OF MATTER		PARTS OF BODY	COLOR	TATTVAS	STATES OF MATTER	PARTS OF BODY	COLOR
(a) Ādi	Auric Egg	Primordial, Spiritual Substance; Ākāśa; Substratum of the Spirit of Ether.		Envelopes the whole body and penetrates it. Reciprocal emanation, endosmotic and exosmotic.	Contains all Colors in human being — Blue.	(a) Ignored	Ignored	Ignored	Ignored
(b) Anupapādaka	Buddhi	Spiritual Essence, or Spirit. "Primordial Waters of the Deep"		Third Eye, or Pineal Gland.	Yellow	(b) Ignored	Ignored	Ignored	Ignored
(c) Alaya or Ākāśa	Manas EGO	Ether of Space, or Ākāśa in its third differentiation. Critical State of Vapor.		Head.	Indigo	(c) Ākāśa	Ether	Head	Black or colorless
(d) Vāyu	Kāma-Manas	Critical State of Water.		Throat to Navel.	Green	(d) Vāyu	Gas	Navel	Blue
(e) Tejās	Kāma (Rūpa)	Essence of gross Water; corresponds to Ice.		Shoulders and Arms to Thighs.	Red	(e) Tejās	Heat (?)	Shoulders	Red
(f) Āpas	Linga-Śarira	Gross Ether or Liquid Air.		Thighs to Knees.	Violet	(f) Āpas	Liquid	Knees	White
(g) Prithivi	Living body in Prāna or animal Life	Solid and Critical State.		Knees to Feet.	Orange Red <sup>1</sup>	(g) Prithivi	Solid	Feet	Yellow <sup>2</sup>

<sup>1</sup> One may see at a glance how reversed in their colors are the Tattvas, as reflected in the Astral Light, when we find the indigo called black; the green, blue; the violet, white; and the orange, yellow.

<sup>2</sup> The colors, I say again, do not here follow the prismatic scale—red, orange, yellow, green, blue, indigo and violet—because (1) the latter is a false reflection, a true Māyā; and (2) the order of our scale is that of the spiritual spheres, or seven planes of the Macrocosm.

Such, then, is the occult science on which the modern ascetics and Yogis of India base their soul development and powers. They are known as the Hãha-Yogis. Now, the science of Hãha-Yoga rests upon the “suppression of breath,” or Prânâyâma, to which exercise our Masters, are unanimously opposed. For what is Prânâyâma? Literally translated, it means the “death of (vital) breath.” Prâna, as said, is not Jîva, the eternal fount of life immortal, nor is it connected in any way with Pranava, as some think, for Pranava is a synonym of AUM in a mystic sense. All that has ever been taught publicly and clearly about it is to be found in “Nature’s Finer Forces.” If such directions, however, are followed, they can only lead to black magic and mediumship. Several impatient Chelas, whom we knew personally in India, went in for the practice of Hãha-Yoga, notwithstanding our warnings. Of these, two developed consumption, of which one died; the others became almost idiotic; another committed suicide; and one developed into a regular Tântrika, a black magician, but his career, fortunately for himself, was cut short by death.

The science of the five breaths—the moist, the fiery, the airy, etc., etc.—has a twofold significance and two applications. By the Tântrikas it is accepted literally, as relating to the regulation of the vital, lung breath, but by the ancient Râja-Yogis as referring to the mental or “will” breath, which alone leads to the highest clairvoyant powers, to the function of the Third Eye and the acquisition of the true Râja-Yoga occult powers. The difference between the two is enormous. The former, as shown, use the five lower Tattvas; the latter begin by using the three higher alone—for mental and will development—and the rest only when they have completely mastered the three; hence, they use only one (Âkâûa Tattva) out of the Tântric five. As well said in the above stated work, “Tattvas are the modifications of Svava.” Now, the Svava is the root of all sound, the substratum of the Pythagorean music of the spheres, Svava being that which is beyond spirit, in the modern acceptation of the word—the spirit of the spirit, or as very properly translated, the “current of the life wave,” the emanation of the One Life. The Great Breath spoken of in Volume I of *The Secret Doctrine* is ÂTMAN, the etymology of which is “eternal motion.” Now, while the ascetic-chela of our school follows carefully, for his mental development, the process of the evolution of the Universe, that is, proceeds from universals to particulars, the Hãha-Yogi reverses the conditions and begins by sitting for the suppression of his (vital) breath. And if, as Hindu philosophy teaches, at the beginning of cosmic evolution, “Svava threw itself into the form of Âkâûa,” and thence successively into the forms of Vâyû (air), Agni (fire), Âpas (water), and Prithivî (solid matter),\* then it stands to reason that we have to begin by the higher supersensuous Tattvas.

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\* See *The Theosophist*, Vol. IX, February 1888, p. 276.

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The Râja-Yogi does not descend on the planes of substance beyond Sûkshma (subtle matter); while the Hañha-Yogi develops and uses his powers only on the material plane. A good proof of this is found in the fact that the Tântrika locates the three “Nâdis,” (Sushumna, Idâ, and Pingala) in the medulla oblongata, the central line of which he calls Sushumna, and the right and left divisions, Pingala and Idâ—and also the heart, to the divisions of which he applies the same names. The Trans-Himâlayan school, of the ancient Indian Râja-Yogis, with which the modern Yogis of India have little to do, locates Sushumna, the chief seat of these three Nâdis, in the central tube of the spinal cord, and Idâ and Pingala on its left and right sides. Sushumna is the Brahmadanda. It is that tube (of the two along the spinal cord) of the use of which physiology knows no more than it does of the spleen and the pineal gland. Idâ and Pingala are simply the sharp and flat of that Fa (of human nature), the keynote and the middle key in the scale of the septenary harmony of the principles—which, when struck in a proper way, awakens the sentries on both sides, the spiritual Manas and the physical Kâma, and subdues the lower through the higher. But this effect has to be produced by exercise of will-power, not through the scientific or trained suppression of the breath. Take a transverse section of the spinal cord, and you will find that the shaded parts show sections across the tube, the one side of which tube transmits the volitional orders, and the other a life current of Jîva—not of Prâna, sent down to animate the lower extremities of man—during what is called Samâdhi and like states.

He who has studied both systems, the Hañha and Râja-Yoga, finds an enormous difference between the two: one is purely psycho-physiological, the other purely psycho-spiritual. The Tântrists do not seem to go higher than the six visible and known plexuses, with each of which they connect the Tattvas; and the great stress they lay on the chief of these, the Mûladhâra Chakra (the sacral plexus), shows the material and selfish bent of their efforts towards the acquisition of powers. Their five Breaths and five Tattvas are chiefly concerned with the prostatic, epigastric, cardiac, and laryngeal plexuses. Almost ignoring the Agneya, they are positively ignorant of the synthesizing pharyngeal plexus. But with the followers of the old school it is different. We begin with the mastery of that organ which is situated at the base of the brain, in the pharynx, and called by Western anatomists the Pituitary Body. In the series of the objective cranial organs, corresponding to the subjective Tattvic principles, it stands to the “Third Eye” (Pineal Gland) as Manas stands to Buddhi; the arousing and awakening of the Third Eye must be performed by that vascular organ, that insignificant little body, of which, once again, physiology knows nothing at all.

The one is the Energizer of WILL, the other that of Clairvoyant Perception.

Those among the students of the E.S.T. who are physicians, physiologists, etc., will understand me better than the rest in the following explanation.

Now, as to the functions of the Pineal Gland, or Conarium, and of the Pituitary Body, we find no explanations vouchsafed by the standard authorities. Indeed, on looking through the works of the greatest specialists, it is curious to observe how much confused ignorance on the human vital economy, physiological as well as psychological, is openly confessed. In fact, the following is all that can be gleaned from the authorities upon these two important organs.

(1) The Pineal Gland, or Conarium, is a rounded, oblong body, from three to four lines long, of a deep reddish grey, connected with the posterior part of the third ventricle of the brain. It is attached at its base by two thin medullary cords, which diverge forward to the Optic Thalami (or the posterior cerebral ganglia). Remember that the latter are found by the best physiologists to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism, from the periphery of the Auric Egg, which is our point of communication with the higher, universal Planes). We are further told that the “two bands of the Optic Thalami, which are inflected to meet each other, unite on the median line, where they become the two Peduncles of the Pineal Gland.”

(2) The Pituitary Gland, or Hypophysis Cerebri, is a small and hard body about six lines broad, three long and three high. It is always formed of an anterior bean-shape, and a posterior and more rounded lobe, which are uniformly united. Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two. To this, however, Occultists take exception; they know that there is a connection, and this even anatomically and physically. Dissectors, on the other hand, have to deal with corpses; and, as they themselves admit, brain-matter, of all tissues and organs, collapses and changes form the soonest—in fact, a few minutes after death. When, then, the pulsating life which expanded the mass of the brain, filled all its cavities and energized all its organs, vanishes, the cerebral mass shrinks into a sort of pasty condition, and once open passages become closed. But the contraction and even interblending of parts in this process of shrinking, and the subsequent pasty state of the dead brain, do not imply that there is no connection between these two glands before death. In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube, exists in the crania of the human foetus and of certain fishes.

When a man is in his normal condition, the introspective Adept can see the golden Aura pulsating in both the glands, a pulsation, like that of the heart, never ceasing throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes on a stronger vibratory and pulsating or swinging action. The arc (of the Pituitary Gland) mounts upward, more and more, toward the Pineal Gland, until finally the current striking it, just as when the electric current strikes some solid object, the dormant organ is awakened and set all aglowing with the pure *Âkâúic* Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are the concrete symbols of, and represent respectively, the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but once the sixth sense has awakened the seventh, the light which radiates from it illuminates the fields of infinitude: for a brief space of time, man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store that knowledge he thus gains, in his physical memory and nothing—save the crime of indulging in Black Magic—can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.

It may seem strange, almost incomprehensible, that the chief success in Gupta-Vidyâ, or Occult Knowledge, should depend upon such flashes of clairvoyance, and that the latter should depend in man, on two insignificant, almost imperceptible excrescences in his cranial cavity, “two horny warts covered with grey sand (*acervulus cerebri*),” as expressed by Bichat in his *Traité d’Anatomie Descriptive*; yet so it is. But this sand is not to be despised; nay, in truth, it is only this landmark of the internal, independent activity of the *Conarium* (Pineal Gland) that prevents physiologists from classifying it with the absolutely useless atrophied organs, the relics of a previous and now utterly changed anatomy of man during some period of his unknown evolution. This “sand” is very mysterious, and baffles the inquiry of every materialist. In the cavity on the anterior surface of this gland, in young persons only, and in its substance, in people of advanced years, is found “a yellowish substance, semi-transparent, brilliant and hard, the diameter of which does not exceed half a line.”\* Such is the *acervulus cerebri*. This brilliant “sand” is the concretion of the gland itself, so say the physiologists.

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\* S.T. von Sömmerring, *De acervulo cerebri* (1785), Vol. III, p. 322.

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Perhaps not, we answer. The Pineal Gland is that which the Eastern Occultist calls Devaksha, the “Divine Eye,” or the “Third Eye.” To this day, it is the chief and foremost organ of spirituality in the human brain, the seat of genius, the magical Sesame uttered by the purified Will of the mystic, which opens all the avenues of truth for him who knows how to use it. The Esoteric Science teaches that Manas, the Mind Ego, does not accomplish its full union with the child before he is six or seven years of age, before which period, even according to the canon of the Church and Law, no child is deemed responsible.\* Manas becomes a prisoner, one with the body, only at that age. Now, a strange thing was observed in several thousand cases by the famous German anatomist Wengel. With a few extremely rare exceptions, this “sand,” or golden-colored concretion, is found only in subjects after the completion of their seventh year; and it is absent in the head of children under six years. In the case of fools these calculi are very few; in congenital idiots they are completely absent. Morgagni,† Greding,‡ and Günz§ were wise men in their generation, and are wise men today, since they are the only physiologists, so far, who connect these calculi with mind. For, sum up the facts, that they are absent in young children, in very old people, and in idiots, and the unavoidable conclusion will be that they must be connected with mind.

Now, since every mineral, vegetable and other atom is only a concretion of crystallized Spirit, or Âkâúa, the Universal Soul, why, asks Occultism, should the fact that these concretions of the Pineal Gland are, upon analysis, found to be composed of animal matter, phosphate of lime and carbonate, serve as an objection to the statement that they are the result of the work of mental electricity upon surrounding matter?

Our seven Chakras are all situated in the head, and it is these Master Chakras which govern and rule the seven (for there are seven) principal plexuses in the body, and the forty-two minor ones to which Physiology refuses that name. The fact that no microscope can detect such centres on the objective plane goes for nothing; no microscope has ever yet detected, nor ever will, the difference between the “motor” and “sensory” nerve-tubes, the conductors of all our bodily and psychic sensations; and yet physiological logic alone would show that such difference exists.

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\* In the Greek Eastern Church no child is allowed to go to confession before the age of seven, after which he is considered to have reached the age of reason.

† G. B. Morgagni, *De sedibus, et causis morborum, etc.*, Vol XII.

‡ J. E. Greding, *Adversaria medica practica*.

§ J. G. Günz, *Prolusio capillos glandulae pinealis in quinque mente alienatis proponit*, Lipsiae, 1753.

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And if the term plexus, in this application, does not represent to the Western mind the idea conveyed by the term of the anatomist, then call them Chakras or Padmas, or the Wheels, the Lotus Hearts and Petals. Remember that Physiology, imperfect as it is, shows septenary groups all over the exterior and interior of the body; the seven head orifices, the seven “organs” at the base of the brain, the seven plexuses (the pharyngeal, laryngeal, cavernous, cardiac, epigastric, prostatic, and the sacral plexus), etc., etc.

When the time comes, the members of the E.S.T. will be given the minute details about the Master Chakras and taught to use them; till then, less difficult subjects have to be learned. If asked whether the seven plexuses, or Tattvic centres of action, are the centres where the seven rays of the Logos vibrate, I answer in the affirmative, simply remarking that the rays of the Logos vibrate in every atom, for the matter of that.

In The Secret Doctrine it is almost revealed that the “Sons of Fohat” are the personified forces known, in a general way as Motion, Sound, Heat, Light, Cohesion, Electricity (or Electric) Fluid, and Nerve Force (or Magnetism). This truth, however, cannot teach the student to attune and moderate the Kundalini of the Cosmic plane with the vital Kundalini, the Electric Fluid with the Nerve Forces, and unless he does so, he is sure to kill himself; for the one travels at the rate of about 90 feet, and the other at the rate of 115,000 leagues a second. The seven Śaktis respectively called Para Śakti, Jnâna-Śakti, etc., etc., are synonymous with the “Sons of Fohat,” for they are their female aspects. At the present stage, however, as their names would only be confusing to the Western student, it is better to remember the English equivalents as translated above. As each force is septenary, their sum is, of course, forty-nine.

The question now mooted in Science, whether a sound is capable of calling forth impressions of light and color in addition to its natural sound impressions, has been answered by Occult Science ages ago. Every impulse or vibration of a physical object producing a certain vibration of the air—that is, causing the collision of physical particles, the sound of which is capable of affecting the ear—produces at the same time a corresponding flash of light, which will assume some particular color. For, in the realm of hidden Forces, an audible sound is but a subjective color; and a perceptible color, but an inaudible sound; both proceed from the same potential substance, which Physicists used to call ether, and now refer to under various other names; but which we call plastic, though invisible, SPACE. This may appear a paradoxical hypothesis, but facts are there to prove it.

Complete deafness, for instance does not preclude the possibility of discerning sounds; and medical science has several cases on record which prove that these sounds are received by, and conveyed to, the patient's organ of sight, through the mind, under the form of colored chromatic impressions. The very fact that the intermediate tones of the chromatic musical scale were formerly written in colors, shows an unconscious reminiscence of the ancient occult teaching that color and sound are two out of the seven correlative aspects, on our plane, of one and the same thing, viz. Nature's first differentiated Substance.

Here is an example of the relations of color to vibration well worthy of the attention of Occultists. Not only Adepts and advanced Chelas, but also the lower order of psychics, such as clairvoyants and psychometrists, can perceive a psychic Aura of various colors around every individual, corresponding to the temperament of the person within it. In other words the mysterious records within the Auric Egg are not the heirloom of trained Adepts alone, but sometimes also of natural psychics. Every human passion, every thought and quality, is indicated in the Aura by corresponding colors and shades of color, and certain of these are sensed and felt rather than perceived. The best of such psychics, as shown by Galton, can also perceive colors produced by the vibrations of musical instruments, every note suggesting a different color. As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate and thrill in correspondence with various emotions under the general impulse of the circulating vitality of Prâna, thus producing undulations in the psychic Aura of the person which results in chromatic effects.

The human nervous system as a whole, then, may be regarded as an Aeolian Harp, responding to the impact of the vital force (which is no abstraction, but a dynamic reality) and manifests the subtlest shades of the individual character in color phenomena. If these nerve vibrations are made intense enough and brought into vibratory relation with an astral element, the result is—sound. How, then, can anyone doubt the relation between the microcosmic and macrocosmic forces?

And now that I have shown that the Tântic works as explained by Râma Prasad, and other Yoga treatises of the same character which have appeared from time to time in Theosophical journals—for note well that those of true Râja-Yoga are never published—tend to Black Magic and are most dangerous to take for guides in self-training, I hope that the American Esotericists will be on their guard.

For, considering that no two authorities up to the present day agree as to the real location in the body of the Chakras and Padmas, and, seeing that the colors of the Tattvas as given are reversed, e.g.:

(a) Âkâúa is shown black or colorless, whereas, corresponding to Manas, it is indigo;

(b) Vâyû is made blue, whereas, corresponding to the Lower Manas, it is green;

(c) Âpas is made white, whereas, it is violet, the color of the Astral Body, with a silver, moonlike white substratum; Tejas, red, being the only color given correctly—from such considerations, I say, it is easy to see that these disagreements are dangerous blinds.

Further, the practice of the Five Breaths results in deadly injury, both physiologically and psychically, as already shown. It is indeed that which it is called, Prânâyâma, or the “death of the breath,” for it results, for the practicer, in death—in moral death always, and in physical death very frequently.

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### EXOTERIC “BLINDS” AND “THE DEATH OF THE SOUL”

As a corollary to this and before going into still more abstruse teachings, I must redeem my promise already given to you in my last letter. I have to illustrate by tenets you already know, the awful doctrine of personal annihilation. Banish from your minds all that you have hitherto read and thought you understood, in such works as Esoteric Buddhism, of such hypotheses as the eighth sphere and the moon, and that man shares a common ancestor with the ape. Even the details occasionally given out by myself in *The Theosophist* and *Lucifer* were nothing like the whole truth, but only broad general ideas, hardly touched upon in their details. Certain passages, however, give out hints, especially my footnotes on articles translated from Éliphas Lévi’s “Letters on Magic.”\*

Nevertheless, personal immortality is conditional, for there is such a thing as “soulless man,” a teaching barely mentioned, yet still spoken of in *Isis Unveiled*;† and there is an Avichi, rightly called Hell, though it has no connection with, or similitude to, the good Christian Hell, either geographically or psychically. The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of occult philosophy lies half concealed in *Isis* and *The Secret Doctrine*, I had no right to amplify or correct Mr. Sinnett’s details. You may now compare these four volumes and especially *Esoteric Buddhism* with the diagrams and written explanations in the *Instructions*, and see for yourselves.

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\* See “Stray Thoughts on Death and Satan” [Notes and Footnotes by H. P. B.], *The Theosophist*, Vol. III, October, 1881, pp. 12-15 [Collected Writings, Vol. III pp. 287-91]; also “Fragments of Occult Truth,” *The Theosophist*, Vols. III and IV

† Volume II, pp. 368 et seq.

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I have, first of all, to draw your attention to Plate I. The numbering, as you have already been told, is exoteric, and you have to leave it out of your calculations and consideration. But examine well the Auric Egg, containing the picture of the Microcosm within the Macrocosm, Man within the Universe, and try to retain that which I have now to reveal in all its details.

You find here Paramâtman, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmâ's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramâtmic essence, yet it is wrong to call it a "human" or even a "universal" principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow—the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time.

The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramâtmic shadow, to be universal, and so also is the human Âtman, the Sun or white sphere above Buddhi. Within the blue Auric Egg we find the orange macrocosmic pentacle of LIFE, Prâna, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the "Horns of Satan," as the Christian Kabalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kâma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. The orange pentacle may be taken for both the universe and man; but for the present we shall consider the latter only.

Now, mark well, in order to understand that which follows, that the upper (indigo blue) Manas is connected with the lower (green) Manas by a thin line which binds the two together. This is the Antaskarana, that path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower (animal) mind, and the reincarnating Individuality, the spiritual Ego, Manas-Manu, the "Divine Man." This thinking Manu, therefore, is that which alone reincarnates. In truth and in nature, the two Minds (the spiritual and the physical or animal) are one, but separate at reincarnation. For, while that portion of the divine which goes to animate consciously the personality, separating itself,

like a dense but pure shadow, from the divine Ego,\* wedges itself into the brain and senses† of the uterine babe (at the completion of its seventh month), the Higher Manas does not unite itself with the child before the completion of the first seven years of its life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking principle in man, its chief agent being the physical brain. No wonder the materialists who perceive only this “rational soul,” or mind, will not disconnect it with the brain and matter. But occult philosophy has evolved [solved?], ages ago, the problem of mind, and discovered the duality of Manas. Look at the Plate; see the divine Ego tending with its point upwards towards Buddhi, and the human Ego gravitating downwards, immersed in matter and connected with its higher, subjective half only by that Antaskarana. You will remember the name, as it is the connecting link during life between the two minds—the higher consciousness of the Ego and the human intelligence of the lower mind.

To understand this abstruse metaphysical doctrine fully and correctly, one has to be thoroughly impressed with an idea, which I have in vain endeavored to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramâtman and Parabrahman. This is the one ever-existing Root-Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. Once imbued with that basic idea and the further conception that if it is omnipresent, universal and eternal, like abstract Space itself, we must have emanated from it and must, some day, return into it, and all the rest becomes easy. If so, then it stands to reason that life and death, good and evil, past and future, are all empty words, or, at best, figures of speech.

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\* The essence of the divine Ego is “pure flame,” an entity to which nothing can be added and from which nothing can be taken, it cannot, therefore be diminished even by countless numbers of lower minds, detached from it like flames from a Flame. This is in answer to an objection by an Esotericist who asked whence was that inexhaustible essence of one and the same Individuality which was called upon to furnish a human intellect for every new personality in which it incarnated.

† The brain, or thinking machinery, is not only in the head and skull, but, as every physiologist who is not quite a materialist, will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain, or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions, that makes these struggle and that too with disease, throw it off and act, each of them even to the smallest not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say that it is Nature is to say nothing, if not a fallacy; for Nature, after all, is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

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If the objective universe itself is but a passing illusion on account of its beginning and finitude, then both life and death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, in a conscious existence in Spirit, not Matter; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or, at least, of some form of matter. Those who sincerely reject the possibility of conscious life divorced from substance, and a brain—are dead units. The words of Paul, an Initiate, become comprehensible. “Ye are dead and your life is hid with Christ in God,” which is to say: Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your divine Ego (Christos) in, or merged with, God (Ātman); now it has departed from you, soulless people.\* Speaking on esoteric lines, every irrevocably materialistic person is a dead MAN, a living automaton, in spite of his being endowed with great brain power. Listen to what Āryāsanga says, stating the same fact:

“That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. (This) Life-Light streameth downward through the stair of the seven worlds, the stair, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.”

This is the first lesson to learn. The second is to study well and know the principles of both the Kosmos and ourselves, dividing the group into the permanent and impermanent, the higher and immortal, and the lower and mortal; for thus only can we master and guide the lower cosmic and personal, then the higher cosmic and impersonal.

