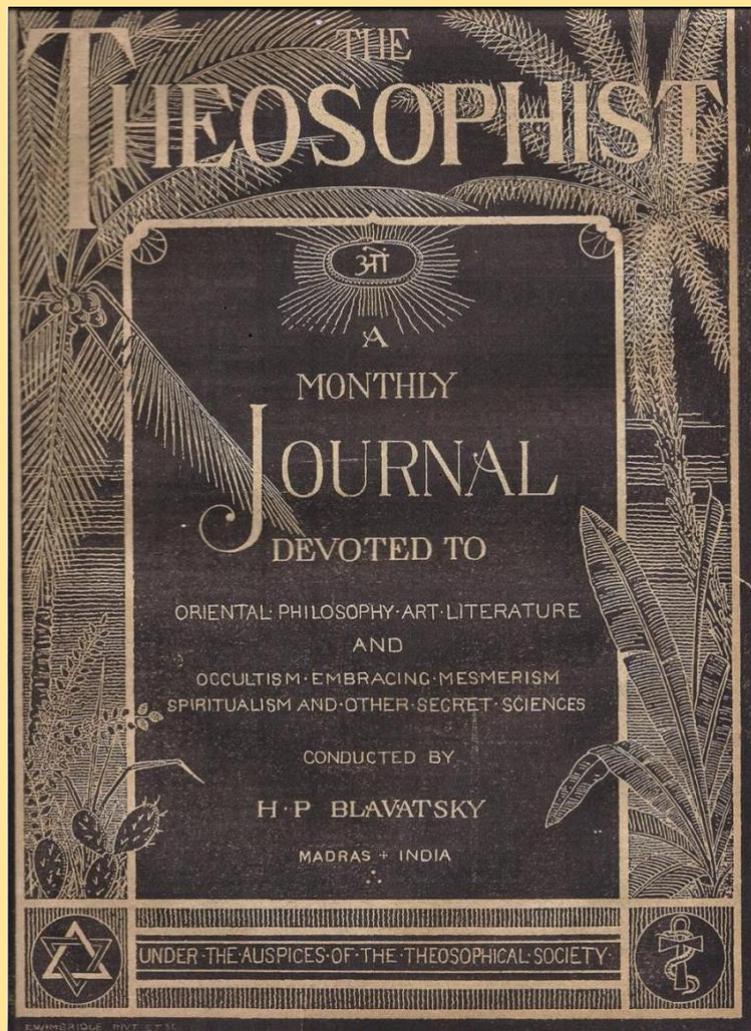


Articles Written by the Masters

and Published in *The Theosophist*

Researched by Mary K. Neff

Compiled by Pedro Oliveira



Original cover of *The Theosophist*, founded by H. P. Blavatsky in October 1879

Olive Tree Publishing, Australia, 2022

Online Edition

www.cwlworld.info

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A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of “incarnations,” although, comparatively speaking, they are very few.

(‘Mahatmas and Chelas’, *H. P. Blavatsky Collected Writings*, vol. 6, p. 92, The Theosophical Publishing House, Wheaton, Illinois, USA, 1954.)

The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse of the soul irrespective of the prudential considerations of worldly science or sagacity.

(*The Mahatma Letters to A.P. Sinnett*, Letter No.2, chronological sequence, p. 6.)

Introduction

‘Mary K. Neff (1877-1948), for many years a teacher in the public schools of Ohio, USA. She joined the Theosophical Society in 1908. Three years later she went to Adyar. And then for four years she worked in the Theosophical Publishing House and the Adyar Library. For a time she acted as private secretary to C. W. Leadbeater. Under the inspiration of Dr. Annie Besant she worked for schools in Madanapalle, Benares and Lucknow.

While in Lucknow, Miss Neff was organizing secretary of the Women’s Department of the Anti-Tuberculosis League and superintendent of the Lady Student’s Hostel at King George’s Medical College. In 1922 Miss Neff went to Australia. At Sydney she assisted Dr. J. J. van der Leeuw in King Arthur’s School. She was for two years Assistant General Secretary of the Australian Section. Then followed two years as national lecturer.

At the request of Mr. Jinarājādāsa, the then Vice-President of The Theosophical Society, Miss Neff returned to Adyar in 1927 to arrange and catalogue the archives of The Theosophical Society. This mountainous and important task occupied two years and made her thoroughly conversant with the history of the Society. When C. W. Leadbeater left Australia to reside at Adyar in 1929, Miss Neff again served as his private secretary.

Miss Neff was the author of numerous articles in THE THEOSOPHIST and other theosophical journals. Among her published books were *The “Brothers” of Madame Blavatsky*, *A Guide to Adyar* and *Personal Memoirs of H. P. Blavatsky*. Her book, *How Theosophy Came to Australia*, published in 1943, won for her the high honor of the Subba Row Medal.’ (Source: *The American Theosophist*, January 1949, p. 9.)