Once we can do that, we have secured our immortality. But some may say: “How few are those who can do so! All such are great Adepts, and none can reach such Adeptship in one short life.” Agreed; but there is an alternative. “If Sun thou canst not be, then be the humble Planet,” says the Book of the Golden Precepts. And if even that is beyond our reach, then let us at least endeavor to keep within the ray of some lesser star, so that its silvery light may penetrate the murky darkness, through which the stony path of life trends onward; for without this divine radiance one risks losing more than he imagines.

With regard, then, to “soulless” men and the “second death” of the “Soul,” mentioned in *Isis Unveiled*,† you will there find that I have spoken of such soulless people, and even of Avichi, though I leave the latter unnamed.

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\* Colossians, iii. 3.

† Vol. II, pp. 367-70.

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Read from the last paragraph on page 367 to the end of the first paragraph on page 370, and then collate what is there said with what I have now to say.

The higher triad, Âtma-Buddhi-Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the Ritual (now the Book of the Dead), the purified Soul (the dual Manas) appears as “the victim of the dark influence of the Dragon Apophis” (the physical personality of Kâma-Rûpic man, with his passions). If it has attained the final knowledge of the heavenly and the infernal mysteries, the Gnôsis—the divine and terrestrial mysteries of White and Black Magic—then the defunct personality “will triumph over its enemy”—death. This alludes to the case of a complete reunion, at the end of earth life, of the Ego with its lower Manas, full of “the ‘harvest’ of life.” But if “Apophis” conquers the “Soul,” then it “cannot escape its second death.”

These few lines from a papyrus, many thousands of years old, contain a whole revelation, known, in those days, only to the Hierophants and the Initiates. The “harvest of life” consists of the finest spiritual ideations, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine, spiritual devotion.\* Remember the teaching: The human soul (lower Manas) is the only and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the personality (miscalled by us individuality) is the sum of all its mental, physical and spiritual characteristic traits, which, being impressed on the human soul, produces the man. Now, of all these characteristics it is the purified ideations alone which can be impressed on the higher immortal Ego. This is done by the “human soul” merging again, in its essence, into its parent source, commingling with its divine Ego during life, and reuniting itself entirely with it after the death of the physical man. Therefore unless Kâma-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its “I” as can be assimilated by the divine EGO, nothing of that “I” or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the divine Ego’s, “shadows” or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence.

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\* See The Key to Theosophy, pp. 147 et seq.

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No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the “shadow,” the lower mind, in its association and commingling with Kâma, and passes away and disappears forever. But the mental and spiritual ideations of the personal “I” return to it, as parts of the Ego’s essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its “I,” blended with that of all the other personal “I’s” that preceded it—survive and become immortal. There is no distinct or separate immortality for the men of earth outside of the EGO which informed them. That Higher Ego is the sole Bearer of all its alter Egos on earth and their sole representative in the mental state called Devachan. As the last disembodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the last life only which is fully realistically vivid. Devachan is often compared to the happiest day in a series of many thousands of other “days” in the life of a person. The intensity of its happiness makes the man forget entirely all others, his past becomes obliterated.

This is what we call the Devachanic State and the reward of the personality, and it is on this old teaching that the hazy Christian notion of “Paradise” was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted in Isis. The Soul has triumphed over Apophis, the Dragon of Flesh. Henceforth, the personality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the “characteristics” of the “Dragon” will be fading out in Kâma-Loka. If the question is asked, “How live in eternity, when Devachan lasts but from 1000 to 2000 years?” the answer is: “In the same way as the memory of each day which is worth remembering lives in the memory of each one of us.” For the sake of an example, the days passed in one personal life may be taken by us as an illustration of each personal life, and this or that person may stand for the divine Ego.

To obtain the key which will open the door of many a psychological mystery it is sufficient to understand and remember that which precedes and that which follows. Many a Spiritualist has felt terribly indignant on being told that personal immortality was conditional, and yet such is the philosophical and logical fact. Much has been said already on the subject, but no one to this day seems to have understood the doctrine. Moreover, it is not enough to know that such a fact is said to exist.

An Occultist, or he who would become one, must know why it is so; for having learned and comprehended the *raison d'être*, it becomes easier to set others right in their erroneous speculations, and, most important of all, it affords you an opportunity, without saying too much, to teach other people to avoid a calamity which, sad to say, occurs in our age almost daily. This calamity will now be explained at length.

One must know little indeed of the Eastern modes of expression to fail to see in the passage quoted from the Book of the Dead, and the pages of Isis referred to: (a) an allegory for the uninitiated, containing our esoteric teaching; and (b) that the two terms, "second death" and "soul," are, in one sense, blinds. "Soul" refers indifferently to *Buddhi Manas* and *Kâma-Manas*. As to the term "second death," the qualification "second" applies to several deaths which have to be undergone by the "principles" during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have: (1) the death of the body; (2) the death of the Animal Soul in *Kâma-Loka*; (3) the death of the Astral (*Linga-Śarîra*), following that of the Body; (4) the metaphysical death of the Higher Ego, the immortal, every time it "falls into matter," or incarnates in a new personality. The Animal Soul, or Lower *Manas*, that shadow of the divine Ego which separates from it to inform the personality (the details of which process will now be given), cannot by any possible means escape death in *Kâma-Loka*, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that "second death," in the esoteric teaching, was and is to this day the terrible possibility of the death of the Soul, that is, its severance from the Ego on earth during a person's lifetime. This is a real death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, at any rate among those who believe in reincarnation, so much good might be done. But so it was, and I had no right to question the wisdom of the prohibition, but have given it hitherto, as it was given to myself, under pledge not to reveal it to the world at large. But now I have permission to give it to all, revealing its tenets first to the Esotericists; and then when they have assimilated them thoroughly, it will be their duty to teach others this special tenet of the "second death," and warn all the Theosophists of its dangers. The pledge of secrecy, therefore, will no longer extend over this one solitary article of the esoteric creed.

To make the teaching clearer, I shall seemingly have to go over old ground; in reality, however, it is given out with new light and new details.

I have tried to hint at it in *The Theosophist* as I have done in *Isis*, but have failed to make myself understood. I will now explain it, point by point.

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#### THE PHILOSOPHICAL RATIONALE OF THE TENET

(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds," ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole (which to us would be the fourth or middle step, or plane, counting either way) we know it esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, Life. The former is ever immutable; the latter manifests under the aspects of countless differentiations. According to the occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous.

Nor can anything endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus, *Buddhi* and *Manas* being both primordial rays of the One Flame—the former the vehicle (*upâdhi* or *vâhana*), of the one eternal Essence, the latter the vehicle of *Mahat* or Divine Ideation (*Mahâ-Buddhi* in the *Purânas*), the Universal Intelligent Soul—neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality, with its *Linga-Śarîra*, and the animal soul with its *Kâma*,\* can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky.

He who has read *The Secret Doctrine* with any degree of attention, must know the origin of the human Egos, called generically *Monads*, and what they were before they were forced to incarnate in the human animal. The divine beings whom *Karma* led to act in the drama of *Manvantaric* life, are entities from higher and earlier worlds and planets, whose *Karma* had not been exhausted when their world went into *Pralaya*. Such is the teaching; but whether it is so or not, the Higher Egos are—as compared to such forms of transitory, terrestrial mud as ourselves—Divine Beings, Gods, immortal throughout the *Mahâmanvantara*, or the 311,040,000,000,000 years during which the Age of *Brahmâ* lasts.

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\* *Kâma-Rûpa*, the vehicle of the Lower *Manas*, is said to dwell in the physical brain, in the five physical senses and in all the sense organs of the physical body.

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And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the Universal AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits the lower personal nature of their “selves” and by aspiring to transfuse their thinking Kâmic principle into that of the Higher Ego. We (i.e., our personalities) become immortal by the mere fact of our thinking, moral nature, being grafted on our divine triune Monad (Âtma-Buddhi-Manas), the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of Knowledge, the Knowledge of Good and Evil, or of GNÔSIS, Divine Wisdom.

In the exoteric teachings, this Ego is the fifth principle in man. But the student who has read and understood the first two Instructions, knows something more. He is aware that the seventh is not a human, but a universal principle in which Man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it is sensible of it or not. He knows, moreover, that if man is more closely connected with it, and assimilates it with a hundredfold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva or a God in his next transformation, whereas neither a stone nor a vegetable, nor an animal can do so before they become men in their proper turn.

(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the Conscious Ego. Buddhi stands to the divine Root-Essence in the same relation as Mûlaprakriti to Parabrahman, in the Vedânta School; or as Alaya, the Universal Soul, to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute which can have no relation whatever to the finite and the conditioned.

(3) What again is Manas and its functions? In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is Spiritual Self-Consciousness, in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” of that “production” (vikâra), or Self Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind, or lower Manas.

Both are linked together and are inseparable, and can have as little to do with the lower Tanmâtras\* (rudimentary atoms) as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the divine Ego, to dissipate and paralyze the Tanmâtras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of Man. It is Kâma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the “producer” in its turn and the Sovereign of the five Tanmâtras, becomes Ego-ism, the selfish Self, in which case it has to be considered as Mahâbhûtic and finite, in the sense of its being connected with Ahamkâra, the personal “I-creating” faculty. Hence “Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramanu-rûpa), as eternal substance (dravya), finite (kârya-rûpa), when linked as a duad with Kâma (animal desire or human egoistic volition), a lower production, in short.” In this I do but repeat what I wrote in August, 1883, in answer to a critic in *The Theosophist*, in an article called “The Real and the Unreal.”† While, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity, with a form (rûpa) which prevails during the whole lifecycle of the Fourth Round, its Sosie, or resemblance, the personal Ego, has to win its immortality.

(4) Antaskarana is the name of that imaginary bridge, the path which lies between the divine and the human Egos, for they are Egos, during human life, to re-become one Ego in Devachan or Nirvâna. This may seem difficult to understand, but in reality, with the help of a familiar though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the solid plaster wall. Let the lamp represent the divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall, will then in our simile represent the Antaskarana. We must further suppose that the light thus transmitted is endowed with reason and intelligence, and possesses, moreover, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting brightness to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows (sins) and multiply the brightness (good deeds) which make these impressions, and thus, through Antaskarana, ensure its own permanent connection, and its final reunion with the divine Ego.

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\* Tanmâtra means subtle and rudimentary form, the gross type of the finer elements. The five Tanmâtras are really the characteristic properties or qualities of matter, as of all the elements; the real spirit of the word is “something” or “merely transcendental,” in the sense of properties or qualities.

† *The Theosophist*, Vol. IV, August, 1883: “The Real and the Unreal,” p. 268 footnote. [Cf. *Collected Writings*, Vol. V, p. 80 footnote.]

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Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection can never be ruptured, and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance. In an Eastern parable the divine Ego is likened to the Master who sends out his laborers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes actually sterile, not only is it abandoned, but the laborer also (the lower Manas) perishes.

On the other hand, however, still using our simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antaskarana disappears, the light is no longer transmitted, and the lamp becomes non-existent to it. The light which has been absorbed gradually disappears and “soul-eclipse” occurs; the being lives on earth and then passes into Kâma-Loka as a mere surviving congeries of material qualities; it can never pass outwards towards Devachan, but is reborn immediately, a human animal and scourge. Let “Jack the Ripper” stand as a type.

This simile, however fantastic, will help one to seize the correct idea. Except through the blending of the moral nature with the divine Ego, there is no immortality for the personal Ego. It is only that which is akin to the most spiritual emanations of the personal human soul which survives. Having, during a lifetime, been imbued with the notion and feeling of the “I-am-I” of its personality, the human soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the divine Flame (the Ego). It becomes immortal through the mere fact that it is now strongly grafted on the Monad, which is the “Tree of Life Eternal.”

And now we must speak of the tenet of the “second death.” What happens to the Kâmic human soul, always that of a debased and wicked man or of a soulless person? This mystery will now be explained.

The personal “soul” in this case—viz. in that of one who has never a thought unconnected with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences from past incarnations which its memory is to preserve throughout eternity—this personal soul becomes separated from the Ego. It can graft nothing of Self on that eternal trunk whose sap throws out millions of personalities, like so many leaves from its branches, leaves which wither and die and fall at the end of their season.

These personalities bud, blossom forth and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the “souls” of the former class that are doomed to annihilation, or Avichi, a state so incorrectly understood and still worse described by some Theosophical writers, but which is in fact not only located on our earth, but is this very earth itself.

Thus we see that Antaskarana has been destroyed before the lower man had an opportunity of assimilating the Higher and becoming at one with it; and therefore the Kâmic “Soul” becomes a separate entity, to live henceforth—for a short or long period, according to its Karma—as a “soulless” creature.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antaskarana. As already said, it is represented in Plate I as a narrow strip connecting the Higher and the lower Manas. If you look at the Glossary of The Voice of the Silence, pp. 88 and 89, you will find that it is a projection of the lower Manas, or, rather, the link between the latter and the Higher Ego, or between the human and the divine or spiritual Soul.\* “At death it is destroyed as a path, or medium of communication, and its remains survive as Kâma-Rûpa”—the “shell.” It is this which the Spiritualists see sometimes appearing in the séance rooms as materialized “forms,” which they foolishly mistake for the “Spirits of the Departed.”† So far is this from being the case, that in dreams, though Antaskarana is there, the personality is only half awake; therefore Antaskarana is said to be drunk or insane during our normal sleeping state. If such is the case during the periodical death (sleep), of the living body, one may judge of what the consciousness of Antaskarana becomes when it has been transformed after the “eternal sleep” into Kâma-Rûpa.

But to return. In order not to confuse the mind of the student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas or Mind, as the personal Ego during the waking state, and as Antaskarana only during those moments when it aspires towards its higher half, and thus becomes the medium of communication between the two. It is for this reason that it is called “Path.”

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\* As the author of Esoteric Buddhism and The Occult World called Manas the Human Soul, and Buddhi the Spiritual Soul, I have left these terms unchanged in the Voice, seeing that it was a book intended for the public.

† In the exoteric teachings of Râja-Yoga, Antaskarana is called the inner organ of perception, and is divided into four parts: the (lower) Manas, Buddhi (reason), Aha^kâra (personality), and Chitta (selfishness). It also, together with several other organs, forms a part of Jîva, Soul, called also Lingadeha. Esotericists, however, must not be misled by this popular version.

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Now, when a limb or organ belonging to the human physical organism is left in disuse, it becomes weak and finally atrophies; so also is it with any mental faculty; hence the atrophy of the lower mind-function, called Antaskarana, becomes comprehensible in both completely materialistic natures and those of depraved people.

According to esoteric philosophy, however, the teaching is as follows. Seeing that the faculty and function of Antaskarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing, so long as the feeling of Ahamkâra (of the personal "I" or selfishness) is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher (Buddhi Manas), it stands to reason that to destroy Antaskarana is like destroying a bridge over an impassable chasm: the traveller can never reach the goal on the other shore. And here lies the difference between the exoteric and the esoteric teaching. The former makes Vedânta state that so long as Mind (the lower) clings through Antaskarana to Spirit (Buddhi-Manas), it is impossible for it to acquire true spiritual Wisdom, Jñâna, and that this can only be attained by seeking to come en rapport with the Universal Soul (Âtman); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Râja-Yoga. We say that it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with Âtman, except through Buddhi-Manas; to try and become a Jîvanmukta or a "Mahâtma," before one has become an Adept or even a Naljor (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antaskarana before the personal is absolutely under the control of the impersonal Ego, we risk to lose the latter and be severed forever from it, unless indeed we hasten to reestablish the communication by a supreme and final effort.

It is only when we are indissolubly linked with the essence of the divine Mind, that we have to destroy Antaskarana. "Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the Srotâpanna act before he slays Antaskarana." Or, as an occult axiom has it: "The unit becomes three, and three generate four. It is for the latter (the quaternary) to rebecome three, and for the divine three to expand into the Absolute One." Monads (which become duads on the differentiated plane, to develop into triads during the cycle of incarnations), even when incarnated, know neither Space nor Time, but are diffused through the lower principles of the quaternary, being omnipresent and omniscient in their nature. But this omniscience is innate, and can manifest its reflected light only through that which is at least semi-terrestrial or material; even as the physical brain which, in its turn, is the vehicle of the lower Manas enthroned in Kâma-Rûpa. And it is this which is gradually annihilated in cases of "second death."

But such annihilation—which is in reality the absence of the slightest trace of the doomed soul from the eternal MEMORY, and therefore signifies annihilation in eternity—does not mean simply discontinuation of human life on earth, for earth is AVICHI, and the worst Avichi possible. Expelled forever from the consciousness of the Individuality (the reincarnating Ego), the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of such immediate reincarnations.

Here two questions present themselves: (1) What becomes of the Higher Ego in such cases? (2) What kind of an animal is a human creature born soulless?

Before answering these two very natural queries, I have to draw the attention of all of you who are born in Christian countries to the fact that the romance of the vicarious atonement and mission of Jesus, as it now stands, was drawn or borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experiences of the reincarnating Ego. The latter is indeed the sacrificial victim of, and through, his own Karma in previous Manvantaras, who takes upon himself voluntarily though unwillingly the duty of saving what would be otherwise soulless men or personalities. Eastern truth is thus more philosophical and logical than Western fiction. The Christos (Buddhi-Manas) of each man is not quite an innocent and sinless God, though in one sense it is the “Father,” being of the same essence with the Universal Spirit, and at the same time the “Son,” for Manas is the second remove from the “Father.” By incarnation the Divine Son makes himself responsible for the sins of all the personalities which he will inform. This he can do only through his proxy or reflection, the Lower Manas. This, then, is what happens when it has to break off from the personality. It is the only case in which the Divine Ego can escape individual penalty and responsibility as a guiding principle, because matter, with its psychic and astral vibrations, is then, by the very intensity of its combinations, placed beyond the control of the EGO. “Apophis, the Dragon,” having become the conqueror, the reincarnating Manas, separating itself gradually from its tabernacle, breaks finally asunder from the psycho-animal Soul.

Thus, in answer to the first question, I say:

(1) The Divine Ego does one of two things: either (a) it recommences immediately under its own Karmic impulses a fresh series of incarnations; or (b) it seeks and finds refuge in the “bosom of the Mother,” Alaya, the Universal Soul, of which the Manvantaric aspect is Mahat. Freed from the life impressions of the personality, it merges into a kind of interlude of Nirvana, wherein there can be nothing but the eternal Present, which absorbs the Past and Future. Bereft of the “laborer,” both field and harvest now being lost, the Master, in the infinitude of his thought, naturally preserves no recollection of the finite and evanescent illusion which had been his last personality. The latter, then, is indeed annihilated.

(2) The future of the Lower Manas is more terrible, and still more terrible to humanity than to the now animal man. It sometimes happens that after the separation the exhausted Soul, now become supremely animal, fades out in Kâma-Loka, as do all other animal souls. But seeing that the more material the human mind, the longer it lasts, in that intermediate stage, it frequently happens that after the actual life of the soulless man is ended, he is again and again reincarnated into new personalities, each one more abject than the other. The impulse of animal life is too strong; it cannot wear itself out in one or two lives only. In rarer cases, however, something far more dreadful may happen. When the lower Manas is doomed to exhaust itself by starvation; when there is no longer hope that even a remnant of a lower light will, owing to favorable conditions—say, even a short period of spiritual aspiration and repentance—attract back to itself its Parent Ego, then Karma leads the Higher Ego back to new incarnations. In this case the Kâma-Mânasic spook may become that which we call in Occultism the “Dweller on the Threshold.” This “Dweller” is not like that which is described so graphically in Zanon, but an actual fact in nature and not a fiction in romance, however beautiful the latter may be. Bulwer must have got the idea from some Eastern Initiate. Our “Dweller,” led by affinity and attraction, forces itself into the astral current, and through the Auric Envelope of the new tabernacle inhabited by the Parent Ego, and declares war to the lower light which has replaced it. This, of course, can only happen in the case of the moral weakness of the personality so obsessed. No one strong in his virtue, and righteous in his walk of life, can risk or dread any such thing; but only those depraved in heart. Robert Louis Stevenson had a glimpse of a true vision indeed when he wrote his Strange Case of Dr. Jekyll and Mr. Hyde. His story is a true allegory. Every Chela would recognize in it a substratum of truth, and in Mr. Hyde a “Dweller,” an obsessor of the personality, the tabernacle of the “Parent Spirit.”

“This is a nightmare tale!” I was often told by one, now no more in our ranks, a person who had a most pronounced “Dweller,” a “Mr. Hyde,” as an almost constant companion.

“How can such a process take place without one’s knowledge?” It can and does so happen, and I have almost described it once before in *The Theosophist*. “The Soul, the Lower Mind, becomes as a half animal principle almost paralyzed with daily vice, and grows gradually unconscious of its subjective half, the Lord, . . . one of the mighty Host”; and “in proportion to the rapid sensuous development of the brain and nerves, sooner or later, it (the personal Soul) finally loses sight of its divine mission on earth.” Truly, “like the vampire, the brain feeds and lives and grows in strength at the expense of its spiritual parent . . . and the personal half-unconscious Soul becomes senseless, beyond hope of redemption. It is powerless to discern the voice of its ‘God.’ It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but the mysteries of physical nature. . . . It begins by becoming virtually dead, during the life of the body; and ends by dying completely—that is, by being annihilated as a complete immortal Soul. Such a catastrophe may often happen long years before one’s physical death: ‘We elbow soulless men and women at every step in life.’ And, when death arrives . . . there is no more a Soul (the reincarnating Spiritual Ego) to liberate, . . . for it has fled years before.”

Result: Bereft of its guiding principles, but strengthened by the material elements, *Kâma-Manas*, from being a “derived light,” now becomes an independent Entity. After suffering itself to sink lower and lower on the animal plane, when the hour strikes for its earthly body to die, one of two things happens: either *Kâma-Manas* is immediately reborn in *Myalba* (the state of *Avichi* on earth),\* or, if it become too strong in evil—“immortal in Satan” is the Occult expression—it is sometimes allowed, for Karmic purposes, to remain in an active state of *Avichi* in the terrestrial Aura. Then through despair and loss of all hope it becomes like the mythical “devil” in its endless wickedness; it continues in its elements, imbued through and through with the essence of matter; for evil is coëval with matter rent asunder from spirit. And when its higher Ego has once more reincarnated, evolving a new reflection, or *Kâma-Manas*, the doomed Lower Ego, like a Frankenstein’s monster, will ever feel attracted to its “Father,” who repudiates his Son, and will become a regular “Dweller” on the “threshold” of terrestrial life. Though an Occult Doctrine, I gave the outlines in *The Theosophist* of October, 1881, and November, 1882, but would not go into details, and therefore got very much embarrassed when called upon to explain.

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\* The Earth, or earth-life rather, is the only *Avichi* (Hell) that exists for the men of our humanity on this globe. *Avichi* is a state, not a locality—a counterpart of *Devachan*. Such a state follows the “Soul” wherever it goes, whether into *Kâma-Loka*, as a semi-conscious “spook” or into a human body, when reborn to suffer *Avichi*. Our philosophy recognizes no other Hell.

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Yet I had written there plainly enough about “useless drones”—those who refuse to become co-workers with nature and who perish by millions during the Manvantaric life-cycle; those (as in the case in hand) who prefer to be ever suffering in Avichi under Karmic Law than to give up their lives “in evil,” and finally, those who are co-workers with Nature for destruction. There are thoroughly wicked and depraved men, but yet as highly intellectual and acutely spiritual for evil, as those who are spiritual for good. “The (lower) Egos of these may escape the law of final destruction or annihilation for ages to come.”\*

Thus we find two kinds of soulless beings on earth: those who have lost their higher Ego in the present incarnation, and those who are born soulless, having been severed from their Spiritual Soul in the preceding birth. The former are candidates for Avichi; the latter are “Mr. Hydes,” whether in or out of their human bodies, whether incarnated or hanging about as invisible but potent ghouls. In such men, cunning develops to an enormous degree, and no one except those who are familiar with the doctrine would suspect them of being soulless, for neither Religion nor Science has the least suspicion that such facts actually exist in Nature.

While yet in the body which has lost its higher “Soul” through its vices, there is still hope for such a person. He may be still redeemed and made to turn on his material nature; in which case either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or best of all, an active effort to mend one’s ways, may bring the Higher Ego back again. The thread or connection is not altogether broken, though the Ego is now beyond forcible reach, for “Antaskarana is destroyed,” and the personal Entity has one foot already in Myalba;† but it is not yet beyond hearing a strong spiritual appeal. There is another statement made in *Isis Unveiled* (loc. cit.) on this subject. It is said that this terrible death may be sometimes avoided “by the knowledge of the mysterious NAME, the ‘WORD.’” ‡ What this “WORD” (which is not a “Word” but a Sound) is, you all know. Its potency lies in the rhythm or the accent.

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\* [Reference to Volumes III and IV of *The Theosophist*, October, 1881 and November, 1882, respectively, wherein H. P. B. appended some Notes and Footnotes to Éliphas Lévi’s essays on “Death” and “Satan.” Consult H. P. B’s *Collected Writings*, Vol. III, pp. 287 et seq., wherein additional remarks precipitated by Master K. H. are also included.]

† See *The Voice of the Silence*, p. 97 (Note 35 to Part III).

‡ Read the last footnote on page 368, Vol. II of *Isis Unveiled*, and you will see that even profane Egyptologists and men who, like Bunsen, were ignorant of Initiation, were struck by their own discoveries when they found the “Word” mentioned in old papyri.

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This means simply that even a bad person may, by a study of the Sacred Science, be redeemed and stopped on the path of destruction. But unless he is in thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the “Word” will not help him. On the contrary, if not entirely at one with his higher Triad it may produce quite the reverse of a beneficent effect, the “Brothers of the Shadow” using it very often for malicious objects; in which case it awakens and stirs up only the evil, material elements of nature. But if one’s nature is good, and sincerely strives towards the HIGHER SELF, which is that “Aum,” through one’s Higher Ego, which is its third letter (Buddhi being the second), there is no attack of the Dragon Apophis which it will not repel. From those to whom much is given much is expected. He who knocks at the door of the Sanctuary in full knowledge of its sacredness, and after obtaining admission, runs away from the threshold, or turns and says, “Oh, there’s nothing in it!” and thus loses his chance of learning the whole truth—can but await his Karma.

Such are then the esoteric explanations of that which has perplexed so many who have found what they thought contradictions in various Theosophical writings, including “Fragments of Occult Truth,” in Vols. III and IV of *The Theosophist*, etc. Before finally dismissing the subject I must add a caution, which pray keep well in mind. It will be most natural for you who are Esotericists to hope that none of you belongs so far to the soulless portion of mankind, and that you can feel quite easy about Avichi, even as the good citizen is about the penal laws. Though not, perhaps, exactly on the Path as yet, you are skirting its border, and most of you in the right direction. Between our venal faults—inevitable under our social environment—and the blasting wickedness described in the Editor’s note on Éliphas Lévi’s “Satan,”\* there is an abyss. If not become “immortal in good by identification with (our) God,” or AUM, Âtma-Buddhi-Manas, we have surely not made ourselves “immortal in evil” by coalescing with Satan, the Lower Self. You forget however, that everything must have a beginning, and that the first step on a slippery mountain slope is the necessary antecedent to one’s falling precipitately to the bottom and to death. Be it far from me the suspicion that any of the esoteric students have reached to any considerable point down the plane of spiritual descent. All the same I warn you to avoid taking the first step. You may not reach the bottom in this life or the next, but you may now generate causes which will insure your spiritual destruction in your third, fourth, fifth, or some subsequent birth.

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\* See *The Theosophist*, Vol. III, October, 1881, pp. 12-15, [Cf. *Collected Writings*, Vol. III, pp. 287-91.]

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In the great Indian epic you may read how a mother, whose whole family of warrior sons were slaughtered in battle, complained to Krishna that though she had the spiritual vision to enable her to look back fifty incarnations, yet she could see no sin of hers that could have begotten so dreadful a Karma; and Krishna answered her: "If thou couldst look back to thy fifty-first anterior birth, as I can, thou would see thyself killing in wanton cruelty the same number of ants as that of the sons thou hast now lost." This of course, is only a poetical exaggeration; yet it is a striking image to show how great results come from apparently trifling causes.

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the "useless portion of mankind," that is, the lay majority, is in many cases irresponsible. Crimes committed in Avidyâ (ignorance) involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and other people who know no better. But the case of each of you, pledged to the HIGHER SELF, is quite another matter. You cannot invoke this Divine Witness with impunity, and once that you have put yourself under its tutelage, you have asked the Radiant Light to shine into and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motives, to scrutinize your actions, and to enter up all in your account. The step is as irrevocable as that of the infant taking birth. Never again can you force yourselves back into the Matrix of Avidyâ and irresponsibility. Resignation and return of your pledges will not help you. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of man, or seek oblivion in the tumult of the social whirl, that LIGHT will find you out and lighten your every thought, word and deed. Were any of you so foolish as to suppose that it was to poor, miserable H.P.B. you were giving your pledge? All she can do is to send to each earnest one among you, a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying,\* twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist's account, bad deeds that in the ignorant would be overlooked, yet, equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potency for good.

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\* Read pages 40 and 63 in The Voice of the Silence.

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Finally, keep ever in mind, the Consciousness that though you see no Master by your bedside, nor hear one audible whisper in the silence of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of Spiritual need and aspirations, and it will be no fault of the MASTERS, or of their humble mouthpiece and servant, if through perversity or moral feebleness some of you cut yourselves off from these higher Potencies, and step upon the declivity that leads to Avichi.

H.P.B....



APPENDIX

NOTES ON INSTRUCTIONS I AND II

Students in the West have little or no idea of the forces that lie latent in Sound, the Âkâśic vibrations that may be set up by those who understand how to pronounce certain words. The Om, or the “Om mani padme hûm” are in spiritual affinity with cosmic forces, but without a knowledge of the natural arrangement, or of the order in which the syllables stand, very little can be achieved. “Om” is, of course, Aum, that may be pronounced as two, three or seven syllables, setting up different vibrations.

Now, letters, as vocal sounds, cannot fail to correspond with musical notes, and therefore with numbers and colors; hence also with Forces and Tattvas. He who remembers that the universe is built up from the Tattvas, will readily understand something of the power that may be exercised by vocal sounds. Every letter in the alphabet, whether divided into three, four, or seven septenaries, or forty-nine letters, has its own color, or shade of color. He who has learned the colors of the alphabetical letters, and the corresponding numbers of the seven, and the forty-nine colors and shades on the scale of planes and forces, and knows their respective order in the seven planes, will easily master the art of bringing them into affinity or interplay. But here a difficulty arises. The Senzar and Sanskrit alphabets, and other occult tongues, besides other potencies, have a number, color and distinct syllable for every letter, and so had also the old Mosaic Hebrew. But how many of the E.S. know any of these tongues? When the time comes, therefore, it must suffice to teach the students the numbers and colors attached to the Latin letters only (N.B., as pronounced in Latin, not in Anglo-Saxon, Scotch, or Irish.) This, however, would be, at present, premature.

The color and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, operative.\* Therefore if a student would make Buddhi operative, for instance, he would have to intone the first words of the Mantra on the note mi.

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\* See The Voice of the Silence, p. viii.

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But he would have still further to accentuate the mi, and produce mentally the yellow color corresponding to this sound and note, on every letter M in “Om mani padme hûm”; this, not because the note bears the same in the vernacular, Sanskrit, or even the Senzar, for it does not—but because the letter M follows the first letter, and is in this sacred formula also the seventh and the fourth. As Buddhi it is second; as Buddhi-Manas it is the second and third combined.

H.P.B. ...

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1 “THE CLASSES OF SPIRITUAL beings which infill our solar system are twelve in number, often however referred to as ten, of which three are spoken of as residing in the silence, and seven as being manifested. As H.P.B. wrote in *The Secret Doctrine* (II, 77):

“Occultism divides the “Creators” into twelve classes; of which four have reached liberation to the end of the “Great Age,” the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic law. These last act on the man-bearing globes of our chain.”

“The four highest of the twelve classes of monadic or spiritual entities are the highest classes of the gods. The fifth class are entities who stand on the threshold of divinity, and may be regarded as quasi-divine; these are the various grades of the higher buddhas, whether Buddhas of Compassion or even the highest Pratyeka Buddhas. They are lofty spirits, liberated dhyâni-chohans, above the lower seven grades of manifested beings. This fifth class composes, collectively, the link by which all the lower septenary manifested universe is held as a pendant from the divine realms. As the apex of any one hierarchy blends into the lowest plane of the one superior to it, there must be links between them, connecting agencies, hierarchies of beings serving as intermediaries. It is this fifth class of lofty beings which directly links us with the gods. Their place in nature is in fact the realm of the Silent Watcher.

“The remaining seven classes of monads or cosmic spirits—dhyâni-chohans of many grades and degrees—are commonly divided into two groups: the upper three, and the lower four. Those of the upper three of this septenary host of spiritual beings are spoken of as the dhyâni-buddhas and it is they who comprise the Hierarchy of Compassion. They are the intelligences impelling the builders, i.e., the dhyâni-chohans of the lower four, into action. It is the interacting of the energy-substances between these two lines which together comprise the totality of all evolutionary processes within our kosmos. These two lines should not be confused.

The dhyâni-buddhas are the architects, the overseers who provide the model, lay down the plans, and their work is carried out by the inferior grades of dhyâni-chohans called the builders, who receive the creative impress from the beings of the luminous arc, and carry it out. The builders not only work in, but actually form, the outer or material kosmos, and are (in one sense) the lower principles of the dhyâni-buddhas who compose the inner kosmos. Now each of these two lines is septenary: there are seven classes of dhyâni-buddhas, and seven classes of the inferior grades of dhyâni-chohans . . .

“A full-blown dhyâni-chohan was aeons upon aeons ago, in other solar manvantaras, a life atom; and every one of the hosts of life-atoms that compose our entire constitution on all its planes and in all its principles is in its outer self a dhyâni-chohan-to-be and at its heart of hearts a fully developed dhyâni-chohan—although as yet unexpressed. So man is not only one essence, which is already a dhyâni-chohan, but is also a host, a vast and almost infinite multitude of unevolved dhyâni-chohans. Even his human soul is on its way to evolving forth dhyâni-chohanship . .

“The agnishwâttas\* or solar Lhas are another aspect of this chohanic host. The agnishwâtta pitris belong to the higher triad of the manifested seven which work directly in and through man. And it is precisely because we are straitly allied with this solar hierarchy, in fact belong to it, that we have these links of psychological and intellectual and spiritual connection with the solar divinity, Father Sun . .

“The mânasaputras† are likewise dhyâni-chohans. There are seven classes of these mânasaputras, just as there are seven classes of agnishwattas. In fact, the agnishwâtta-energy and the mânasaputra-energy are two aspects of the same cosmic beings. The incarnation or entrance of these mânasaputras into the as yet mentally unawakened humanity, of the middle and later third root-race of this fourth globe during this present fourth round, took place in seven stages, according to the seven classes of the mânasaputras. It took ages before all the humanity of that period became self-conscious.

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\* Agnishwâtta is a Sanskrit compound: agni, fire and svad, to taste or to sweeten hence it means those who have tasted of or been tasted by fire—the fire of suffering and pain in material existence producing great fiber and strength of character i.e. spirituality. This word ‘taste’ likewise has the meaning of becoming one with. Thus to taste of fire is to become at one with it: the fire-part of one’s nature is the part in which the monadic essence is at the time manifesting itself around an egoic center. From the standpoint of occultism, the term agnishwâtta signifies an entity who has become through evolution one in essence with the aethery fire of Spirit. The agnishwâtta pitris are our solar ancestors as contrasted with the barhishads, our lunar ancestors.

† Mânasaputra is a compound: mânasa, mental, from the word manas, mind, and putra, child—offspring of the cosmic mahat or intelligence, which later has always been described as the fire of spiritual consciousness.

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The highest class of the mânasaputras incarnated first, so that the human vehicles in which they imbodyed were not only the first to become self-conscious, but likewise were the greatest humans of that far distant period; and the least advanced mânasaputras were they who entered the lowest human vehicles, which were also the last in time to become self-conscious . . .

“Kumâra\* is still another name for these gods or cosmic spirits, and constitutes a third aspect of the same host of beings. Each hierarchy, whether it be sun, planet, or man himself, is an aggregate of monads, all connected together by unbreakable bonds—not of matter or of thought, but of the essence of the universe. They are intrinsically one, just as every ray that springs from Father Sun is of the same fundamental stuff, and yet they are different as individuals. The monads are kumâras higher even than the agnishwâttas and mânasaputras. The agnishwâttas or mânasaputras are called kumâras because, as compared with us, they are beings of spiritual purity. Of these three terms, kumâras is the most general, and could likewise be applied to other hierarchies of beings which cannot technically be called mânasaputras or agnishwâttas.”†

2 “We should note that in this passage only four basic principles are mentioned: âtman, its auric envelope, buddhi, and manas—the last really being the higher manas; and three transitory aspects: prâna, linga-œarîra, and the lower manas or animal soul. Certain students have wondered about this, and also why the second principle is given as the auric envelope; and, again, why kâma does not enter into the picture.

“First, kâma is inherent in every one of those four basic principles and their three aspects, because, in the human constitution, it is representative of cosmic kâma—the universal and fundamental principle-attribute which is the intrinsic force or energy of the universe. For we should always remember that every one of the seven principles in man, whether a basic principle or an aspect, is itself septenary.

“These four principles are considered ‘basic’ because they are the highest and therefore the most powerful and enduring in the entire constitution of man. They survive the great drama which takes place at death leading to the dissolution of the lower quaternary, or what H.P.B. calls the three aspects plus the physical vehicle—these lower three aspects being reunited only preceding and at the time of the next reincarnation.

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\* A Sanskrit word: ku, with difficulty, and mâra, mortal; the idea being that these spiritual beings are so lofty they pass through the worlds of matter. i.e., become mortal, only with difficulty. Cf. Occult Glossary, pp. 2-4.

† G. de Purucker, Fountain-Source of Occultism. Pasadena, Calif.: Theosophical University Press, 1974, pp. 477-82.

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This applies with equal force and propriety to the constitution and ‘death’ of any cosmic entity, such as a planet or a galaxy.

“By placing the principles in parallel columns H.P.B. suggests that each of them has its particular corresponding aspect on earth during the lifetime of a complete septenary man. To illustrate: various prânas in man correspond with the âtman; for, when traced back to their ultimate origin, the prânas will be found to be emanations from the âtmic monad. In similar fashion, the linga-œarîra is coupled with the ‘auric envelope’ enclosing the âtman as its spiritual aura; and likewise the third aspect or lower manas, the animal soul, is in the imbodyed man the reflection of his buddhi. We can carry the analogy one step farther by pointing out that, just as manas is the focal center of the egoic human individual, so it has its correspondence on earth in the sthûla-œarîra, which is the focus of the powers and faculties making the physical man an individual separate from others.

“Now all these principles and aspects, and indeed everything in the human constitution, are enclosed within the auric egg, which is at one and the same time the aggregated effluvia from all the different monads and, because of this, the conjoined representative expression of the forces and energies of the septenary imbodyed human being. Yet, when death ensues, the lower part of the auric egg, because built largely of the effluxes from the aspects, dissipates in that part of the astral light which is called the kâma-loka of earth; although even here the more ethereal life-atoms or appurtenant forces and substances are drawn upwards into latency to become the tanhic\* elementals in the higher parts of the auric egg enclosing the permanent basic principles mentioned by H.P.B. Hence, the auric egg, because continuously functioning and perennially enduring, in one sense is the most important of all the principles or parts of the human constitution. Outside of anything else, it is the field, or composite fields, of the different phases of human consciousness on all its septenary planes. Thus at each new incarnation the various ‘aspects’ are formed out of the substances and forces of the auric egg—even the physical body or sthûla-œarîra being of the linga-œarîra, itself a condensed emanation of the lower layers of the auric egg.

“Further, H.P.B. points out that the mâyâvi-rûpa, or body of thought and feeling projected by the adept at his will, is formed of the substances and energies of appropriate layers of the auric egg; and just because all such projections of the auric substance are for temporary purposes, the mâyâvi-rûpa possesses its name, ‘illusion-body.

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\* Tanhâ, a Buddhist term signifying “thirst for life.”

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“It is from the auric egg that the actual rûpa or shape which surrounds the devachanic entity is formed, so that we can properly speak of this part of the auric egg, vibrating with the relatively spiritual consciousness of the devachanî, as being the field for the play of its consciousness. These layers of the auric egg, which we may perhaps rather graphically call the ‘body’ of the devachanî, give to the devachanic ego the illusion that it is in a beautiful spiritual vehicle. The kâma-rûpa after death, whether before or after it becomes the spook, is likewise formed of the appropriate substances drawn from the lower layers of the auric egg.

“From the foregoing we see how very important is the role that the auric egg plays in the human constitution, for it not only is the field of all the different ranges of consciousness of the imbodyed man, but it is likewise the ethereal and astral and even spiritual substance or auric envelope out of which are formed every one of the vehicles of the human entity including his linga-œarîra, his mâyâvi-rûpa, his devachanic auric shell, and his kâma-rûpa after death.

“There are two basic ways of viewing man: one, as being compounded of the seven cosmic elements, as H.P.B. at first presented it; and the other, as being a composite of interacting monads or centers of consciousness working in and through and by means of the instrumental aid of the seven cosmic elements which give to man his seven principles.

“What, then, is the distinction between the different monads in man and the seven principles, and what are their respective functions? This very question was at the bottom of the dispute between H.P.B. and Subba Row. Subba Row followed the teaching of the Brahmanic esoteric school in fastening attention on the monads, looking upon the universe as a vast aggregate of individualities; while H.P.B. for that time of the world’s history saw the need to give to the inquiring Western mind, then taking a materialistically scientific bent, some real explanation of what the composition of the universe is as an entity-what its ‘stuff’ is, and what man is as an integral part of it. Now the seven principles are the seven kinds of ‘stuff’ of the universe. The higher part of each kind is its consciousness side; the lower part of each is the body side through which its own consciousness expresses itself. Yet every mathematical point in boundless Space can really be looked upon as a monad, because the universe is imbodyed consciousness collectively; and imbodyed consciousness or monads individually. . .

“Now then, what are these seven (or ten) principles? That is the point which was so important to bring out in H.P.B.’s time.

A background of divinity clothing itself in spirit, these bringing into birth the light of mind; and the light of mind, co-working with the other principles and elements thus far evolved, brought forth cosmic desire; and so on down until we reach the *sthûla-œarîra*. (This word, by the way, does not mean physical but rather substantial or concreted body on whatever plane, whether physical, spiritual or divine; *sthûla* simply means compacted, gross.) As the universe is built of radiations, light and energy, these radiations, manifesting in a graded scale, can from one point of view be considered as forces; but when they become enormously concreted, they become gross stuff, which the higher forms of radiation nevertheless continuously work through.

“Every mathematical point of space is a monad, a point of consciousness, because all Infinity is infinite consciousness. Therefore every point of Infinity must be a consciousness-center, a sevenfold monad, which has its *âtman*, *buddhi*, *manas*, right on down, because the universe is built of these seven stuffs reducible to one causal stuff—spirit, consciousness, *âtman*. I emphasize this point because we must not have our minds confused with the idea that the seven principles are one thing, and the monads are something else which work through the principles as disjunct from them. That is wrong.

“Every one of the seven principles or elements of a monad can represent one of the cosmic planes, and is itself sevenfold. For instance, there is an *âtman* of the *kâma*, a *buddhi* of the *kâma*, and so forth throughout the range of element-principles or stuffs. What differentiates one man from another, or a man from a beast? The differences do not lie in their respective seven principles, because these enter and form the compound constitution of all entities, but arise from the relative degree of evolution of the individual monads. The human monad is far more evolved than is that of an animal or of a plant, or than are the highly unified monads which, due to their relative stages of development distinguish granite from marble or sandstone.

“The seven principles which compose man—*âtman*, *buddhi*, *manas*, *kâma*, *prâna*, *linga-œarîra*, *sthûla-œarîra*—are identic with those which compose our solar cosmos, man’s seven principles interblending and interacting in more or less the same fashion as the cosmic principles do. For instance, just as the astral light of our earth is its fluidic astral double, so in man the *linga-œarîra* is the astral double of the human body; and just as the various cosmic *prânas* are the compound vitality of our globe, so is the compounded *prâna* of the human constitution the element of vitality in man.”\*

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\* G. de Purucker, *op. cit.*, pp. 441-45.

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3“The tanhic elementals may be otherwise described as the emotional and mental thought-deposits, as Patañjali did; and these remain after the second death—and before the ego’s entering the devachan-stamped upon the various kinds of life-atoms which had functioned on all the lower planes of man’s constitution. Some of these tanhic elementals or life atoms peregrinate, and finally are psychomagnetically attracted back to the reincarnating ego during its process of bringing forth a new astral form preceding rebirth. Others belong to the monadic substances of the auric egg, and consequently remain therein in a latent condition, to awaken only when the devachanî leaves the devachan. Then these dormant tanhic elementals, in combination with the other life-atoms which had been peregrinating, combine in building up the new astral form that H.P.B. speaks of; and it is largely these two classes of tanhic life-atoms or elementals which compose the skandhas\* of the man in his coming incarnation. And these skandhas are the various groups of mental, emotional, psychovital and physical characteristics which, when all collected together, make the new personality through which the higher man or egoic individuality works. They slowly begin to recombine and fall into their appropriate functions and places during the gestation period, continuing such ‘fixation’ in the womb, and finally after birth maturing as the entity grows to adulthood.

“Now the formation of the astral man takes place within the auric egg of the ex-devachanî. From the moment when the ego leaves the devachanic condition, the astral form becomes steadily more complete or definite as the gestating entity approaches the entrance into the womb. The ray from the reincarnating ego enters first the aura and later the womb of the mother-to-be by means of the growing astral form, which takes its rise in and from the most appropriate life-center or life-atom latent in the auric egg of the incoming entity.

“The term astral form is descriptive not so much of an actual body (as we think of it in our physical world), as it is of an ethereal agglomerate of life-atoms in the auric egg which is at first but vaguely shadowed, yet gradually assumes more or less a definite human outline, and usually one of extremely small size. However, we should not concentrate our attention so much upon size and shape as upon forces and energies in the auric egg more or less aggregated into a focus of activity.

“The entity thus preceding rebirth is attracted to the family to which its karma draws or impels it; and if the appropriate physiological activities take place at the right moment, then conception occurs and the growth of the embryo proceeds.

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\* A Sankrit word meaning bundles or aggregates.

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“As the radiance or ray of the reincarnating ego reaches this plane, it gradually entangles itself in physical substance, and establishes thereby its link with the human reproductive cell. That link is made because of electromagnetic, or rather psychomagnetic, affinity between the re embodying ray and the living germ cell. Every germ cell is a compact of inner forces and substances ranging from the divine to the physical, and therefore is the ‘precipitation’ onto our plane of a psychoethereal radiation. In other words, it is an imbodiment of a ray-point that, originating in the invisible worlds and contacting physical matter by affinity, thus arouses a molecular aggregate of living substance into becoming a reproductive cell.

“This molecular aggregate is the first or preliminary deposit or appearance on the physical plane of the action of the ray-point. We see that the germinal or reproductive cells are not ‘created’ by the parent’s body but appear in and work through it from the imbodying egoic force or entity ‘outside’—the parent being the host or transmitter. The vital germ cell, whether of man or of woman, is originally an integral part of the model-body, which is an electromagnetic body of astral substance belonging to the plane just above the physical; and around this astral form the physical body is built cell for cell, bone for bone, and feature for feature.

“When the life atom as the chosen ray-point is invigorated by the descending energies of the reincarnating ray, it enters by psycho-magnetic attraction into the father’s astral body, and is in due course deposited into his appropriate physical organ as an astral precipitate. It thus becomes physicalized as a germ cell. In the mother this process of astral precipitation is the same in general outline, the precipitation being from the identic ray in both cases: in fact, each parent contains in his or her appropriate organ life-atoms belonging to and used by the reincarnating ego in past lives.

“The female parent is the vehicle of what may be called the vegetative or passive side of the ray-point, and the male parent the vehicle for the positive or active side. The ray-point seems to split into two, later to reunite by the coalescence of the positive and negative sides after the fertilizing of the germinal cell. We are here dealing with subtle astral forces which obey their own laws and which are not hindered in their action by the heavy physical world in which our bodies live.

“To restate the above in somewhat different language: the more material part of the new astral form is drawn first into the woman’s aura and then into the womb wherein it produces the living ovum and finds its suitable milieu; coincidentally the inner and more mânsic portion of the astral form, which is the more ethereal part of the tip of the ray from the reincarnating ego, flashes to the male parent and produces in its appropriate physiological seat the positive life-germ.

The father sows the seed, the mother receives it, fosters it, and brings it forth.

“The human egos awaiting incarnation are exceedingly numerous, so that there may be scores of entities which could become children of any one couple, yet there is always one whose attraction is strongest to the mother-to-be at any specific physiological moment, and it is this astral form which becomes the child. Many are the cases where the astral form, thus ‘rayed’ in two directions, so to speak, finds its progress into physical birth stopped because the man and the woman are either celibate or prefer no children, or for some other reason.” In such cases, the astral form under karmic urge and natural law tries again. Should the first environment prove a failure, the reincarnating ego may find itself drawn to another couple because of karmic relationships in other lives.

“The reincarnating ego has in a sense very little choice in the matter, if by this we mean a deliberate selecting of one’s future family. Such a choice as we understand it is almost non-existent, because the reincarnating ego has but just left the devachan and is sunken into the relative unconsciousness of the gestation period preceding rebirth, and thus is in no condition to choose with self-conscious intent. It is karma, which throughout controls these things; and karma in the abstract is infallible in its action.

“Every human being is surrounded by his own emotional and passionate as well as psychovital atmosphere, which is really a portion of the lower layers of his auric egg. Now this atmosphere is alive and, vibrating with varying intensities, has its own psycho-auric individuality or vibrational frequency. It becomes obvious therefore that the ray-point, which likewise possesses its own frequency, is drawn more or less on the line of magnetic attraction to the atmosphere of the parent or parents whose vibrational frequency is most sympathetic to its own and with whom its karmic affinities are strongest. To round out the picture, I might add that both hate and intense psychic dislike—each of which is a kind of inverted love—sometimes produce strong psycho-auric attractions, thus explaining the pathetic situation of parent and child who repel each other.

“When the astral form has definite union with the human ovum, it begins to grow as the foetus.

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\* I might point out that once conception has taken place and the embryo begins its growth, any attempt whatsoever to stop its development or to destroy it is plain murder. In the teaching of the esoteric philosophy, it is considered as being only a little less bad than murder of an adult human—little less only because such destruction or abortion takes place before the self-consciousness of the victim has had a chance to come into flower.

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The lower or grosser portions of the astral form become the *linga-œarîra* of the child, in combination with the two general classes of tanhic elementals; whereas its higher portions, the vehicles of the 'ray' from the reincarnating ego (as the embryo and later as the child grows), become the intermediate parts of the constitution of the man.

"We must always keep in mind the important part played by the auric egg of the reincarnating ego in all the various steps preceding rebirth. The astral form begins its first growth within the re embodying auric egg, gestates within it and continues to be 'fed' by its essences throughout the prenatal processes, and in time brings about the stages of birth, infancy, childhood and adulthood; for, in fact, the auric egg is really the true manifested man considered as being the vital auric *prânas* flowing forth from the various foci of the reincarnating monad.

"When the ray-point of the re embodying ego, itself a ray from the spiritual monad, reaches its own intermediate sphere, it descends no farther into matter. But its psychomagnetic ray, having stronger affinities for the material worlds, descends still farther, awakening into activity the life-atoms in each one of the planes between that of the re embodying ego and the astral- physical matter of our earth.

"Just here we see that the 'life' or characteristic of each part of the composite human constitution remains on its own plane, but extrudes its excess of life from itself into the next lower one, until finally the physical plane is reached, wherein the tip of the ray, collecting unto itself life-atoms of this plane, builds or forms the physical germinal cell. It would be quite wrong to suppose that the re embodying ego itself is in the germinal cell or on a plane only slightly less physical than ours. The process is an exact analogy of what occurs in the building of the globes of a planetary chain, where the passage of the excess of life takes place along and around the ranges of substance from cosmic plane to cosmic plane."\*

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\* G. de Purucker, op. cit., pp. 622-26.

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### COMPILER'S NOTE

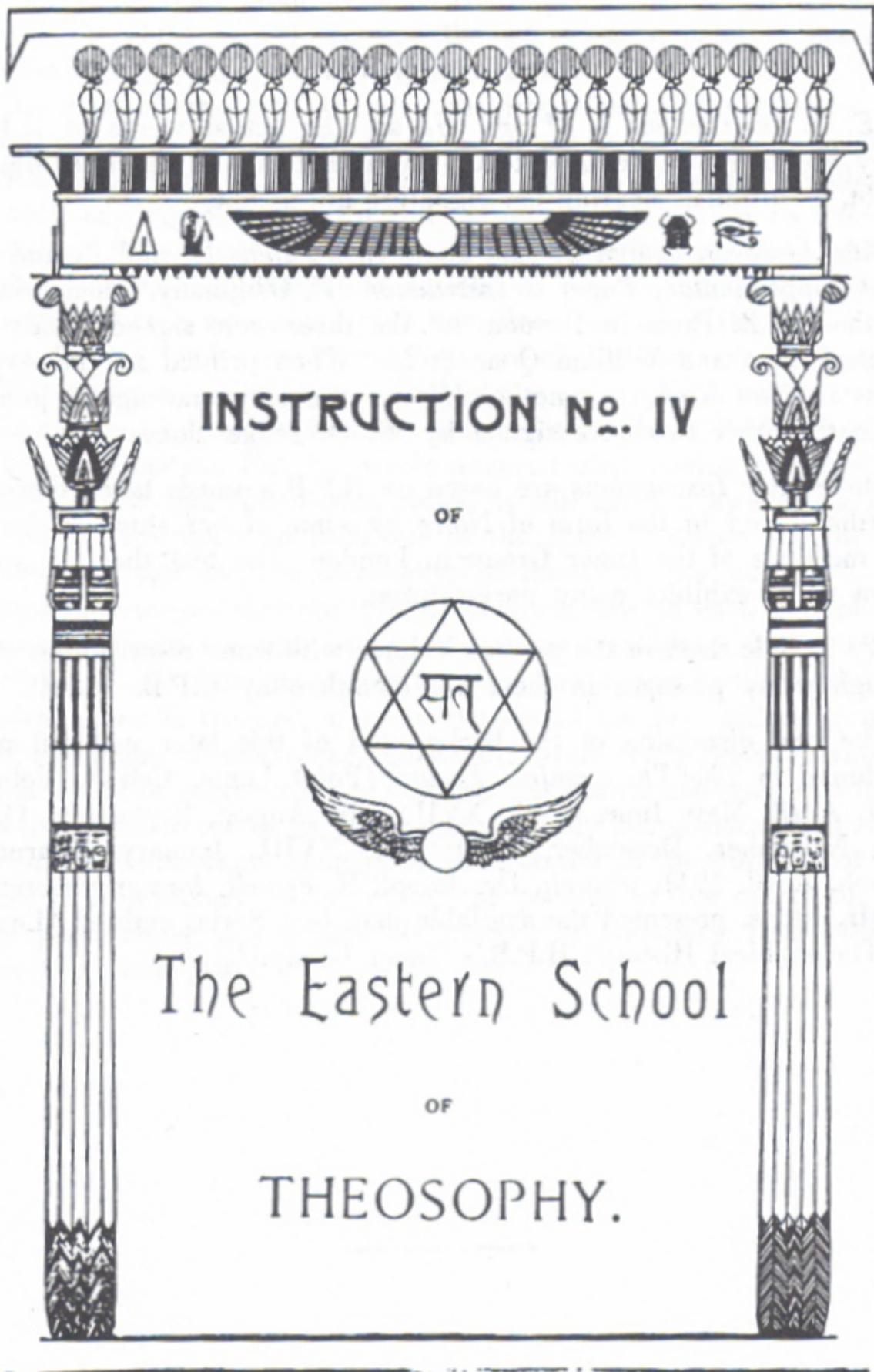
[E. S. Instructions I, II and III are the actual words of H.P.B. They are therefore genuine texts, the authorship of which is not in doubt, as originals bearing her signature are extant.

This, however, cannot be said about Instructions IV and V, and the First Supplementary Paper to Instruction IV. Originally, when printed by the H.P.B. Press in London, all the three were signed jointly by Annie Besant and William Quan Judge. When printed by the Aryan Press in New York, Instruction IV was the only one signed jointly, while the other two were signed by W. Q. Judge alone.

These later Instructions are based on H.P.B.'s words taken down in shorthand and in the form of Notes by some of her students during the meetings of the Inner Group in London. The text that has come down to us exhibits many uncertainties.

We include them in the present Volume with some reservations, even though many passages in them are doubtless by H.P.B. herself.

The best discussion of the background of this later material may be found in *The Theosophical Forum* (Point Loma, Calif.), Volume XVI, April, May, June, 1940; XVII, July, August, September, October, November, December, 1940; Vol. XVIII, January, February, March, April, 1941, wherein Dr. Joseph H. Fussell, formerly secretary to Mr. Judge, presented the available data in a Series entitled "Leaves of Theosophical History: H.P.B.'s 'Inner Group.'" ]



INSTRUCTION No. IV

OF



The Eastern School

OF

THEOSOPHY.

NOTICE

Members of the E.S.T. receiving this Instruction will understand from its receipt that they have passed out of the First Probationary Degree of the E. S. T. into the Second Probationary Degree. The students in the Second Degree must not discuss this Instruction with anyone still in the First Degree; they must remain absolutely silent upon it, except to such persons as may be notified to them as belonging to the Second or Third Degrees by Annie Besant or William Q. Judge. Any breach of this rule of silence will be an absolute bar to receiving any further Instructions.

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The matter contained in this Instruction was delivered orally by H.P.B. in her Group Teaching of members of the Third Degree. It was thus given with a view of its being transmitted to members of the Second Degree, and was carefully written down by the students at the time, one of the number reporting it in shorthand. All the notes thus taken were compared, and a fair copy was made by the two Secretaries, Annie Besant and George R. S. Mead. This copy was again checked by questioning H.P.B. on any point that seemed obscure. By her direction the matter was rearranged under headings as given below. The information is often given in an extremely condensed form, and the student will need to meditate carefully over every sentence if he is not to miss the knowledge contained therein.

I have added within square brackets, so as to distinguish them from the text, some notes elucidating statements which seemed obscure, or adding interesting information: these are drawn from facts given by H.P.B. in conversation, or in answer to questions, but did not form part of the distinct teaching, written down at the time from her lips.

ANNIE BESANT,

Chief Secretary of the Inner Group and Recorder of the Teachings.

Strictly Private and Confidential

Not the Property of Any Member, and to be Returned on Demand to the Agent of the Heads of the E.S.T.



#### INSTRUCTION NO. IV

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#### STATES OF CONSCIOUSNESS

To give the merest outline of the States of Consciousness is the most difficult thing in the world, since the Universe is embodied Consciousness, and a knowledge of the States of Consciousness means a knowledge of the Planes of the Universe, and of all correspondences in the Kosmos, the Solar System and Man.



[NOTE:—“Kosmos” (spelt with a K) was used by H.P.B. in the sense of the Manvantaric manifestation as a whole; she often applies the adjective “cosmic” (with a c) to phenomena of the Solar System, and speaks of that system as the Cosmos, and the Universe. Let the student note the passage in *The Secret Doctrine*, Vol. I, p. 13: “The reader has to bear in mind,” etc.; and pp. 20, 21: “The history of cosmic evolution,” etc. Unfortunately, this distinction was constantly missed by proofreaders, and we meet the term Kosmos applied to the solar systems, where she would have written cosmos. Here we shall follow her rule, often expressed, and use the word KOSMOS only for the Whole. Macrocosmos will apply to the solar system, including its seven planes.

The term Prakriti will cover the objective plane of the solar system, with its subdivisions. The term Microcosmos will be applied to man. The student is advised to clearly realize and bear in mind this nomenclature, as H.P.B. laid great stress on the definite adoption of terms, and their systematic use. At the best, the study of the States of Consciousness is exceedingly difficult, and its successful pursuit becomes impossible unless the nomenclature, at least, is clear.]

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#### DIAGRAM IV

Figure A, Macrocosmic.—The student will observe that the study of the States of Consciousness is confined to Consciousness as manifesting in the solar system. Any attempt to figure Consciousness in KOSMOS would have deceived the student by inducing him to believe that such Kosmic Consciousness could be explained, whereas the whole of even the lowest plane of Kosmos transcends the highest Adept on earth. As to its explanation in material words, as well try to confine infinitude in a nutshell. One thing alone we know of Kosmic Consciousness, viz. that it is absolutely outside all terms of earth consciousness.

Figure A, therefore, must be taken to represent the seven planes of Consciousness in the solar system only. These may be figured as six within a seventh, which synthesizes all. Now it must always be borne in mind that diagrams can only show one aspect of a truth, and that they are only meant to help the student to an apprehension of the aspect symbolized. Let us remember we are dealing with Forces and States of Consciousness, and not with water-tight compartments. Thus Fohat, placed on the fourth plane, is, in reality, everywhere; it runs like a thread through all, and has its own seven divisions, each with its seven subdivisions; the Fohatic consciousness is a State of Consciousness everywhere: when consciousness passes into the Fohatic state it is “on the Fohatic plane.” Jīva, or the Jīvic State of Consciousness, is everywhere also, and so with all the other states. Consciousness is one: it has seven states, or aspects, or planes, and each of these is everywhere. The highest, seventh, or synthesizing, state is that of the Auric Envelope,\* the Hiranyagarbha, containing the Âtmic elements and the Karma of the Manifesting Macrocosm.

This diagram represents the type of the solar system.

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\* The student is reminded of the injunction to secrecy as to the Auric Egg. It has been broken by some Esotericists.

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**DIAGRAM IV**  
**STATES OF CONSCIOUSNESS**

**Macrocosmic**

FIGURE A

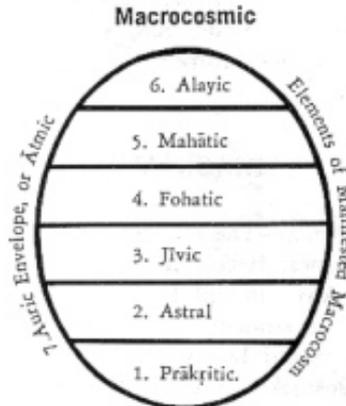
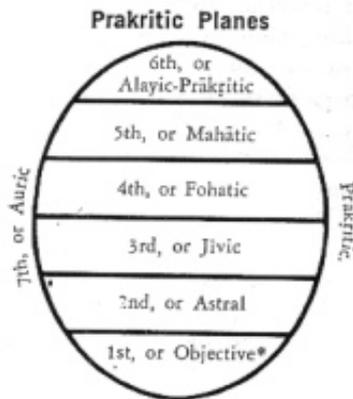


FIGURE B



**Microcosmic, or Human States of Consciousness on Every Prakritic Plane**

FIGURE C



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\* The Fourth Globe of every Planetary Chain.

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The three higher divisions of this plane are inconceivable to us, and are only reached by the highest Adept in Samâdhi. Esoterically, Samâdhi is the highest state on earth attainable while in the body. Beyond that the Initiate must become a Nirmânakâya. The highest Adept begins his Samâdhi on the fourth macrocosmic plane, and cannot pass out of the solar system. When such an Adept begins his Samâdhi, he is on a par with some of the Dhyâni-Chohans, but transcends them as he rises to the seventh plane, Nirvâna.

The “SILENT WATCHER” [see *The Secret Doctrine*, Vol. I, pp. 207, 208] is on the fourth plane.

The Pratyeka-Buddha, the Buddha of Selfishness\*—called because of this spiritual selfishness “the rhinoceros,” the solitary animal—can never pass beyond the third plane, that of Jîva. Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his mental and spiritual longings. It is the Buddha of Compassion only that can transcend this third macrocosmic plane.

Figure B, Prâkritic.—Prakriti, the lowest plane of macrocosmic consciousness, represents the “body” of the solar systems, with its own seven subdivisions, or the seven states of Prâkritic consciousness, each corresponding to a state of the macrocosmic consciousness.

[NOTE.—H.P.B. did not explain Prâkritic consciousness. She left the student to work it out by correspondences with the macrocosmic and microcosmic, merely pointing out that the Prâkritic consciousness, or that on the objective plane of the solar systems—objective as regards the systems, i.e., densest as to material—had its own seven stages, each such sub-stage forming one of the forty-nine sub-stages of the solar system. It must be remembered that the word “objective” is correlative to the observer; the Prâkritic astral plane is objective to clairvoyants and some animals; it needs development beyond that normal in the Fifth Race to reach the higher Prâkritic planes as objective; only the Adept can pass into the macrocosmic planes beyond the Prâkritic.]

Figure C, Microcosmic or Human.—This figure represents the human consciousness, which may be on any of the planes or sub-planes of Prakriti. The names represent the correspondences of the human principles, so called, with the Prâkritic and the macrocosmic States of Consciousness. The numbers in all the figures are added merely for convenience or reference, and for no other reason, as has been explained already so many times.

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\* See *The Voice of the Silence*, Fragment II, p. 43, and Note 38.

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Special attention should be paid to the triangle with its apex in the Mânasic state and its base in the Kâma-Mânasic state. The apex is Manas, the Higher Ego, the Christos. This, on sending out its Ray, becomes “crucified between two thieves.”

For the personal Ray is partly pure, partly impure, dragged down by Kâma on the one side and reaching up towards the Higher Manas on the other. It is the double-faced entity. One “thief,” the pure part of the Lower Manas, repents and goes with the Christos to Paradise, i.e., becomes the aroma of the personality, the consciousness of the Devachanic entity. The other, the impure part, clings to Kâma, and is dissipated with it in Kâma-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kâmic Ego is dissipated in Kâma-Loka; the Mânasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism, whereof more will be said hereafter.

Relating the lowest plane of Prakriti, or the terrestrial, to the human consciousness, we can divide it into seven sub-planes. To these the following names have been given:

7th sub-plane	Âtmic Consciousness	that of the Para-Ego.
6th sub-plane	Buddhic Consciousness	that of the Inner Ego.
5th sub-plane	Mânasic Consciousness	that of the Higher or Individual Ego.
4th sub-plane	Kâma-Mânasic Consciousness	that of the Personal Ego or Higher Psychic.
3rd sub-plane	Prânic-Kâmic Consciousness	or Psychic.
2nd sub-plane	Astral Consciousness	
1st sub-plane	Objective Consciousness	

The sub planes are again divisible each into seven, once again making up the forty-nine.

[NOTE.—The term Para-Ego was adopted by H.P.B., as descriptive of the seventh sub-plane of the lowest Prakriti, to signify that that plane was beyond individuality. She pointed out that “Âtma-Buddhi, on this Prâkritic plane, act more in the atoms of the body, and in such organisms as bacilli and microbes than in man as a whole.” Hence they are well-nigh senseless on this plane, what we call consciousness being very dull. “The Atom,” she said on another occasion, “is the Âtman of the lowest Prakriti.”]

DIAGRAM V

ELEMENTS	DIVINE LOKAS, OR STATES	INFERNAL (TERRESTRIAL) TALAS, OR STATES	PLANES OF CORRESPONDING HIERARCHIES	PRINCIPLES	SENSES	COLOURS	CONSCIOUSNESS	ORGANS OF SENSATION	ORGANS OF ACTION	SPIRITUAL CORRESPONDING ORGANS AND SEATS OF SENSATION									
Bhūtas. 1. <i>Earth</i> . Bhūmi. Prithivi.	1. <i>Bhūtiloka</i> . The habitat of thinking and good men. Psychic State. 2. <i>Bhuvāniloka</i> . State in which the man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State. 3. <i>Svarlōka</i> . State when the Yogi has lost all tastes and started towards Reunion. Holy State.	Rūpa. 1. <i>Pātāla</i> . Man's animal gross body and the personality dwell here. 2. <i>Mahātāla</i> . Abode of man's astral, shadow of the gross body, which shadow takes up the characteristics of this sphere. 3. <i>Rasātāla</i> . Where the Kāma longs for the taste (Rasa) of everything.	1. Abode of men; animals; state of infancy. At one pole, innocence; at the other, instinctual selfishness. 2. Region of the Astral Light and of Kāma-Loka. Abode of elementals, nature spirits, elementaries. At the other end the Rūpa-Devas, the guardians of the animal world. Plane of instinct. 3. Devachanic state. Abode or plane of bliss and unreasoned happiness, of pure aspiration and realization, of Kāma-Manas, of higher elementals.	1. <i>Body</i>	Tannātras. 1. <i>Gandha</i> (Smell) 2. <i>Rasa</i> (Taste) 3. <i>Rūpa</i> (Sight)	1. <i>Blue</i> 2. <i>Violet</i> 3. <i>Red</i>	Jñānendriyas. 1. Through objective perceptions: smell.	1. <i>Nose</i> . 2. <i>Tongue</i> .	Karmēndriyas. 1. <i>Upartha</i> . Organ of generation. 2. <i>Pāni</i> . Hands. 3. <i>Pada</i> . Feet.	1. <i>Root of Nose</i> , between eyebrows. Highly developed in some animals, as dogs and others. 2. <i>Spleen and Liver</i> : the former more spiritual; the latter on the material plane. Spleen, corresponds with little finger of left hand; liver with that of right. 3. <i>Stomach</i> : corresponds with spine, and the little toes of both feet.									
											4. <i>Fire</i> . Agni, Tejas.	4. <i>Maharīlōka</i> . Where Lower Manas has lost all Kāmic affinity. Super-holy State.	4. <i>Tālātāla</i> . Where the Lower Manas clings to the sentient and objective life; is Kāmic.	4. Plane where Māyā is giving way and becoming weak. Abode of the holiest among the Rūpa-Devas. The sphere of compassion at one end, and that of intense selfishness at the other.	4. <i>Lower Manas</i>	4. <i>Sparśa</i> (Touch)	4. Through psycho-physiological perceptions: touch, contact.	4. <i>Pāyu</i> . Organ of evacuation, excretion.	4. <i>The Region of the Umbilical Cord</i> : corresponds with Pāyu for ejecting foreign magnetism.
7. <i>Ākāśa</i> . Elementary Substances.	7. <i>Atalā</i> . In this state the Yogi reaches the highest Samādhi. He is at the threshold of the great choice.	7. <i>Plane of the consummatum est</i> in the manifested universe: the Noumenal.	7. <i>Atomic Aura</i>	7. <i>The High-prismatic septenary</i> ; when auric, Blue	7. Spiritual, through the auric synthetic perceptions. Jñānendriyas.	7. <i>The Light of Kuṇḍalinī</i> .	7. <i>The Ākāśa</i> that fills the skull, and for which all the contents of the latter, brain, glands, etc., are non-existent.												

We will now proceed to discuss the nature of the septenary consciousness on the two lowest planes of Prakriti, the Objective and the Astral, viz. the seven States of Consciousness on the Objective Terrestrial plane, that of globe D [in the diagram on p. 200, Vol. I of The Secret Doctrine]; and also the seven States of Consciousness on the Astral Prâkritic plane. First of all we must remember that perceptive life proper begins on the Astral sub-plane on every plane. It is not the physical, or objective, molecules which see, hear, etc.

[NOTE.—The centres of sensation, or of internal action, that is of seeing, hearing, smelling, etc.—called Indriyas in Eastern systems—are located in the astral man, the physical molecules being only the necessary material agents for receiving impulses from without and transmitting them to the centres. The organs of action, or Karmendriyas (see Diagram V) are Indriyas, or centres acquired for Karma (external action, in this case). The true centres, which impel to action, are in the astral man, i.e., belong to Astral Consciousness.]

Self-consciousness proper only begins between Kâma and Manas.

#### OBJECTIVE PRÂKRITIC CONSCIOUSNESS

The first of the seven sub-planes of the First, or Lowest, Prâkritic plane.

1. Objective Sensuous Consciousness.—The consciousness that pertains to the five physical senses in man and rules in animals, birds, fishes, some insects, etc. Here are the “Lives”; their consciousness is in Âtma-Buddhi; they are entirely without Manas.

2. Astral Instinctual Consciousness.—The consciousness of sensitive plants, of ants, spiders, and some night-flies (Indian), but not of bees. Among other animals the non-mammalian vertebrates are without this consciousness, but the placental mammals have all the potentialities of human consciousness, though of course dormant, or latent, at present. On this plane is the consciousness of idiots. The common phrase, “he has lost his mind,” is an occult truth; for when, through fright or other cause, the lower mind becomes paralyzed, then the consciousness acts on the astral plane. The study of lunacy will throw much light on this point. This may well be called the “nerve plane.” It is cognized by our “nervous senses,” of which, as yet, modern physiology knows nothing. Hence it is that a clairvoyant can read with the eyes bandaged, with the tips of the fingers, the pit of the stomach, etc. This consciousness is greatly developed in the deaf and dumb. On this plane everything is reversed, reflected upside down.

3. Kâma-Prânic, or Physiological-Emotional Consciousness.—This is the general life-consciousness which belongs to the objective world, even to the stone; for if the stones were not living they could not decay, crumble away, or emit a spark. Affinity between chemical elements is a manifestation of this, Kâma-Prânic consciousness.

To this plane, also, belong the life-preservative instincts, as for instance that which prevents a kitten going into the water and getting drowned. [A stone could not crumble unless there was life throughout it; for the crumbling is not due only to friction by water, air, etc., or the action of frost, but to the fact that every particle in the stone is in a state of active vibration, performing rhythmical motions, not in a state of inertia. These life-waves, pulsing in the stone, throw its molecules apart, thus enabling foreign matters and influences to enter between them, force them farther apart, and so cause crumbling away. Even this is not all: the vibratory action of the life itself, apart from any interference from without, tends to ultimately disrupt the combinations of molecules that make up the stone.]

4. Kâma-Mânasic, or Psychic, or Passional-Emotional Consciousness. —In animals and idiots the instinctual consciousness on the lower planes of sensation is in this state; in man these are rationalized. For instance, if a dog is shut up in a room, it has the instinct to get out, but is unable to do so because this instinct is not sufficiently rationalized to take the means necessary for its liberation. A man at once takes in the situation, and lets himself out. The highest degrees of this Kâma-Mânasic consciousness are psychic, there being within this sub-plane, as with all others, seven degrees from the instinctual and psychic.

5. Mânasic or Mental-Emotional Consciousness.—From this plane Manas stretches up to Mahat.

6. Buddhic, or Spiritual Emotional Consciousness.—The plane of Buddhi or of the Auric Envelope. From this plane consciousness goes to the “Father in Heaven,” Âtman, reflecting all that is in the Auric Envelope. The Mânasic and Buddhic states cover the planes from the Noëtic to the Divine,\* but it is impossible at this stage to define them intelligibly. Call the highest plane x if you will. You can’t understand it.

#### ASTRAL PRÂKRITIC CONSCIOUSNESS

1. Objective Consciousness.—Everything seen on this plane must be reversed in translating it into terms of objective consciousness. For instance, numbers appear as though written backwards: 591 would appear as 195. The objective Astral corresponds in everything to the objective Terrestrial, or sensuous consciousness.

2. Astral Consciousness.—This second division corresponds to the second of the lower plane, but the objects here seen are of extreme tenuity, astralized astrals, so to say. This plane is the limit of the vision of the ordinary medium. To reach it a non-mediumistic person must be asleep, or in a trance, or under the influence of laughing-gas, or of some drug. In ordinary delirium the consciousness passes on to this plane.

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\* See “Psychic and Noëtic Action,” *Lucifer*, Vol. VII, October and November, 1890. [Included in the present Volume.]

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3. Kâma-Prânic Consciousness.—This state is of an intensely vivid nature. The consciousness is on it in the delirium of high fever. In delirium tremens the drunkard passes to this plane, and may even go on to the next. Lunatics also are often in this state of consciousness, and see most terrible visions. This plane overlaps the next, the Kâma-Mânasic Consciousness.

4. Kâma-Mânasic Consciousness.—This is the worst of the Astral planes, Kâmic and terrible. Hence come the images that tempt: images of drunkards and libertines in Kâma-Loka, impelling their victims to drink and wanton; images of every lust and vice, inoculating men with the desire to commit crimes. People of weak and mediumistic natures imitate these images in a kind of monkeyish fashion, and so fall beneath their influence. Here are strewed the seeds of epidemics of vice, of cycles of disasters, and general catastrophes of all kinds that happen in groups—a series of murders, of earthquakes, of shipwrecks. In the most acute cases of delirium tremens the consciousness of the sufferer is on this plane.

5. Mânasic Consciousness.—This plane is that of premonitions in dreams, of reflections from the lower mentality, of glimpses into the past and future, the plane of things mental and not spiritual.

6. Buddhic Consciousness.—From this plane come all beautiful inspirations of art, poetry, and music, high types of dreams, flashes of genius. Here may be caught glimpses of past incarnations, although it may not be possible to locate or analyze them.

7. Auric Consciousness.—The consciousness is on this plane at the moment of death, or in exceptional visions. Here is the consciousness of the drowning man when he remembers all the past incidents of his life in a flash. The memory of this consciousness must be stored in the heart, “the seat of Buddhi.” Then it will remain there, but impressions from this Âtmic plane cannot be made on the physical brain.

These two Prâkritic planes are the only two used in Hañha-Yoga, and no Hañha-Yogi can pass beyond them.

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## LOKAS AND TALAS, IN CONNECTION WITH THE STATES OF CONSCIOUSNESS

Students ought to become familiar with the correct meaning of the Sanskrit terms used in Occultism, and should learn the occult symbology. To begin with, the correct esoteric classification and names of the fourteen (7 x 2) and seven (Sapta) Lokas, as found in exoteric text-books, should be learned. The Lokas are there given in a very confused way, and the description is full of “blinds.”

[“Blinds,” as used in exoteric text-books, have the double value of concealing occult truths from those unprepared for their reception, and of conveying information to the initiated. An Esotericist, turning to such books, can gain a mass of knowledge which lies hidden from the untrained eye. A good lesson in the use of “blinds” may be learned by a careful study and comparison of the classifications and explanations given below.]

The three following classifications of Lokas, i.e., of worlds, places or states, may be taken as illustrations.

1. The General, Exoteric, Orthodox and Tântic Category.

Bhûr-Loka.

Bhuvar-Loka.

Svar-Loka.

Mahar-Loka.

Janar-Loka.

Tapar-Loka.

Satya-Loka.

The second seven are reflected.

2. The Sâmkhya Category, and that of some Vedântins.

Brahmâ-Loka.

Pitri-Loka.

Soma-Loka.

Indra-Loka.

Gandharva-Loka.

Râkshasa-Loka.

Yaksha-Loka.

There is also an eighth, Pisâcha-Loka, the adobe of ghosts, imps, etc.

3. The Vedântic, the nearest approach to the Esoteric.

A-Tala.

Vi-Tala.

Su-Tala.

Talâ-Tala (or Kara-Tala).

Rasâ-Tala.

Mahâ-Tala.

Pâ-Tala.

These Talas—Tala means place, world, sphere—are defined as follows:

A-Tala: no place.

Vi-Tala: some change for the better. This “better” is from the point of view of matter, in that more matter enters into it, i.e., matter becomes more differentiated. This is an ancient occult term.

Su-Tala: good, excellent place.

Kara-Tala: something that can be grasped or touched (from Kara, a hand): i.e., the state in which matter becomes tangible.

Rasâ-Tala: place of taste: a place that can be sensed by one of the organs of sense.

Mahâ-Tala: exoterically, great place. But esoterically, a place including all others; subjectively and potentially including all preceding it.

Pâ-Tala: something under the feet (from Pâda, a foot). The upâdhi, or basis, of anything. The antipodes, America, etc.

Taking this Vedântic classification, and following its correspondences in States of Consciousness, we have the following:

Atala.—The Âtmic or Auric state or locality. It radiates directly from the periodical manifestation in ABSOLUTENESS, and is the first something in the Universe. Its correspondence in Kosmos is the hierarchy of non-substantial primordial beings, in a place which is no state. This hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahâmanvantara; all is there. This statement should not, however, be taken to imply fatality, kismet: the latter is contrary to all the teachings of Occultism. Here are the hierarchies of the Dhyâni-Buddhas. Their state is that of Para-Samâdhi, of the Dharmakâya; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

Vitala.—Here are the hierarchies of the celestial Buddhas or Bodhisattwas, who are said to emanate from the seven Dhyâni-Buddhas. It is related on earth to Samâdhi, to the Buddhist consciousness in man. No Adept, save one, can be higher than this and live: if he passes into the Âtmic or Dharmakâya state (Alaya) he can return to earth no more. These two states are purely hyper-metaphysical.

Sutala.—A differentiated state corresponding on earth with the Higher Manas, and therefore with Śabda (Sound), the Logos, our Higher Ego; and also to the Mânushya-Buddha state, like that of Gautama on earth. This is the third stage of Samâdhi (which is septenary). Here belong the hierarchies of the Kumâras—the Agnishwâttas, etc.

Karatala.—A state that corresponds with Sparûa (touch) and to the hierarchies of ethereal semi-objective Dhyâni Chohans of the astral nature of the Mânasa-Manas—or the pure Ray of Manas, that is, of the Lower Manas before it is mixed with Kâma (as in the young child). They are called Sparûa-Devas, the Devas endowed with touch.

(These hierarchies are progressive; the first have one sense; the second two, and so on to seven, each containing all the senses potentially but not yet developed. Sparœa would be better rendered by affinity, contact.)

Rasâtala, or Rûpatala.—(Rasâtala is a blind within a blind, for Rasa, taste, belongs to the next Tala). This state corresponds to the hierarchies of Rupa or Sight Devas, possessed of three senses—sight, hearing and touch. These are Kâma-Mânasic entities, and the highest elementals. With the Rosicrucians, the Sylphs and Undines. It corresponds on earth with an artificial state of consciousness, such as that produced by hypnotism and drugs (morphine, etc.).

Mahâtala.—The state corresponding to the hierarchies of Rasa or Taste Devas, and including a state of consciousness embracing the lower five senses and emanations of life and being. It corresponds to Kâma and Prâna in man, and to Salamanders and Gnomes in nature.

Pâtâla.—The state that corresponds to the hierarchies of Gandha (smell) Devas; the underworld or antipodes; Myalba. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of the senses; also of intensely selfish human beings, waking or sleeping. This is why Nârada is said to have visited Pâtâla when he was cursed to be reborn. He reported that life there was very pleasant for those “who had never left their birth-place”; they were very happy. It is the earthly state and corresponds with the sense of smell. Here are also animal dugpas, elementals of animals, and nature spirits.

Relating these Talas to the senses of man, we have:

Atala.—Auric, Âtmic, Alayic, sense of taste. One of full potentiality, but not of activity.

Vitala.—Buddhic; the sense of being one with the Universe, the impossibility of imaging oneself apart from it.

[A student here asked H.P.B. why the term Alayic should be given to the Âtmic instead of to the Buddhic state. ANS.—These classifications are not hard and fast divisions. A term may change places accordingly as the classification is exoteric, esoteric, or practical. As the student advances, he should endeavour to bring all things down to States of Consciousness. Buddhi is one and indivisible. It is a feeling within, absolutely inexpressible in words. All classification breaks down in an attempt to explain it.]

Sutala.—Śabdic, sense of hearing.

Karatala.—Sparœic, sense of touch.

Rasâtala, or Rûpatala.—The state of feeling oneself a body and perceiving it (rûpa—form).

Mahâatala.—Sense of taste.

Gandhic.—Sense of smell.

Each and all of these Talas correspond esoterically both to the cosmic and Dhyâni-Chohanian Hierarchies and to the Human States of Consciousness with their forty-nine subdivisions. Each corresponds with and is transformed into five (exoterically) and seven (esoterically) states or Tattvas, for which there are no definite names. These Tattvas transform themselves into the whole universe. The seven Lokas or Talas by reflection become fourteen: above, below; within, without; subjective, objective; pure, impure; positive, negative; and so on.

[“Pairs of opposites” making up the universe.]

In order to understand how the Lokas and Talas correspond to the forty-nine fires of Human Consciousness it is necessary to classify these states into four main divisions: (1) Tanmâtras, or Rudiments; (2) Bhutas, or Elements; (3) Jñânendriyas, or organs of sense; (4) Karmendriyas, or organs of action.

All the cosmic and anthropic states and senses have their correspondences with our organs of sensation, or Jñânendriyas, the rudimentary for receiving knowledge through direct contact, as sight, hearing, etc. These are the faculties of Śarîra, through Netra (eyes), nose, speech, etc. They correspond also with the organs of action, Karmendriyas, hands, feet, etc.

Exoterically, then, we have five subdivisions of each of these four main divisions, or twenty, called facultative. To these are added five Buddhist, making twenty-five in all. Exoterically, Buddhi is said to perceive, and so its perceptions are added to the others. Esoterically, Buddhi reaches perception only through the Higher Manas, so only the twenty facultative are reckoned in the esoteric classification. But each of these twenty exists as a positive and a negative state, thus making forty in all. Further, there are two subjective states, answering to each division, hence eight in all. These, being subjective, cannot be doubled. Thus we reach  $40 + 8 = 48$  “cognitions of Buddhi.” These, with Mâyâ, which includes them all, make 49. Once that you have reached the cognition of Mâyâ, you are an Adept.

To summarize:

5 positive +	5 negative Tanmâtras +	2 subjective.
5 positive +	5 negative Bhûtas +	2 subjective.
5 positive +	5 negative Jñânendriyas +	2 subjective.
5 positive +	5 negative Karmendriyas +	2 subjective.
=====	=====	=====
20 positive +	20 negative +	8 subjective
20 + 20 + 8 + Mâyâ = 49.		

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DIAGRAM V—CONTINUED

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In their exoteric blinds the Brahmans count 14 Lokas (the earth included), of which 7 are objective though not apparent, and 7 subjective yet fully demonstrable to the inner man. These are:

SEVEN DIVINE LOKAS	SEVEN INFERNAL (TERRESTRIAL) LOKAS
1. Bhûrloka, the earth	1. Pâtâla, the earth.
2. Bhuvarloka, space between the earth and sun (Munis).	2. Mahâtala.
3. Svarloka, the space between the sun and the polestar (Yogis)	3. Rasâtala.
4. Maharloka, the space between the earth and the uttermost limit of the solar system.*	4. Talâtala (also Karatala).
5. Janarloka, beyond the solar system, the abode of the Kumâras who do not belong to this plane.	5. Sutala.
6. Taparloka, still beyond the Mahâtmic region; the dwelling of the Vairâja deities.	6. Vitala.
7. Satyaloka, the abode of the Nirvanîs.	7. Atala.†

Now, all these 14 are planes from without within, and states of consciousness through which man can pass and must pass, once he is determined to go through the seven paths and portals of Dhyâni. One need not be disembodied for this. All this is reached on earth in one or many of the incarnations.

See the order: the four lower ones (1, 2, 3, 4) are rûpa; i.e., they are performed by the inner man with the full concurrence of the diviner portion or elements of the Lower Manas, and consciously by the personal man. The three higher states cannot be reached and remembered by the latter, unless he is a fully initiated Adept. A Ha~ha-Yogi will never pass beyond the Maharloka psychically, and the Talâtala (double or dual plane) psycho-mentally.

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\* All these spaces denote the special magnetic currents, the planes of substance and the degrees of approach that the consciousness of the Yogi or Chela makes towards assimilation with the inhabitants of the Lokas,

† These the Brahmans read from the bottom.

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To become a Râja-Yogi, a Chela has to ascend to the seventh portal, the Satyaloka. For such, the MASTER YOGIS tell us, is the fruition of Ijya or “sacrifice.” When the Bhur, Bhuvar and Swarga (States) are once passed, and the consciousness of the Yogi is in Maharloka, it is the last plane and state between entire identification of the Personal and the Higher Manas.

One thing must be remembered: while the “infernal” or terrestrial states are also the seven divisions of the earth, for planes or states, as much as they are Kosmic divisions, the divine Saptaloka are purely subjective, and begin with the psychic Astral Light plane, ending with the Satya, or Jivanmukta state. These fourteen Lokas, or spheres, form the extent of the whole Brahmânda (world). The four lower are transitory with all their dwellers, and the three higher eternal, i.e., the former states, planes and subjects to these, last only a Day of Brahmâ, changing with every Kalpa; the latter endure for an Age of Brahmâ.

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#### EXPLANATION OF DIAGRAM V

The double line divides the Rupa from the Arûpa states.

Elements.—Elements have a regular order, but fire pervades them all.

Lokas and Talas.—The Divine and the Infernal (terrestrial) Lokas are reflections, the one of the other, so also are the hierarchies in each, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites—good and evil, light and darkness, male and female.

[The student should carefully note the correspondences between the Lokas and Talas, i.e., as between Maharloka and Talâtala. Also the antithesis between higher and lower in the divine and infernal categories must be kept in mind; numbers are used to show correspondences, but only for this purpose; from Bhûrloka to Satyaloka the Chela is spiritually rising higher and higher; from Pâtâla to Atala the man is spiritually sinking lower and lower. The names of the Talas are the same as in the exoteric categories given above, but the esoteric meanings attached to them are wholly different. Let the student study side by side the exoteric “blinds” and the esoteric truths, and he will gain many hints on the reading of exoteric works in general.]

The Lokas and Talas represent planes of consciousness on this earth, through some of which all men must pass, and through all of which the Chela must pass on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the corresponding Talas. There are two poles in everything, seven states within every state. The Brahmins and Buddhists regard the Talas as hells, but the word should be taken figuratively. We are in hell whenever we suffer, are in misery, misfortune, and so on. The lower you go in the Talas the more intellectual you become and the less spiritual. You may be a morally good man but not spiritual. Intellect may remain very closely allied with Kâma. A man may be in one of the Lokas, i.e., on the plane of consciousness represented by that Loka, and may visit one or all the Talas, his condition in these depending on the Loka to which he belongs. Thus a man in Bhûrloka only may pass into the Talas, and may go to the devil. If he dwells in Bhuvanloka, he may visit the Talas and cannot become as bad. If he has reached the Satya state, he can go into any Tala without danger; buoyed up by his own purity he can never be engulfed. The Talas are the brain-intellect states, whereas the Lokas—or more accurately the three higher—are spiritual. Thus a Chela might be between Maharloka and Janarloka when spirituality was uppermost in him; between Talâtala and Sutala when intellectuality was supreme.

The consciousness cannot be entirely on two planes, in two Lokas, at once. The higher and lower states are not wholly incompatible, but if you are on the higher you will woolgather on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher.

An Adept may apparently enjoy a dual consciousness; when he desires not to see he can abstract himself; he may be in a higher state and yet return answers to questions addressed to him. But in this instance, he will momentarily return to the material plane, shooting up again to the higher. This is his only salvation under adverse conditions.

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower, and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away;\* play ducks and drakes with the body, eating, drinking and sleeping, but living always in the ideal. Vacillating people drift from one state of consciousness to another, without self-direction or control.

[The student must not put on this the gloss that bodily vices, passions, etc., are of no importance. H.P.B. on many occasions denounced this gloss as most mischievous and as being totally opposed to Occultism. Purity is essential, as a first step, and remains essential throughout, if duggaship is to be avoided. But the body is to be treated with indifference, its tastes disregarded and even opposed, until their voices are no longer heard as a distracting element.]

#### LOKAS

[For Lokas, etc., not mentioned hereunder, see diagram.]

Bhûrloka.—Bhûrloka is the waking state in which we normally live; it is the state in which also animals are, when they sense food, a danger, etc. It begins with the Lower Manas. Animals do not feel as do men. The dog thinks more of his master being angry than he does of the actual pain of the lash. The animal does not suffer in memory and imagination, feeling past and future as well as actual present pain, as does man.

Svarloka.—To be in Svarloka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogis are known who have become crystallized in this state, and then they have to be nourished by others. A Yogi near Allâhâbâd has been for fifty-three years sitting on a stone, his Chelas plunge him into the river every night and then replace him. During the day his consciousness returns to Bhûrloka, and he talks and teaches. Another Yogi was found on an island near Calcutta, round whose limbs the roots of the trees had grown. He was cut out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

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\* ["Having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit."—Bhagavad-Gîtâ, chap. VI, 25-26]

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Rasâatala.—Mother-love, as an instinct, is between Rasâatala and Talâatala.

Vitala.—Vitala represents a sublime as well as an infernal state. That state which for the mortal is a complete separation of the Ego from the personality is for a Buddha a mere temporary separation. For the Buddha it is a cosmic state.

#### PLANES OF CORRESPONDING HIERARCHIES

“2.”—The elementals in the Astral Light are reflections. Everything on earth is reflected there. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them consciously through Kriyâúakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

“6.”—The Vairâjas belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal and have refused Nirvâna, remaining for succeeding Manvantaras.

#### PRINCIPLES

Body, Astral, Kâma, Lower Manas, Higher Manas, Buddhi, and Âtmic Aura or Auric Egg, are given as the principles. Life is a Universal Kosmic Principle, and no more than Âtman does it belong to individuals. Prâna and the Auric Envelope are essentially the same, and again as Jîva it is the same as the Universal Deity. The seven steps of Antaskarana correspond with the Lokas.

#### SENSES

Touch and Taste have no order. Every sense pervades every other, there being really only one sense acting through different organs of sensation. All senses are but differentiations of the one sense-consciousness. Hence we can feel colours and see sounds. There is no general order; that sense which is most developed being the first for that person.

#### COLOURS

[A question was asked why Blue, the colour of the Auric Envelope, should be given in the diagram as corresponding with the earth. H.P.B. only said in reply that Blue was a colour by itself, a primary; that Indigo also was a colour, not a shade of Blue; and that Violet was a colour.] Students should learn all the correspondences given in the diagram, so that any one Loka, sense, colour, etc., should at once recall without effort all its correspondences.

[NOTE.—Students, whether studying alone or in a group, are requested to note down difficulties that arise in the course of their study. If, after careful consideration, they find such difficulties insuperable, they are requested to write them down carefully and plainly, in an intelligible form, and to forward the statement to Annie Besant or William Q. Judge, according to the country in which they reside. Such difficulty will, if possible, be solved, and the questions and answers forwarded to all Members of the Second Degree before the next Instruction goes out.]

ANNIE BESANT,  
WILLIAM Q. JUDGE.  
LONDON, July, 1891.



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EASTERN SCHOOL OF THEOSOPHY  
DEGREE II

FIRST SUPPLEMENTARY PAPER  
TO  
INSTRUCTION NO. IV

STRICTLY PRIVATE AND CONFIDENTIAL  
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AND TO BE RETURNED ON DEMAND  
TO THE AGENT OF THE HEAD OF THE E.S.T.  
FIRST SUPPLEMENTARY PAPER  
TO INSTRUCTION NO. IV

On the first two pages of No. IV it is pointed out that H.P.B. intended to adopt certain terms, such as Kosmos as distinguished from Cosmos, in order to have a definite nomenclature, and students were reminded that she “laid great stress on the definite adoption of terms and their systematic use.” Now, as at the same time the student will find here and there in her published writings and sometimes in the First Degree papers, an absence of this very definiteness, it is necessary to draw attention to the fact that it is now—in this Degree—a very different matter, and those of this Degree are to be as careful in respect to terms as is requested on the two pages above mentioned. In speaking to the world and to beginners, it is neither necessary nor useful to be over-particular about words in such a language as English, which is not a scientific one, so long as ideas are expressed so as to be comprehended by such beginners from their standpoint.

There is no contradiction between this stress laid on definiteness and the use of the terms loka and tala on pp. 662-68 and in Diagram V, as some have supposed. In the latter case H.P.B. first gives certain accepted exoteric terms and explanations; she then selects two sets of names, and allocates them to the description of two opposed extremities of states of Consciousness. But once having thus allocated them, she uses them in a perfectly definite way.

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Proceeding further with what is said here about the inadequacy of diagrams, and also in respect to consciousness, it may be observed and should be always remembered:

(a) Diagrams are always plane or flat figures and cannot be otherwise.

(b) Almost every natural and occult fact and law has reference to interblending and interpenetrating states, conditions and things.

(c) Consciousness, including astral perception, sees not only objects with limits but can at one glance see many objects and ideas to an extent impossible for the five senses.

(d) Therefore, no diagram can fully represent these ideas and laws.

Take, for instance, the perception by a seer with the astral senses, of a five, or other, pointed star, as being over the head of A, another person. This star, though standing with its face to the seer, may be visible to other seers who are standing at the sides of A, instead of in front. It follows, apparently, that either (a) there are as many stars as seers, each star with its lines at different angle from the other; or (b) there is but one star. But in fact both (a) and (b) are right. If only one seer, but one star; increase the seers and the stars increase, though each seer will see but one.

The explanation of it shows how impossible it is for a diagram to represent these teachings fully, and also conveys a fact in Occultism to students. It is this:

Taking the case cited, the rays of *Âkâœa* and their arrangement which cause a star to be seen, are present all round the person, and at any and every point in the aura the one star exists, but as the perceiver is different from the person in front of whom the star exists, he can see one star only, and that at the point where his organs of astral vision cut the rays of the *Âkâœa*. And it is the same with other pictures that might exist in the aura of anyone. Each picture exists in the entire aura without interfering with any other, and at the same time each or any picture is complete at any one spot or point in the same aura. Hence two seers may, and often do, see two different pictures at the same spot in the astral light.

With other matters in Occultism the same law holds, whether in relation to such as are strictly human or otherwise. As, for instance, an Ego may be in a state of Devachan at some place in which human beings are alive and acting on this plane, and yet not be aware of the fact.

It is therefore absolutely necessary for all students in this Degree to accustom themselves to this law and make it a part of themselves, at the same time not forgetting nor throwing away the knowledge gained in respect to other matters and modes of thought.

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That “H.P.B. did not explain Prâkritic consciousness.” She referred to it so that the student should know of its existence, but withheld the explanation because to know about it now, before being guarded by

more advanced knowledge, would be dangerous. It relates to the Elementals, among other matters, and it is well known that instructions about those have always been kept back. As it represents the whole body of the Solar System, the student will do well to consult what she says in *The Secret Doctrine* about the planets and the Sun. If instruction were given hereupon, that moment the mental force of students who worked upon the teaching would project their consciousness into that realm. For the mind and consciousness acting together have the power to separate or segregate the different planes one from the other; and this too in the case of the merest beginner. Refer back here to the illustrations given as to page 658 respecting interpenetration and interblending of planes. So long as the mind is not directed by definite instruction or hints it will rarely go to this extent, and hence it was safe to say, as given, that there was this Prâkritic consciousness, without explaining it further.

The danger lies in the possibility of evoking entities far too powerful and unspiritual for ordinary men and women to have any dealings with.

Where it is said that the action of Âtma-Buddhi is with microbes, etc. The Âtma-Buddhi here spoken of are not principles of Âtma-Buddhi as belonging to man, but the general fountain for the Cosmos of Âtma-Buddhi. For, under the law of correspondences, Âtma-Buddhi and Manas in man must have their prototype or great fountain in Cosmos. That is, the same sort of principles must have action in Cosmos. Now each man has specialized Manas, so as to enable Âtma-Buddhi to act through it on this plane, but until the Seventh Race the principle Manas will not be developed for Cosmos as it is now in man, and hence one of the planes in which this general principle of Âtma-Buddhi acts—without Manas also acting—is that of microbes, etc., and thus from one point of view it is senseless, inasmuch as it proceeds under a general great law and makes no conscious choice.

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## PAGES 661, 662

There is no confusion between the remark on page 661 that the consciousness of idiots is on the astral instinctual plane and that on page 662 that “in idiots the instinctual consciousness on the lower planes of sensation is in the Kâma-Mânasic or Psychic state” because the remark on page 662 adds “on the lower planes of sensation.” On page 661 the general law for idiots is given, and on p.662 it is amplified

in respect to their consciousness on certain planes of sensation. This explanation is given because some have picked out these two parts and demanded a reconciliation of them which it seems could have been made by students by the use of analysis and reflection and by freedom of mental action on the whole range of topics as related together.

In that paragraph where it is said under “Astral Prâkritic Consciousness,” that objects are reversed, it should be further remembered that although objects, numbers, etc., are in fact reversed on that plane, many clairvoyants unconsciously to themselves often perform the reversion of the reversed image, so as to see the numbers and objects correctly. This again illustrates the delusive character of this plane, inasmuch as the ordinary seer does not know the facts as they are, and acts unknowingly so far as his reason is concerned, being unaware that he has reversed the reverse image, just as we do with the physical eye.

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## PAGE 663 AND FORWARD, INCLUDING DIAGRAM V

The whole relates to Lokas and Talas, as States of Consciousness or planes in which consciousness acts. The earth and the body, for instance, constitute a place, or strictly a Loka, from which consciousness may go into any other Loka or Tala. And when it speaks of a man going to or being in this or that Loka or Tala, the meaning is that the consciousness of a living person, having and using a body, may alter and thus go from Loka to Loka, or Tala to Tala, or from Loka to Tala. In that case his normal waking consciousness is in such a Loka or Tala—as the case may be—as properly represents his development.

Diagram V is both a table of correspondences and oppositions. For by opposition or “other extreme” there may be a correspondence. This would be known as “correspondence by opposition.”

The Lokas are qualified by the word “divine” and the Talas by “infernial,” so as to differentiate the words, since sometimes Tala may mean the same as Loka if not qualified. Thus as shown on page 664, in the Sâmkhya, Loka is used, while in the Vedânta Tala is taken. Having explained the Talas from the Vedantin standpoint and having given their corresponding States of Consciousness, H.P.B. proceeds to elaborate the Esoteric teaching and she then—needing two sets of words, to designate opposed conditions within one State of Consciousness—adopted Loka as representing the lofty pole, Tala as representing the degraded pole, or the divine and the infernal. Take any corresponding Loka and Tala. The two together represent a State of Consciousness in which a man is; in his highest moments in that state he is at the Divine pole, the Loka; at his lowest, he is at the Infernal pole or Tala. In this

Diagram the word Tala is used to designate a lower state or place and is thus called “infernal.”

Take now the second and third columns to 4. These are in opposition and hence any consciousness in any of them is in opposition to the other or is at its extremity. Bhûrloka, the habitat of thinking and good men, is opposed by Pâtâla, the animal gross body and the astral personality as such. Hence if, while a man is placed among good men, his consciousness is fixed on the animal gross body, he is really in Pâtâla.

Bhuvarloka is a state of consciousness in which he thinks more of his inner life and it is opposed by Mahâtala because that is the abode of the astral shadow. It is not removed from the body but distinguishes the condition or vibration of the astral shadow when the thinker is working in Bhuvarloka.

In 3, Svarloka, the desires and passions have been almost wholly overcome, and it is opposed by Rasâtala, or that condition wherein desires and passions have complete control. Rasâtala is properly the name for the latter inasmuch as it is the flavor or savor of things and sensations that the desires bring up when they are unsubdued.

The 4th, Maharloka, is the point in development where Kâma has been subdued and Antahkarana may be destroyed. Hence it is opposed, at the other extreme, by Talâtala, where the Lower Manas has been so often sucked down by Kâma that the Antahkarana is atrophied and the loss of the soul results. This is plainly and graphically shown in the fourth division of the column headed “planes of corresponding Hierarchies.” For there the two opposite poles are given concluding with the words: “The sphere of compassion at the one end, and that of intense selfishness at the other.” In the Secret Teachings the intensity of selfishness is always given as the opposite pole of intensity of compassion.

The first five columns may be used together down to the double ruling. But the six columns on the other page above the double ruling cannot be made to correspond with the former fully. For see page 672, that the senses have no regular order of precedence or priority, as they pervade one another and as they are only differentiations of one sense. But a correspondence may be made on certain occasions. Inasmuch as it is known very well in medicine, hypnotism and general experience, that a sensitive may taste with organs of touch, and hear with organs of taste, and otherwise reverse ordinary experience, it is quite evident that the senses as we know them have no unchangeable order. Further, as known to Masters, and to the Head of the E.S.T. and many students by personal experience, every sound produces its color whether that be

perceived or not. One might then be unable to hear the sound but might see the color belonging to a sound produced.

From Bhûr- to Mahar-loka metaphysical states are mentioned; from Pâtâla to Talâtala physical and metaphysical places and states. And the use of the words “region,” “abode,” “state” and “plane” is to be made with the understanding that the physical limits in space are not intended to be inferred, inasmuch as “astral region” may coëxist with physical body or region at the one place. This is shown in the seventh division of last column where it is said that so far as the Âkâúa in the skull is concerned, the various bodies and cells therein do not exist. This means that were your consciousness fixed solely on and in that Âkâúa in your own skull you would not see any of the contents of the skull pan, though regarding the place where they would be visible to the outer eye.

These words lead us now to below the double ruling on Diagram V (see page 667, near bottom). Above that line Rûpa states of consciousness are referred to, or those when in the body; below it the Arûpa or formless states are given. And in this the rule given above in respect to opposition prevails. Janar is a high spiritual state, Sutala the correspondingly low material state, using material here in the sense of invisible matter; in Vitala the loss of the soul is complete, thus opposing the Christos state; Atala is a continuation physically of Vitala because the physical force must be exhausted; it properly designates the next rebirth after that one in which the soul was lost, and therefore it opposes Satyaloka wherein the great choice may be made, whereas in Vitala no choice whatever is possible.

There is no contradiction, as some have hurriedly thought, between this and page 672, second paragraph, where Vitala may also represent a high state. In both there is what ordinary men call annihilation since the Ego is swallowed up. But in the higher swallowing up of the Ego is temporary or Cosmic until the new coming-forth, whereas in the lower it is swallowed up forever so far as concerns the person. And on page 672, H.P.B. made the remarks adverted to in an illustrative way only and not in order to confuse the nomenclature. For if the words Vitala and others are wholly abandoned, one must formulate the state of consciousness formerly designated by that word, by a series of words expressive of the idea involved. For example, if we destroy the word Atala, we will then describe the state thus: “that in which there is a continuation of combination of molecules of different planes into a living form devoid of a soul which had fled in a preceding life; and that may be either from spiritual or unspiritual causes.”

This will now be clear with a knowledge of the following fact in Occultism, to wit: A holy and high Yogi may desert the body and

lower principles when he has arrived at Taparloka state, but the forces engendered on this plane may produce a body without a soul, but not in any way wicked. It will be like the revolving of the wheel when the potter's foot is withdrawn. The real man then is in Satyaloka to make the great choice inevitably. But in Vitala the soul is gone and the forces on the physical plane bring out a body in the state of Atala or soulless and wicked inevitably beyond choice either way. This ought to make perfectly clear why H.P.B. spoke as recorded on page 672.

But to elaborate further. Let us for the moment abandon the words Taparloka and Vitala and Satyaloka and Atala, describing these opposed states in terms.

Taparloka. That state, whether incarnate or not, of the Ego, when through many lives of devotion, etc., the Ego is invulnerable, etc. The forces on the material plane which produced the body used by such a Yogi have a force which may result in the production of a new body devoid of soul but protected from any entry by vicious influences of any kind. Such a body will be good, but being without soul is in the Vitala state.

Vitala. As applied to those who have lived wickedly, the soul is lost in the life when this state is reached and the whole trend of what is left physically, astrally and mentally, is wicked, and vicious. But the forces must exhaust and will produce a new body which is soulless from birth and wholly vicious.

Satyaloka. Is that next step or stage for the Yogi who had reached Taparloka and it need not require in every case a new incarnation of the Ego. In this the great choice is made as inevitably as Atala follows Vitala. The Yogi becomes Nirmânakâya.

Atala. The exhaustion of the forces produced by the persistently wicked, and by which is brought forth the new, soulless and wicked body referred to under Vitala, above.

No. 7 under "Corresponding Hierarchies" is in line with Satyaloka and Vitala. It is the noumenal, the consummatum est of the Universe, for here extremes meet. Atala is the point where the physical disappears or is disappearing into the noumenal, as Satyaloka is the state wherein the Yogi is truly joined with the All. Hence we may, from the standpoint so far taken, make a correspondence with Âkâśa, Satyaloka, Atala, the next unnamed state and Arûpa, for at this point form, as imposing any limits to perception, has disappeared.

There are many so-called mysteries of life which are additionally mysterious to the mind of the day from the effect of so many centuries of materialistic education, but all such so called mysteries are facts. Many of them are puzzling from the habit so many have of demanding in their minds, if not by words, that everything shall square by the rules they have learned or by their own development.

And many facts are avoided by students from a fear that they look as if a belief in them bordered on superstition. Some of these relate to the very matters alluded to in the foregoing. It is well known to certain students, and has often been told them by H.P.B., that Adepts in some cases wholly desert their bodies, which live on from that point until the day of death of the body entirely devoid of a soul, but the influence of the Adept on the atoms and consequently on all new physical atoms coming into the form, is such that no evil influence enters and the life led by that body is harmless and often actively good. Again, sometimes such a body may be given over to an unprogressed but deserving Ego which uses it for what can be gotten out of it. That Ego, however, cannot have such a body except where its Karma permits. But those Adepts who have been called Masters by H.P.B. have not deserted their bodies, and we feel compelled to provide for a question by this statement in advance because it might happen that some of the School might wonder—without giving time to reflect on the question—if those beings could be such as we have just spoken of.

But in the case of the desertion of a body by a black Magician the matter is very different, for there the whole line of lives preceding has been so essentially vicious that the atoms left and all atoms to come thereafter into the limits of the form are and will be wholly bad, and thus such a soulless being will be a terror to the race. But at the same time there are many in the Atala or Vitala state that are inactively bad, doing nothing much of any sort, and only carrying out the law of nature which provides for the dissipation in the right way of all those elements which have to be ground out, so to say, in the great mill of the Gods.

Now go to page 666, where it is said that Rasâtala is blind inside blind. There is no confusion in reality here. The table giving the same name to a state refers to a man as he is now both physically and mentally, whereas the remarks on the page mentioned refer to other planes of being below and above ours, and hence similar terms have to be employed inasmuch as we have not the terms and language of those planes. Here the Instructions are speaking of the higher Elementals often mentioned by the Rosicrucians and by the ancients, as the Sight Devas. Some of these are below man and some above him in the sense of their belonging to another order of evolution; and therefore they may be said to be in either Rûpa- or Rasâ-tala. The having but three senses shows that this has no reference to the diagram as applied to man. These elementals are some of those whom we have said it is dangerous for man to have any dealings with until he is fully fitted to be their master in every sense.

PAGES 664 TO 666

Where Talâtala is also called Karatala, and Rasâtala Rûpatala. This is only one of the necessities of the language. Talâtala is a repetition of Tala making it stronger, and meaning, when related to our senses, that matter has become tangible and may be handled, for Kara is “hand.” Going to the diagram above analyzed we find that Lower Manas here clings to things, and thus the correspondence is perfectly accurate and is a correspondence made between a metaphysical and physical state.

Rasâ is also Rûpa-tala because in order to appreciate and know the physical form of anything, touch, taste and sight are required. It may not be seen at first glance that taste has anything to do with the cognizing of form, but it has, inasmuch as physical form partakes of prithivi or earth, and the distinguishing characteristic of that is taste or flavor and smell, all being interrelated to each other. And turning again to the diagram where we now look for the corresponding state of the entangled self we see that under Rasâtala the principle Kâma longs for the taste of everything.

The next on page 666 refers to Mahâtala as connected with the Elementals which belong also to the preceding. Here those beings are coming nearer to man, for we see that as said on the page they have the power to some extent of living in and by the lower five senses of man and correspond to Kâma and Prâna in the human scale. But as they are without form they are still below men and have not developed Manas. To them man seems as a God, for he shines in their sight. They are also dangerous for man. They have power and certain sorts of knowledge he has not, but they are devoid of that which gives to man his conscience.

These two classes of beings are to some extent waked up when a person is hypnotized or under drugs, for then the consciousness is put artificially into an artificial state and is more entangled than ever, although showing knowledge of things not known in the normal state. It is for this, among other reasons, that H.P.B. was opposed to the use of hypnotism, and why the rules of the E.S.T. are against the use of drugs and narcotics except tobacco. Drugs and spirits bring on this state in a greater or less degree, and thus act contrary to the development of the spiritual insight, but tobacco when used only moderately does not have such effect.

PAGE 672, "COLORS"

The explanation given on this page is not full, as every single word of the elucidation was not given at one time by H.P.B., and was not at each time taken down verbatim; but it is as follows, understanding at the same time that a great deal more can be said at the right time. For in these matters the correspondences are almost endless and to be fully grasped require minds of great analytical power and memories not yet developed in this civilization.

The relation is not of blue to the Earth, but to earth or prithivi, and the color given to that is dark blue, which to be properly known must be seen, as it is not possible to describe the shades of a color. It is the same color that Krishna is often painted, and in the sense it is given here it will—according to the use to be made—correspond to the Auric Envelope. For in one sense the A. E. is the earth; for the Ego who is going through the stream of evolution.

The nose and the next division similarly correspond, for the reason that smell, the characteristic of prithivi, is perceived especially by the nose, although, as said before, the senses may work out of their usual order. But it is very plain that generation corresponds to earth, and the metaphysical correspondence may be made with the A. E., for it is through the preserving power of that principle that we come to the earth again and again in our evolution. By taking the last division on the page we have now come to a part of the astral and inner physiology which is not clear to minds that do not in fact understand even as much as is known today in the world of physical anatomy and physiology. How then explain in full the other and hidden senses and organs? The sense spoken of as being highly developed in animals makes no confusion, because it is in that kingdom that the development begins, and hence in that development specializations and accelerations take place in single senses; in man these are hidden and potential through the greater power the others have and the great combination he has to use. This can be illustrated from any complicated machine of many parts made by man. In such a machine the smallest lever is as important as the others and has taken the time, thought and energy of one man to make, but when the complete machine is running the action of any one is not perceived and we see that the whole makes a great combination doing a certain work.

The mechanical device known as a "cam" is one of the most useful, necessary and common, yet it is sometimes in appearance rude and clumsy, but it has become known in all its many possibilities through the work of many years and many men. Yet without the machine in which to work it, it is not of much consequence.

PAGE 671

This is one of the most important paragraphs in the book. It contains much that will take any student a long time to do and much effort.

Those who are not naturally of the higher order of psychics are recommended to make a bundle of the four lower planes of consciousness and fix it on the higher. This is to be done, if benefit is to be derived, without intermission and at the same time the bodily wants are to be attended to, for by the words “making ducks and drakes” H.P.B. intended to allude to him who attends to the body by ascetic practices, and attempts to compel the body to observe certain rules the mind lays down.

But if one spends time in continual attention to the lower wants and regulations, the upper will be neglected surely, and the mind at last be steeped in such lower observances. The higher states must, then, be thought of and an attempt be made to pin the thoughts there. The very attempt to do this will result in a natural rising of the mind to the point aimed at, and if it be continued then a mental habit will ensue, so that from stage to stage the mind rises higher and higher toward that which it has resolved to seek. If persisted in, then times will come when a reach to the goal is accomplished, from which there will be a temporary falling down, but not to the lowest point. This is the law of nature, and knowing it, the student who is discouraged by not succeeding is unwise and forgetful, for all these cautions are given not only for information but also for use and encouragement.

WILLIAM Q. JUDGE.

STRICTLY PRIVATE AND CONFIDENTIAL  
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TO THE AGENT OF THE HEAD OF THE E.S.T.  
INSTRUCTION NO. V

The study of Consciousness has further to be pursued. We must therefore learn to understand more fully the Septenary Constitution of Man, and the workings of consciousness in every part thereof.

The student will, in this Instruction, address himself to the understanding of the Lower Quaternary, as defined in Diagram V, and to the workings of consciousness as manifested through that Lower Quaternary. The study of the Higher Triad pertains to further Instructions, and for the understanding of the Higher Triad it is needful that the Lower Quaternary shall be in some measure understood. And first let the student clearly realize that he cannot see things spiritual with the eyes of the flesh, and that in studying even the Body he must use the eyes of the Spiritual Intelligence, else will he fail and his study will be fruitless. For growth is from within outwards, and always the inner remains the more perfect. Even the development of a physical sense is always preceded by a mental feeling, which proceeds to evolve a physical sense. As said (p. 672) all senses are but differentiations of the one sense-consciousness, and become so differentiated on the Astral plane, where perceptive life proper begins (p. 660); from that the differentiation is continued on to the lowest sub-plane of the Prâkritic plane, to which the physical molecules of our Bodies belong. For instance, fishes living in dark subterranean waters are blind; but if they are taken and put into a pond, in a few generations they will develop eyes. Nevertheless, in their original state, though they had no organs of physical vision, they were yet endowed with a sense of sight. Otherwise, how could they, in the darkness, have found their prey and have avoided obstacles and dangers?

The fewer the coverings over the sense-consciousness, the clearer the vision, for each envelope adds something of illusion. Only when the true discerning or discriminating power is set free is illusion overcome, and the setting free of that power is the union of Manas with Buddhi—the attainment of Adeptship. That is why in Devachan the being is still under illusion, for there the mind is the mind of one who, while in the body, had not made the union so as to complete the Trinity.

It is only when the union is completed in the living human being that delusion is at an end. Meanwhile, with each descent to a lower plane illusion is increased.

To render active the inner vision the student must purify his whole nature, moral, mental and physical. Purity of Mind is of greater importance than purity of Body. If the Upâdhi\* be not perfectly pure, it cannot preserve recollections coming from a higher state. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on in the Mind, the effect is a thousand times greater. Therefore it is above all things of importance that the thoughts should be kept pure. Remember that you have, so to speak, to enclose the Square within the Triangle; in other words, you must so purify the Lower Quaternary that it shall vibrate in unison with the Upper Triad.

And this is no easy task. The flesh, the Body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new Body, has to struggle against and subdue it, and finds its subjugation difficult. But this is from the automatism of the Body; the original impulses have come from thought. What we call the desires of the Body have their origin in thought. Thought arises before desire. The thought acts on the Brain, the Lower Manas being the agent; the brain acts on the bodily organs, and then desire awakens. It is not the outer stimulus that arouses the bodily organs, but the Brain, impressed by a thought. Wrong thought must therefore be slain, ere desire can be extinguished. Desire is the outcome of separateness, aiming at the satisfaction of self in Matter. Now the flesh is a thing of habit; it will repeat mechanically a good impulse or a bad one, according to the impression made on it, and will continue to repeat it. It is thus not the flesh which is the original tempter, although it may repeat automatically motions imparted to it, and so bring back temptations; in nine cases out of ten it is the Lower Manas which, by its images, leads the flesh into temptations. Then the Body automatically sets up repetitions. That is why it is not true that a man steeped in evil can, by sudden conversion, become as powerful for good as he was before for evil. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for that incarnation.

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\* Upâdhi means that through which a force acts. The word "vehicle" is sometimes used to convey the same idea. If "force" be regarded as acting, "matter" is the upâdhi through which it acts. Thus the Lower Manas is the upâdhi through which the Higher can work; the Linga-Śarîra is the upâdhi through which Prâna can work. The Sthûla Śarîra is the upâdhi for all the principles acting on the physical plane.

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You cannot take a herring-barrel and use it for attar of roses; the wood is too soaked through with the herring-drippings. When evil tendencies and impulses have been thoroughly impressed on the physical nature, they cannot at once be reversed. The molecules of the Body have been set in a Kâmic direction, and—though they have sufficient intelligence to discern between things on their own plane, i.e., to avoid things harmful to themselves—they cannot understand a change of direction, the impulse to which comes from a higher plane. If they are too suddenly and too violently forced into a reverse action, disease, madness or death will result.

This automatism of the Body—spoken of sometimes as habit—renders it possible for us to have both good and evil experiences in dreams. This is another reason why we should be careful of the impressions we make on the Body, especially as to impressions in which Kâma takes part. In sense dreams the Lower Manas is asleep; the animal consciousness, when a sensual tendency has been impressed on it by desire, is more easily impressed by Kâma with pictures from the Astral Light, and thus the tendency of such sense-dreams is always towards the animal. We should therefore train ourselves to awaken directly we begin a dream that tends in the sense direction; and the instantaneous rejection of impure thoughts during the period of waking consciousness will tend to set up a habit of rejection which will act automatically in sleep. In dreams, and also whenever we calmly sit for any sort of meditation, one of the first things to happen is that the Elementals begin to present to our inner eyes pictures of all sorts, and the kind of picture presented will be the result of the prior thoughts and also of the state we are in both mentally and physically. For if we are disturbed or harassed in any way in thought, the pictures will be more and more confused in fact, though sometimes having no appearance on the surface of being in confusion.

The student must therefore guard his thoughts, regarding them as the generators of action. Five minutes' thought may undo the work of five years. And although the five years' work may be run through more rapidly the second time than it was the first, yet time is lost.

The student will find in what follows a variety of classifications and septenary divisions. He must bear in mind that every Principle in man has its seven aspects, and every cell and organ its seven components. A Principle may have an organ in the Body specially related to it, as the Spleen to the Linga-Śarîra; none the less will the Linga-Śarîra have its correspondence in every cell in the Body, as also in other great organs. Thus the Brain has its seven divisions, each corresponding to a Principle, though it corresponds as a whole to the Psycho-Intellectual Man.

In this there is no contradiction, as the elementary student at first imagines, when he finds different correspondences given for the same Principle, but only an exemplification of the great truth that every molecule is a mirror of the universe, every microcosm the mirror of a macrocosm.

Man's Physical Body has its seven aspects, each aspect representing a Principle; then each of these has its seven sub-divisions, each subdivision in its turn representing a Principle; and we have the "forty-nine fires" as seen in the Sthûla-Śarîra. It is because of this intricate correspondence, carried out in every detail, that man will ultimately be able to come into contact with every realm of being in the Universe. This, and this alone, makes Râja-Yoga possible.

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### STHULA-ŚARÏRA

The Body is not a Principle in strict Esoteric parlance; it is an upadhi rather than a Principle. But it is a vehicle of consciousness, and therefore must be considered in studying Consciousness. Apart from this, it can be regarded as merely a denser aspect of the Linga-Śarîra, for the Body and the Linga-Śarîra are both on the same plane, and the Linga- Śarîra is molecular in its constitution, like the Body. The Earth and its Astral Light are as closely related to each other as the Body and its Linga-Śarîra, the Earth being the upâdhi of the Astral Light. Our plane in its lowest division is the Earth; in its highest the Astral. The terrestrial Astral Light should of course not be confounded with the universal Astral Light.

### THE HEART

The Consciousness which is merely the animal Consciousness is made up of the Consciousness of all the cells in the Body, except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Prâna, but only because Prâna and the Auric Envelope are essentially the same, and because again as Jîva it is the same as the Universal Deity (p. 672). The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary, taken as a whole. The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the upâdhis and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven, leaved Lotus, the "Saptaparna," the "Cave of Buddha" with its seven compartments.

The Heart is the king of the Body, its most important organ.

Even if the Head be severed from the trunk, the Heart will continue to beat for half an hour. If wrapped in cotton wool, and put in a warm place, the pulsation will continue for some hours.

In the Heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of Life, the centre of all, Brahmâ; the first spot that lives in the foetus, and the last that dies. When a Yogi is buried in a trance, it is this spot that lives, though the rest of the Body be dead, and as long as this remains alive the Yogi can be resurrected. This spot contains potentially mind, life, energy and will. During life it radiates prismatic colors, fiery and opalescent.

The Heart is the centre of the Spiritual Consciousness, as the Brain is the centre of Intellectual Consciousness. But this Spiritual Consciousness cannot be guided by a person, nor can its energy be directed by him, until he is completely united with Buddhi-Manas. Until then, it guides him—if it can. That is, makes efforts to reach him, to impress the lower Consciousness, and those efforts are helped by his growth in purity. Hence the pangs of remorse for wrong done, the prickings of Conscience, reproaching for evil, inciting to good. These come from the Heart, not from the Head. In the Heart is the only manifested God; the other two are invisible. And it is this manifested God that represents the Triad, Âtma-Buddhi-Manas.

Anyone who can reach up to, and so receive at will, the promptings of this Spiritual Consciousness must be at one with Manas—that is must have attained Adeptship. But the Higher Manas cannot directly guide the ordinary man; it must act through the Lower Manas, and thus reach the lower Consciousness. The effort however should be continually made to centre the Consciousness in the Heart, and to listen for the promptings of the Spiritual Consciousness, for though success be far off, a beginning must be made, and the path opened up.

There are three principal centres in the Body of Man: the Heart, the Head, and the Navel; the Heart, as said, is the centre of the Spiritual Consciousness; the Head is the centre of the Psychic Consciousness; and the Navel is the centre of the Kâmic Consciousness. Any two of these may be positive and negative to each other, according to the relative predominance of the Principles and therefore of their organ for manifestation on this plane. The meaning of the words positive and negative in this relation is the same as is attached to them in electrical science. The current flows from the positive to the negative, or the impression is made by the positive on the negative.

For instance: the aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colors. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura of the Heart, which is negative to the brain in the ordinary man.

This aura then vibrates and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the spiritual Consciousness would reach the lower Consciousness. The Spiritual Consciousness is active during deep sleep, and if the “dreams” that occur in so-called dreamless sleep could be impressed by the Heart on the Brain, your Consciousness would no longer be restricted within the bounds of your personal life. If you could remember your dreams in deep sleep, you would be able to remember all your past incarnations. This is the “memory of the Heart”; and the capacity to impress it on the Brain, so that it becomes part of its Consciousness, is the “opening of the Third Eye.” In deep sleep the Third Eye opens, but it does not remain open. Still, some impressions from the Spiritual Consciousness do reach the Brain more or less, thus making the Lower Ego responsible. And there are some of these which are received through the Brain, which do not belong to our previous personal experience. In the case of the Adept, the Brain is trained to retain these impressions.

The Eastern Secret School knows each minute portion of the Heart, and has a name for each portion. It calls them by the names of the Gods, as Brahma’s Hall, Vishnu’s Hall, and so on. Each of these corresponds with a part of the Brain. The student will now begin to understand why so much stress is laid on the Heart in connection with meditation, and why so many allusions are made in old Hindu literature to the Purusha in the Heart. And so with regard to concentration the Blessed MASTER Koot Hoomi ... writes:

Your best method is to concentrate on the Master as a Living Man within you. Make His image in your heart, and a focus of concentration, so as to lose all sense of bodily existence in the one thought.

So again He says:

The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical Brain must be made an entire blank to all but the Higher Consciousness.

When the Brain is thus rendered a blank, an impression from the Heart may reach it and be retained; and this is what is spoken of on p. 618, with regard to the Chela, who is able to hold only parts of the knowledge gained. The above-quoted letter says:

In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed.

He who can do this at will has become an Adept, and can “store the knowledge he thus gains in his physical memory.”

Such is the kingly function of the Heart in the human Body, and its relation to the Brain, which, as a whole, “is the vehicle of the Lower Manas, enthroned in Kâma-Rûpa.”

### THE BRAIN

The Brain, taken as an organ of Consciousness, serves as the vehicle on the objective plane of the Lower Manas, which works upon its material molecules in a way hereafter to be explained. Its subdivisions correspond to, and are the organs of, the subdivisions of the Lower Manas, its convolutions are formed by thought, the activity of the thinking Principle building up more and more complicated convolutions.

There are seven cavities in the Brain which during life are empty, in the ordinary sense of the word. In reality, they are filled with Âkâûa, each cavity having its own color, according to the state of Consciousness in which you are. (The colors are only visible, of course, to the purified vision.) These cavities are called in Occultism the “Seven Harmonies,” the scale of the Divine Harmonies, and it is in these that visions must be reflected, if they are to remain in the Brain-memory. These are the parts of the Brain which receive impressions from the Heart, and enable the memory of the Heart to be impressed on the memory of the Brain.

The fourth of these cavities is the Pituitary Body, which corresponds with Manas-Antaskarana, the bridge to the Higher Intelligence; it contains various essences. The fifth cavity is the Third Ventricle, empty during life except for pulsating light, though filled with a liquid after death. The sixth cavity is the Pineal Gland, also hollow and empty during life; the granules are precipitated after death. The Pineal Gland corresponds with Manas until it is touched by the vibrating light of Kundalinî, which proceeds from Buddhi, and then it becomes Buddhi-Manas. When Manas is united to Buddhi, or when Buddhi—and therefore Âtman also—is centred in Manas, it acts in the three higher cavities, radiating and sending forth a halo of light, and this sometimes becomes visible in the case of very holy persons. The fires are always playing round the Pineal Gland; but when Kundalinî illuminates them for a brief instant, the whole universe is seen. This is what occurs occasionally in deep sleep when the third eye opens. And such opening is good for Manas, who profits by it, even though the Lower Man is not then reached and therefore cannot remember.

The seventh cavity is the synthesis of all, the cavity of the skull itself, as filled with Âkâúa (see Diagram V). This corresponds with the Âtmic Aura, the sacred Auric Egg.

Perception, brain perception, is located in the aura of the Pineal Gland, while the Pineal Gland itself, illuminated, corresponds with Divine Thought. The Pituitary Body is the organ per se of the psychic plane. Pure psychic vision\* is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight, and gives rise to hallucinations. Its motion may readily cause flashes of light, seen within the head, similar to those that may be obtained on pressing the eyeballs, and so causing molecular motion in the optic nerve. When molecular action is set up in the Pituitary Body these flashes are seen, and further action gives psychic vision, as similar motion in the Pineal Gland gives Spiritual Clairvoyance. Drunkenness and fever cause disorderly motion in the Pituitary Body, and so produce illusions of sight, visions, hallucinations. This body is sometimes so affected by drunkenness that it is paralyzed, and the strict forbiddance of alcoholic liquids to all students of Occultism turns on this effect which alcohol produces on the Pituitary Body and Pineal Gland.

The Pineal Gland is the focus of the spiritual, hence inorganic, sensorium. Its action has nothing to do with the circulation of the Blood, but it is concerned with the spiritual fiery emanation that proceeds from the Blood. Further: the Pineal Gland, at the upper pole of the human body, corresponds with the Uterus (in the female and its analogue in the male) at the lower pole; the peduncles of the Pineal Gland corresponding with the Fallopian Tubes of the Uterus. The Pituitary Body is only the servant of the Pineal Gland, its torch-bearer, like the servants carrying torches that run before the carriage of a princess. Man is androgyne, so far as his head is concerned.

The Corpora Quadrigemina corresponds with Kâma-Manas, bringing Kâma thus within the Mânasic division of the human brain.

Kâma itself has for its correspondence the Cerebellum, which is the centre and storehouse of forces. The Cerebellum furnishes the materials for ideation. The frontal lobes of the Cerebrum are the finishers and polishers of the materials supplied by the Cerebellum, but they cannot create these materials for themselves.

The correspondence of Kâma in the lower part of the Body is the Liver, with the Stomach.

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\* Ordinary clairvoyance is not the use of this organ.

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To recapitulate, we have:

Kâma	corresponds with Cerebellum
Kâma-Manas	corresponds with Corpora Quadrigemina
Manas-Antaskarana	corresponds with Pituitary Body
Manas	corresponds with Pineal Gland
Manas-Buddhi	corresponds with Pineal Gland when touched by Kundalinî
Auric Egg	corresponds with Cavity of skull filled with Âkâúa

Thus the Brain, the vehicle of the Lower Manas with Kâma, as said, has its subdivisions corresponding with the subdivisions, or aspects, of Manas in activity, and has also the cavities related to the heart, rendering possible the making of impressions on the physical consciousness, and by the action within these cavities rendering possible the action of Buddhi-Manas on the physical plane, and the development of Spiritual Clairvoyance.

#### THE LIVER AND STOMACH

The Liver and Stomach, as said, are the correspondences of Kâma in the trunk of the Body, and with these must be classed the Navel and the Generative Organs. The Liver is closely connected with the Spleen, as is Kâma with the Linga-Śarîra, and both these have a share in generating the blood. The Liver is the General, the Spleen the Aide-decamp. All that the Liver does not accomplish is taken up and completed by the Spleen.

#### THE SPLEEN

The Spleen corresponds to the Linga-Śarîra, and serves as its dwelling-place, in which it lies curled up. As the Linga-Śarîra is the reservoir of life for the Body, the medium and vehicle of Prâna, the Spleen acts as the centre of Prâna in the Body, from which the life is pumped out and circulated. It is consequently a very delicate organ, though the physical Spleen is only the cover for the real Spleen.

#### THE BLOOD

The circulation of Life, Prâna, through the Body is by way of the Blood. It is the vital Principle in us, Prânic rather than Prâna, and is closely allied to Kâma and to the Linga-Śarîra. The essence of the Blood is Kâma, penetrated by Prâna, which is universal on this plane. When Kâma leaves the Blood it congeals. So that the Blood may be regarded as Kâma-Rûpa, the “form of Kâma” in a sense.

While Kâma is the essence of the Blood, its red corpuscles are drops of electrical fluid, the perspiration oozing out of every cell of the various organs, and caused to exude by electrical action. They are the progeny of the Fohatic principle.

Anatomists are beginning to find out new ramifications and new modifications in the human Body, and they sometimes get very near a truth without quite getting hold of it. For instance, they are in error as to the Spleen, when they call it the manufactory of the white corpuscles of the Blood, for, as said, it is really the vehicle of the Linga-Śarîra. But these same white corpuscles—which are the Devourers, the scavengers of the human body—are oozed out of the Linga-Śarîra and are of the same essence as itself. They come from the Spleen, not because the Spleen manufactures them, but because they are oozed out of the Linga-Śarîra, which, as said, is curled up in the Spleen. They are the Sweat-Born of the Chhâyâ.

The Blood thus serves as the physical upâdhi for Kâma, Prâna, and the Linga-Śarîra, and the student will understand why it plays so large a part in the animal economy. From the Spleen—enriched by the life-elements from Prâna, the corpuscles of the Linga-Śarîra serving as the vehicle of these Prânic elements, the Devourers, that build up and destroy the human body—it travels all over the body, distributing everywhere these Prânic carriers. The red corpuscles represent the Fohatic energy in the Body, closely allied to Kâma and Prâna, while the essence of the Blood is Kâma, present in every part of the Body.

#### THE SYMPATHETIC SYSTEM

The Sympathetic Cords take their rise from a sacred spot above the Medulla oblongata, called the Trideni. From this same spot start Idâ and Pingala, an upper junction of the sympathetic and cerebro-spinal axes being thus formed.

The Sympathetic Cords are only found after a certain stage of animal evolution, and are evolving in complexity to form a second Spinal Cord. At the end of the next Round, Humanity will become once more hermaphrodite, male-female, and then there will be two Spinal Cords in the human Body. In the Seventh Race, the two will merge into the one. The sexually creative power of man is not natural, or rather was not at the beginning. It was an abnormal diversion from the course of human or divine nature, and all tends to make away with it. Man in the end of the Sixth and Seventh Races will not have sexual organs. The evolution of the physical Body corresponds to the Races, and with the evolution of the Races the Sympathetic Cords will develop into a true Spinal Cord, the two Cords growing together and so forming one. We are returning up the arc, with self-consciousness added.

The Sixth Race will correspond to the “Pudding Bags,” the First Root-Race, but will have the perfection of form with the highest intelligence and spirituality.

The Sympathetic System is connected with the Linga-Śarîra, Prâna and Kâma, more than with Manas. It is played on by the Tântrikas, who call it Śiva’s Vînâ (lute), or Kâlî’s Vînâ, and is used in Hãha-Yoga. Its most important plexus, the Solar, is the brain of the stomach, and emotions are felt there, owing to the correspondence with Kâma. So psychic clairvoyant perception often acts at this region, as in the reading of letters, psychometrizing substances, etc.

### THE SPINAL COLUMN

The Spinal Column is called Brahmadaṇḍa, the rod or stick of Brahmâ, and it is this which is symbolized by the bamboo rod carried by ascetics, the seven-knotted wand of the Yogi. The seven knots are the seven Nâḍîs along the spinal cord. The Yogis beyond the Himâlayas, who assemble regularly at Lake Mânasasarovara carry a triple-knotted bamboo stick and are called Tridandas. The three knots signify the three vital airs that play in the Spinal Column, symbolized also in the triple Brâhmanical thread. The triple cord has other meanings, it may be observed in passing; as, for instance, it symbolizes the three initiations of a Brâhmana. The first takes place at birth when he receives his mystery name—that a Hindu would die rather than reveal—from the family astrologer, who is supposed to have received it from the Devas. The child is thus said to be initiated by the Devas. The second initiation occurs when he is seven years old, and he then receives his thread. The third is the initiation into his caste, a ceremony that is performed when he is eleven or twelve years of age. But this by the way.

The seven physical Nâḍîs extend up the vertebral column from the sacrum to the atlas. The superphysical are within the head, and of these the fourth is the Pituitary Body. The physical Nâḍîs correspond to regions of the Spinal Cord known to anatomists. There are six or seven Nâḍîs, or plexuses, along the Spinal Cord; but the term “Nâḍîs” is not technical; it is used as descriptive of any knot, centre, ganglion, or similar body. The Sacred Nâḍîs are those that are situated above Sushumna, along its length. Six of these are known to Science, while the seventh, near the atlas, is unknown. Even the Târaka Râja-Yogis speak only of six, and will not mention the sacred seventh.

Sushumna is the central passage, Idâ being on the left side of the Cord, and Pingala on the right. When the Sympathetic Cords grow together to form a new Spinal Cord, as said above, Idâ and Pingala will be joined with Sushumna and they will also become one.

Thus the Sympathetic Cords, which are concerned so largely with the glandular system, developed more in the female than in the male, and the Cerebro-spinal Axis, connected with the muscular system, developed more in the male than in the female, will reach equality or equilibrium, and with this the Androgyne becomes the typical Humanity.

The pure Âkâúa passes up Sushumna; its two aspects pass up Idâ and Pingala. These play along the curved walls of the Cord in which is Sushumna. They are semi-material, one positive and one negative, one solar and the other lunar, and these two start into action the free and spiritual current of Sushumna. They have distinct paths of their own, otherwise they would radiate all over the body. By concentration on Idâ and Pingala is generated the “sacred Fire,” and these are the “sentries on either side” (p. 616), by the action of which alone the Sushumnic current can be roused into activity. [But this concentration cannot be done without details not yet given.]

Sushumna, Idâ, and Pingala, are the three vital airs, and are symbolized in the Brâhmanical thread. When these vital airs are active a circulation is set up which passes through the whole Body, originating in and returning to the central canal. This is why man has been represented by a tree, with its circulation rising up the inner, and descending along the outer, parts of the wood. Hence the use of trees in symbolism, and the representation of the Dhyâni-Chohan Body as a tree.

The student may now learn why no one can properly or with safety enter on the study of Practical Occultism, in the real sense of the word, unless he or she is a celibate, and why any who get hold of some of the Hañha-Yoga exercises, and who begin to practice them in the midst of an ordinary family life, or while living in a loose way sexually, must, if to any extent successful, bring upon themselves physical disease, and very likely madness. The Spinal Cord puts into connection the Brain and the Generative Organs, and this connection is further strengthened by the Sympathetic System. The Cord, however, gives an open passage, which opens into the important cavities of the Brain. Excitement of the Generative Organs sends up impulses and subtle essences to the Brain by way of the spinal canals. Now the three vital airs are ruled by the Will, and Will and Desire are the higher and lower aspects of one and the same thing. These airs, as said, play in the canals, and hence the importance of their absolute purity. For if they soil the vital airs energized by the Will, disease results at the best, Black Magic at the worst. Therefore all sexual intercourse is forbidden to the students of Practical Occultism.

For instruction in Practical Occultism it is necessary to have acquired power of concentration, and then to receive certain definite directions.

The latter would be of little use to a student who has not already attained the power of concentrating his Mind and Will. This power should be cultivated and trained in the Lower Degrees, and it is to this end that the Rule ordering daily meditation was laid down. There is no other way of attaining the power of concentration, and without this power, largely developed, no progress can be made in Practical Occultism, no beginning even of it being possible.

#### GENERAL NOTES ON THE BODY

The Sthûla-Śarîra is made up of molecules, informed and ensouled by Atoms. The molecule has in it the Seven Principles, in their Prâkritic manifestation. As man, as a whole, contains every element that is found in the universe, and as there is nothing in the Macrocosm that is not in the Microcosm; so every molecule is, in its turn, the mirror of its universe, Man. It is this which renders man alone capable of conceiving the universe on this plane of existence; he has in him the Macrocosm and the Microcosm.

The Atom, esoterically, contains the six Principles and dwells in the molecule, the molecule being the Body, or Sthûla-Śarîra of the Atom, as Âtma contains all and dwells in the material universe. In its highest aspect it is on the seventh sub-plane of the lowest Prâkritic plane, and is thus the Âtma of the objective Cosmos. It is thus spiritual, and is forever invisible on this plane, and in its first manifestations it remains atomic, as Âtma-Buddhi-Manas in the molecule. Thus, on the lowest Prâkritic sub-plane is afforded the material upâdhi through which the higher Principles can act in the Body. The Ego is atomic, spiritual, and so are the Atoms which form explicitly the three higher Principles of the molecules, as well as contain implicitly the lower. Molecules form round the Atom, and these molecules are related to Kâma-Manas, Kâma, Linga-Śarîra, and finally, as outer coating, appear as the molecules of the Sthûla-Śarîra. The Astral Bodies are molecular, however etherealized may be their composition, whereas the Ego is atomic. This is the difference between the nature and essence of the Astral Bodies and the Ego. These Atoms are the thirty-three crores of Gods met with in Hindu books. But with all this the actual nature of the Ego cannot be understood by finite mind. The student may now better understand the statement (p. 661) that the consciousness of the senses, being that of the molecules, is in Âtma-Buddhi and without Manas. The Mânasic upâdhi is not developed in the molecule, hence the Mânasic aspect of the sevenfold Âtma cannot manifest in it, and there is no self-consciousness in the molecule, or in the cell composed of molecules.

Thus the cells of the legs or other parts are conscious, but they are slaves of an idea or volition sent to them and obey it. They are not self-conscious, and cannot originate an idea. When they are tired they can send to the brain an uneasy sensation, caused in them by exhaustion, by diminution of Prânic energy. Thus they give rise in the brain to the idea of fatigue, the Lower Manas translating the cell-Kâmic sensation of exhaustion into the idea of fatigue.

Rude physical health is a drawback to seership—as may be seen in the case of Swedenborg. It is an excess of Prâna setting up powerful molecular vibrations, and so drowning the Atomic.

The Linga-Śarîra, or ethereal double of the Body, is molecular in constitution, but of molecules invisible to the physical eyes. It is therefore not homogeneous. [The Astral Light is nothing but the shadow of the real Divine Light, and is not molecular.]

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### THE LINGA-ŚARÎRA

The Linga-Śarîra, as often said before, is the vehicle of Prâna, and supports life in the Body. It is the reservoir or sponge of life, gathering it up from all the natural kingdoms around, and it is the intermediary between the kingdoms of Prânic and physical life. Life cannot pass immediately and directly from the subjective to the objective, for nature passes gradually from sphere to sphere, overleaping none. The Linga-Śarîra serves as the intermediary between Prâna and Sthûla-Śarîra, drawing life from the ocean of Jîva, and pumping it in the physical Body as Prâna. For life is, in reality, Divinity, Parabrahman, the Universal Deity. But in order that it may manifest on the physical plane it must be assimilated to the matter of that plane; this cannot be done directly, as the purely physical is too gross, and thus it needs a vehicle—the Linga-Śarîra.

The Linga-Śarîra is in a sense the permanent seed for the Sthûla-Śarîra of man, and Weissmann, in his theory of the hereditary germ,\* is not far from the truth. But it would be an error to say that there is one permanent seed oversouled by a single Ego in a series of incarnations. The Linga-Śarîra of one incarnation fades out, as the Sthûla-Śarîra to which it belongs rots out; the Auric Egg furnishes the basis of the new Linga-Śarîra and the Tâdhic Elementals form it (p. 609) within the Auric Envelope, the continuity being thus preserved; it lies dormant in the foetal state, during the Devachan of the entity to whom it belongs, and enters, in due course, a woman's womb. It is first in the womb, and then comes the germ that fructifies it, from the male parent.

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\* The Secret Doctrine, Vol. I, 223, footnote.

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It is the subjective image of the man that is to be, the model of the physical body in which the child is to be formed and developed. It is then clothed with matter, as were the Lunar Pitris, and is therefore often called the Chhâyâ. Up to the age of seven, it forms and moulds the Body; after that age, the Body forms the Linga-Śarîra. The Mind and the Linga-Śarîra mutually act and react on each other, and so is prepared a mould for the next incarnation. It is the perfect picture of the man, good or bad, according to his own nature. It cannot therefore be said that there is one permanent Linga-Śarîric seed in the incarnations of the Ego; it is a perpetual succession of destruction and reformation, the Manas by the Auric Egg affording the permanent seed; "it is Heaven and Earth kissing each other."

During incarnation the germ, or life essence, of the Linga-Śarîra, is, as said, in the Spleen; the Chhâyâ lies curled up therein. And now let the student escape from much confusion by distinguishing between the various Astral Bodies and the true Astral. The Astral, par excellence, the Second Principle in Man, corresponding to the Second Principle in Cosmos, is the progeny of the Chhâyâ of the Lunar Pitris and the Auric Essence that absorbed it. (See p. 608.) This is the moulder of the infant's Body, the model spoken of above. This has for its physical organ the Spleen, and during incarnation has its seat there. It affords the basis for all Astral Bodies, for the Linga-Śarîra proper, and the Mâyâvi-Rûpas used as vehicles for different Principles. Let us then now call it the Chhâyâ, in view of its origin. When an Astral Body is to be formed, the Chhâyâ evolves a shadowy, curling or gyrating essence like smoke, which gradually takes form as it emerges. In order that this essence may become visible, the Chhâyâ draws on the surrounding atmosphere, attracting to itself certain minute particles floating therein, and so the Linga-Śarîra, or other Astral vehicle is formed outside the physical Body. This process has often been observed at spiritualistic séances, at which materialization has occurred. An Esotericist has seen the Chhâyâ emerging from Eglinton's left side,\* and forming in the way here described.

This ethereal Body, built outside the Sthûla-Śarîra, is the Linga-Śarîra, properly so termed; it could not form in vacuo, it is built up temporarily, with the Chhâyâ as its foundation, and disperses when the Chhâyic foundation is withdrawn into the Body. This Linga-Śarîra is united to the physical Body by an umbilical cord, a material cord, and cannot therefore travel very far from it. It may be hurt by a sharp instrument, and would not face a sword or bayonet, although it can easily pass through a table or other piece of furniture.

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\* [William Eglinton (1857-1933), famous medium, concerning whom information may be found in Vol. III, pp. 503-05, of the Collected Writings.]

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When swords are struck at Shades, it is the sword itself, not its Linga-Śarîra, or Astral that cuts. Sharp instruments alone can penetrate such Astrals; thus, under water, a blow with a blunt object would not affect you so much as a cut would.

At spiritualistic séances the Linga-Śarîra of the medium materializes, the resemblance to deceased persons being mostly caused by the imagination, but sometimes by an Elemental throwing onto the Linga-Śarîra a reflection of a picture of the defunct in the Astral Light, thus producing the likeness. The clothing on such phantasms is formed from the living particles of the medium's body, and is no real clothing, nor has it anything to do with the clothing of the medium. All the material clothing seen at materialization séances has been paid for. Materialized forms are to be for the present divided into two classes: (a) those with a definite form produced by the sub-conscious or other thought of the person to whom the form belongs, or as above stated, and, (b) those the form, or semblance, or appearing of which is due to the combined thought of the person to whom it belongs, and the person who sees it, so that the outer appearance is due to a process of thought or imagination exercised by the one or the other. The imagination and the thought in these cases take place or act at the same time with too small an interval to be noticed. It is these facts about Astral Bodies that account for the Arabian and Eastern tales about Jinns, bottle imps, etc. Dugpas are able to work on the Linga-Śarîras of other people. When a man visits another in his Astral Body, it is the Linga-Śarîra that goes, but this cannot happen at any great distance. So also it is the Linga-Śarîra that is seen in the neighborhood of persons as their "doubles." And it is the Linga-Śarîra that is used to move objects without visible contact. A Linga-Śarîra can be formed by the escaping Chhâyâ without any knowledge of the person emanating it, and can wander about, but it is not then fully endowed with Consciousness. Such projection of the Astral Body should not be attempted.

A more important kind of Astral Body is the Mâyâvî-Rûpa, or illusionary Body, and this is of different degrees. All have the Chhâyâ as upâdhi, but they may be unconscious or conscious. If a man thinks intensely of another at a distance, his Mâyâvî-Rûpa may appear to that person, without the projector knowing anything about it. This Mâyâvî-Rûpa is formed by the unconscious use of Kriyâúakti, when the thought is at work with much intensity and concentration. It is formed without the idea of conscious projection, and it is itself unconscious, a thought body, but not a vehicle of Consciousness.

But when a man consciously projects a Mâyâvi-Rûpa and uses it as a vehicle of Consciousness, he is an Adept. No two persons can be simultaneously conscious of one another's presence, unless one of the two be an Adept.

In the formation of a Mâyâvi-Rûpa, as already said, the upâdhi is furnished by the Chhâyâ, the "basis of all forms." When an Adept projects his Mâyâvi-Rûpa, the guiding intelligence that informs it comes from the Heart, the essence of Manas entering it; the attributes and qualities are drawn from the Auric Envelope. Nothing can hurt the Mâyâvi-Rûpa—no sharp instrument or weapon—since, as regards this plane, it is purely subjective. It has no material connection with the physical Body, no umbilical cord. It is spiritual and ethereal, and passes everywhere without let or hindrance. It thus entirely differs from the Linga-Śarîra, which, if injured, acts by repercussion on the physical Body. The Mâyâvi-Rûpa is a Manasic Body, and should not be confused with the Linga-Śarîra; its projection is always a Mânasic act, since it cannot be formed without the activity of Kriyâúakti. The Mâyâvi-Rûpa may be so strongly vitalized that it can go on to another plane, and can there unite with the beings of that plane, and so ensoul them. But this can only be done by an Adept. Dugpas and Sorcerers, the Adepts of the Left Hand Path, are able to create and use Mâyâvi-Rûpas of their own.

As said, the projection of the Linga-Śarîra should not be attempted, but the student should seek to exercise the power of Kriyâúakti in the conscious projection of the Mâyâvi-Rûpa.

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## KÂMA AND KÂMA-RÛPA

Although the student can no longer look on Prâna as one of the Seven Principles, since it is the Universal Life, he must not forget that it vivifies all, as Prânic energy. Every Principle is a differentiation of Jîva, and the life-motion in each is Prâna, "the Breath of Life." It is Nephesh: and Jîva becomes Prâna only when the child is born. Thus Kâma depends on Prâna, without which there would be no Kâma. Prâna wakes the Kâmic germs to life, and it makes all desires vital and living.

Prâna is not, it must be remembered, the production of the countless "lives" that make up the human Body, nor of the congeries of the cells and atoms of the Body. It is the parent of the "lives," not their product. As an example, a sponge may be immersed in an ocean; the water in the sponge's interior may be compared to Prâna; the water outside is Jîva. Prâna is the motor-principle in life. The Body leaves Prâna, Prâna does not leave it. Take out the sponge from the water, and it becomes dry—thus symbolizing death.

The Kâma during life does not form a Body which can be separated from the physical Body. It is intermolecular, answering molecule for molecule to the physical Body, and inseparable from it molecularly. Thus it is a form yet not a form; a form within the physical Body, but incapable of being projected outward as a form. This is the Inner, or Astral Man, in whom are located the centres of sensation, the psychic senses, and on whose intermolecular rapport with the physical Body, all sensation and purposive action depend. At death, every cell and molecule gives out this essence, and from it, with the dregs of the Auric Envelope, is formed the separate Kâma-Rûpa; but this can never come during life. The Blood is a good symbol of Kâma-Rûpa, for while within the Body, filling every portion but confined in vessels, it takes the shape of the Body and has a form, though in itself formless. If the term Kâma-Rûpa be used to indicate this intermolecular structure which is the Psychic Man, then the post mortem separate form must be called the Kâma-Rûpa-Astral, or Astral of the Kâma-Rûpa.

During life the Lower Manas acts through this Kâma-Rûpa, and so comes into contact with the Sthûla-Śarîra; this is why the Lower Manas is said to be “enthroned in Kâma-Rûpa” (p. 635). After death it ensouls the Kâma-Rûpa for a time, until the Higher Triad, having reabsorbed the Lower Manas, or such portion of it as it can reabsorb, passes into Devachan. The normal period during which any part of the consciousness remains in Kâma-Loka, i.e., is connected with the Kâma-Rûpa, is one hundred and fifty years. The Kâma-Rûpa eventually breaks up, and leaving in Kâma-Loka the Tânhic Elementals (p. 609), its remaining portions go into animals, of which the red-blooded come from man. Cold-blooded animals are from the matter of the past.

We have already seen that, in the Body, Kâma is specially connected with the Blood, Liver, Stomach, Navel, and Generative Organs, leaving out now its organs in the Head, which are connected with its psychic rather than with its animal aspect. Connected so strongly with the organs that support and propagate life, the acme of Kâma is the sexual instinct. Idiots show such desires, and also appetites connected with food, etc., but nothing higher. Therefore, to get rid of Kâma, you must crush out all your material instincts—“crush out matter.” But at the same time you must remember that Kâma, while having as part of it bad passions and emotions, animal instincts, yet helps you to evolve, by giving also the desire and impulse necessary for rising. For in Kâma-Prâna are the physical elements which impel to growth both physically and psychically, and without these energetic and turbulent elements progress could not be made. The Sun has a physical as well as a mental effect on man, and this effect of the Sun on humanity is connected with Kâma-Prâna, with these most physical Kâmic elements, for from the Sun flows the Vital Principle which, falling on these, impels to growth.

Hence the student must learn to dominate and purify Kâma, until only its energy is left as a motor power, and that energy directed wholly by the Mânasic Will.

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### LOWER MANAS, OR KÂMA-MANAS

The Lower Manas is, in many respects, most difficult to understand. There are enormous mysteries connected with it. We shall here consider it as a Principle, taking later the workings of Consciousness in the Quaternary, and in each member of it.

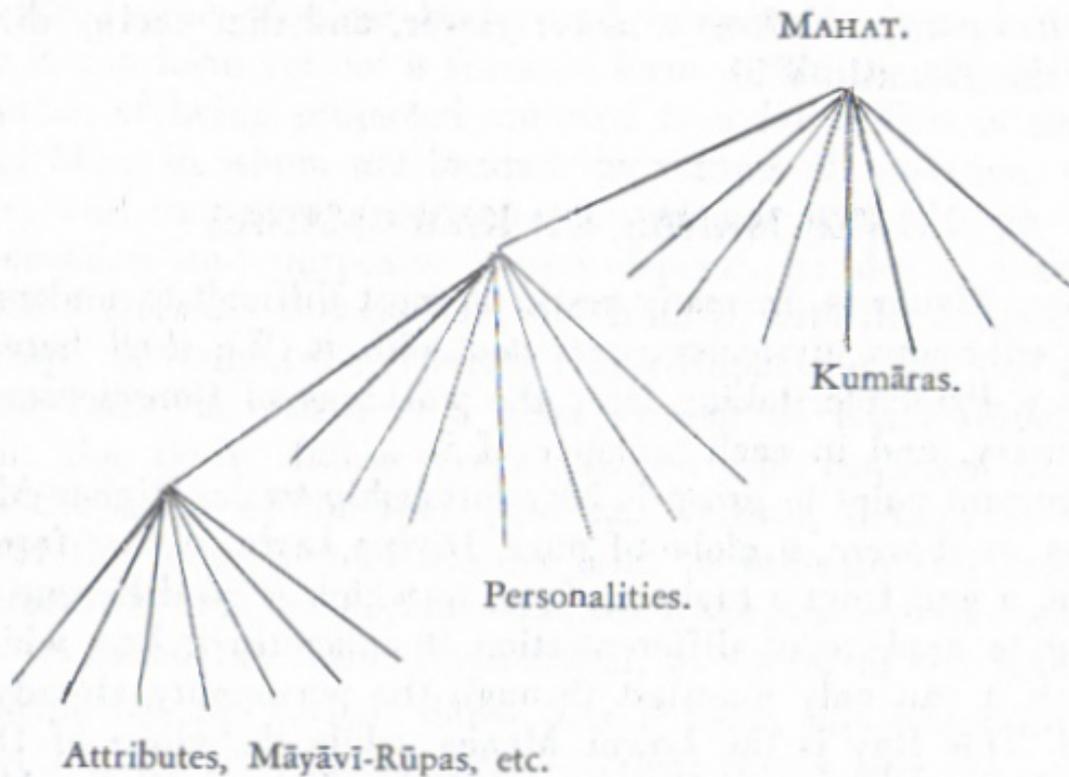
The important point to grasp is its relationship to the Higher Manas.

Manas is, as it were, a globe of pure, Divine Light, a Ray from the World Soul, a unit from a higher sphere, in which is no differentiation. Descending to a plane of differentiation it emanates a Ray which is itself, which it can only manifest through the personality already differentiated. This Ray is the Lower Manas, while the globe of Divine Light, a Kumâra on its own plane, is the Higher Ego, or Higher Manas, Manas proper. But it must never be forgotten that the Lower Manas is the same in its essence as the Higher.

This Higher Ego, at incarnation, shoots out the Ray, the Lower Ego. At every incarnation a new Ray is emitted, and yet in essence it is the same Ray, for the essence is always one, the same in you and in me and in everybody. Thus the Higher Ego incarnates in a thousand bodies. The Flame is eternal. From the Flame of the Higher Ego the Lower is lighted, and from this a lower vehicle, and so on. For this Ray can manifest on this Earth, sending out its Mâyâvi-Rûpa. The Higher Ego is the Sun, we may say, and the personal Manases are its Rays; the mission of the Higher Ego is to shoot out a Ray to be a soul in a child. Only thus can the Higher Ego manifest, for thus it manifests through its attributes. Only thus also can it gather experience; and the meaning of the passage in the Upanishads, where it says that the Gods feed upon men, is that the Higher Ego obtains its Earth experience through the Lower.

These relationships may be better conceived by a study of the following diagram:

## MANVANTARIC ASPECT OF PARABRAHMAN AND MŪLAPRAKṚITI



N. B.—The number of Rays is arbitrary and without significance.

When the Ray is thus shot forth, it clothes itself in the highest degree of the Astral Light, and is then ready for incarnation; it has been spoken of at this stage as the Chhâyâ, or shadow, of the Higher Mind, as indeed it is. This clothing of itself in a lower form of Matter is necessary for action in the Body; for as an emanation of the Higher Manas and of the same nature, it cannot, in that nature, make any impression on this plane nor receive any. An archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. Hence the Lower Manas clothes itself with the essence of the Astral Light, and this Astral Envelope shuts it out from its Parent, except through the Antaskarana. The Antaskarana is therefore that portion of the Lower Manas which is one with the Higher, the essence, that which retains its purity; on it are impressed all good and noble aspirations, and in it are the upward energies of the Lower Manas, the energies and tendencies which become its Devachanic experiences. The whole fate of an incarnation depends on whether this pure essence, Antaskarana, can restrain the Kâma-Manas or not. It is the only salvation. Break this and you become an animal.

But while the inner essence of the higher Ego is unsoilable, that part of it which may be spoken of as its outer garment, the portion of the Ray which takes up Astral Matter, may be soiled.

This portion of it forms the downward energies of the Lower Manas, and these go towards Kâma, and this portion may, during life, so crystallize itself and become one with Kâma, that it will remain assimilated with Matter.

Thus the Lower Manas, taken as a whole, is, in each Earth-Life, what it makes itself. It is possible for it to act differently on different occasions, although surrounded each time by similar conditions, for it has Reason and self-conscious knowledge of Right and Wrong, of Good and Evil, given to it. It is, in fact, endowed with all the attributes of the Divine Soul, and one of these attributes is Will. In this the Ray is the Higher Manas. The part of the Essence is the Essence, but while it is out of itself, so to say, it can get soiled and polluted, as above explained. So also it can emanate itself, as said above, and can pass its essence into several vehicles, e.g., the Mâyâvî-Rûpa, the Kâma-Rûpa, etc., and even into Elementals, which it is able to ensoul, as the Rosicrucians taught.\*

This unity of Essence with its Divine Parent renders possible its absorption into its source, both during Earth-Life and during the Devachanic interval.

There comes a moment, in the highest meditation, when the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetraktys of Pythagoras, the highest, the most sacred, of all symbols. This upward withdrawal of the Lower Manas leaves what was the Quaternary as a Lower Triad, which is then reversed. The Upper Triad is reflected in the Lower Manas. The Higher Manas cannot reflect itself, but when the Green passes upward it becomes a mirror for the Higher; it is then no more Green, having passed from its associations. The Psyche, thus separated from Kâma, unites itself with the Higher Triad and becomes spiritual; the Triad is reflected in the Fourth, and the Tetraktys is formed. So long as you are not dead, there must be something in which the Higher Triad is to be reflected; for there must be something to bring back to the waking Consciousness the experiences passed through on the higher plane. The Lower Manas is a tablet, which retains the impressions made upon it during trance; thus serving as a carrier between the Higher Manas and the everyday Consciousness. This withdrawal of the Lower Manas from the Lower Quaternary, and the formation of the Tetraktys, is the Turîya state; it is entered on the Fourth Path, and is described in a note to *The Voice of the Silence* as a state of high spiritual consciousness, beyond the dreamless state.

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\* See *Le Comte de Gabalis*, by the Abbé de Montfaucon de Villars.

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As said, the effect of the Sun on man is connected with Kâma-Prâna; that of the Moon is chiefly Kâma-Mânasic, or psycho-physiological. It acts on the psychological brain, the brain-mind.

Taken from the matter left by H.P.B. ... for such use.

NOTE

The workings of Consciousness in each member of the Quaternary and the question of the Skandhas will be dealt with in future Instructions.

WILLIAM Q. JUDGE.

### **DOUBLES AND EX-DOUBLES**

[The following text was published in a Circular issued in the E.S. and dated from London, October, 1893. It was headed: Answers to Correspondence. With Aids and Suggestions for Students. An introductory note says: (The following letter from H.P.B.... should be studied with great care.)—Compiler.]

How to discover the source of the “Will behind your consciousness” (your own expression) which sweeps your physical self out of the moorings of your control—a frequent case with many persons? This involves the revelation of a great mystery: the discovery very often, of the identity of one’s invisible foe, who seems to lead one there and make one do that which is dangerous and inadvisable. I cannot tell all, yet I may impart enough to put you on the right track. Know then that the atomic quality of your astral doubles is not uniform. On the contrary it varies immensely with the moral, spiritual and physical combination of the individual. Let us take the instance of the same ego—who was A. fifteen hundred years ago, and is now B. in the year 1888.

Now the Double of A. is, after the death of his body, either preponderatingly spiritual or preponderatingly terrestrial. In the first case it soon dissipates in the Kâma Loka and disappears like smoke; for it has no Kâma Rûpa (body of strong desires and passions) to cling to and assimilate. “The Linga Śarîra of the good man is like the morning mist after it has quitted the body of illusion; the merits of virtue of the man that was, are like the sun. When the sun rises its warm rays dissipate the image (Astral Body) like the perfume of the rose” (Occult Aphorisms). This, if A. was even an average good man. But suppose he has been a great sensualist, or cruel or something of the sort, his Double at his death survives by a sort of elastic quality, a striking of its atoms together by the surviving medium of that intense force which made the man the sensualist or whatever he was.

Now, in this case the Double survives and holds on together for centuries sometimes. Whereas the Double of A., the good man, is disintegrated long, long before the rebirth of his Ego; the Double of A., the sensualist, may linger till the next reincarnation. And that which takes place then is this. The previous Double is drawn by affinity to the new personality (or rather to the Ego therein, its old Ego). Now you have to learn well and know the nature, the origin and ways of the Doubles, the genesis and the laws of dissolution of those reflections of men, before you can understand me well. This would take too long to explain and cannot be given now, but try to understand me. The old Double fastens very often on the new personality of his ex-Ego, and, if the actual Double is weaker, the former gets mastery over the latter; it overpowers it and makes sometimes the otherwise good man all that which his ex-personality was in the previous birth or worse. This, I see, is your case. You have one of your Doubles, or rather your ex-Double, trying to link itself again with you. Yet it is but a phantom of a phantom, and, unless soon after death—which is not your case, as your past incarnation is many centuries old—or when the deceased has been exceedingly wicked, it cannot affect third parties. But, until it is finally disintegrated and dispersed, it can affect its old Ego now, in new form, that individuality within your present body and your past bodies, which is moving ahead from birth to birth. It can give him (the new man) in his physical self, a lascivious, or cruel, or selfish, or avaricious tendency against his better feelings, make him vain and self-opinionated, etc., and have the best of him unless he struggles hard to shake off the incubus. It is the ex-Doubles of the present man and woman which, if the man was a woman in the previous birth, or the woman a man, take the shells or forms of their past incarnations and play the “spirit-wives” and “spirit-husbands” with the unfortunate mortals. It is they again—but let us drop the subject.

I see then in your photograph that at least one cause of your trouble is the influence of your former undissolved Double. But, as I said to you in my last letter, “the best remedy is your Will” under the masterful inspiration, and with the help of spirituality. This (the Will) is the one irresistible power in nature and in the psychic world; whatever the phantom or demon, it may be swept into nothingness by concentrating upon it this Will and bidding it go.

H.P.B. ...

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