One of the articles she wrote, for the April 1929 issue of *The Theosophist* (pp.72-77), is entitled ‘The Masters as Journalists’. In it she presented some brief examples of texts written by the Masters and published in that journal. She wrote in that article: ‘It was a most delightful discovery to me to learn that several of the Masters were contributors to the early volumes of THE THEOSOPHIST, and I should like to share the delight with readers of that journal by placing one of these contributions before them. THE THEOSOPHIST of 1882, for instance, contains at least three such articles...’ The articles were ‘A Mental Puzzle’, ‘What is Matter and what is Force’ and ‘Harmonics of Smell’.

But it was in a series of articles, contributed to *The Theosophist* (October-December 1929), entitled ‘The Hidden Side of “The Theosophist”’, that she presented a number of others articles which were also contributed by the Masters. The article is enriched by Miss Neff’s thorough knowledge of Theosophical history. We reproduce that article on a separate link in www.cwlworld.info.

We include below a draft, found among Miss Neff’s papers in the Adyar Archives many years ago, which presents a more comprehensive list of articles from the pen of the Mahatmas and published in *The Theosophist*. As the draft mentions some of the volumes of HPB’s *Collected Writings* which were published after Miss Neff’s death, it becomes clear that the draft, although not written by her, expressed her own research. After the draft we include the full text of the original articles published in that journal.

The Theosophical Society owes Miss Mary K. Neff a debt of profound gratitude for her many years of in-depth research and writing on the Society’s extraordinary history.

Compiler

Draft found on Mary K. Neff’s papers

1. “Thoughts on Death and Satan” by K.H., Oct. 1881, Ref. Complete Works

H.P.B. III,90 See “Mahatma Letters” 196.

2. “Answers to Correspondents” by M. Complete Works HPB, III, 288.
Mahatma Letters 273. (March 1882)

3. “A Mental Puzzle” Signed: “One of the Hindu Founders of the T.S.,
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Gentleman.” Not republished. (June 1882)

4. “The Harmonics of Smell” by K.H. (Aug. 1882) Comp. Wks. IV, 59
Mah. Let. 102

5. “Isis Unveiled and The Theosophist on Reincarnation” by KH
(Aug.1882) Letters of HPB to APS, 8. Comp. Wks. IV, 63

6. “What is Matter and what is Force” By KH, (Sept. 1882) Comp. Wks. IV,
82 Letters HPB to APS 8.

7. “Death and Immortality” by K.H. (Nov. 1882) Mah. Let. 189
Comp. Wks. IV, 111

8. “Re. Eliphas Levi and his works, there are many references in the
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will send you a number of his MSS. that have never been
published, in large, clear, beautiful handwriting with my
comments all through.”

The comments are signed E.O. for “Eminent Occultist”.

They were written in French and translated by A. O. Hume.

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you will find a note or two appended to Hume’s
translation of Eliphas Levi’s Preface in connection with the lost
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This refers to the THEOSOPHIST, November 1882.

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9. Another Eliphas Levi article with E.O. footnotes. (Jan. 1883)
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10. A long article by Levi, not published in the THEOSOPHIST, but in “Theosophical Miscellanies,” series, Calcutta, 1883.
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- [The full text can be seen here:]
- (<https://ia800702.us.archive.org/15/items/dli.bengal.10689.19494/10689.19494.pdf>)
- There may be other articles by Levi, since HPB said to Sinnett, “Except for the volume annotated on the margin by K.H., and sent to Hume, and a MS. commented upon by Djwal Khool, I took no interest in Eliphas Levi’s MSS.”
C. Jinarajadasa published as a book with these articles by Levi with K.H.’s comments.
11. “Devachan and Avitchi.” by K.H. (March 1883) Mah. Let. 196-7
Comp. Works IV (no ref.)
12. “Replies to Inquiries Suggested by A.P. Sinnett’s ‘ESOTERIC BUDDHISM.’
The Theosophist Aug. Sept. Oct. Nov. 1883.
These replies were addressed to Mr. Myers, of the S.P.R. See O.D.L. II, 466 Col. HSO. Letters HPB 46, 63, 68.
See “Five Years of Theosophy” for all save the first one.
13. “The Elixir of Life” (March-April 1882.) HPB says of it--in her article on “Re-Classification of Principles”: The Elixir of Life was written by its author under direct [words missing].
14. Review of Oxley’s “Philosophy of Spirit.” Theos. Dec. 1881.
Mah. Let. 274: “Having received no reply to his summons to K.H., he criticises— mildly so far—the utterances of that ‘Internal Power’--for which new title I feel rather obliged to him. At the sight of the gentle rebuke, our blunderbuss Editor failed not to explode. Nor would she be soothed, until Djwal-Khul, with whom the famous review was concocted,...was authorized, under the safe nom-de-plume of “Reviewer” to answer....the Seer, in a few innocent footnotes. K.H.”
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16. Statement on behalf of his Master, by Djwal-Khul. Theos. Sept. 1882
17. “The Real and the Unreal.” “Dream life.” “Various States of Devachan.”
Theos. (Reprinted from March 1883) Aug. 1883. Mah. Let. 339.

Article in The Theosophical Forum, Aug.1944 “Adepts and Adept Writings,” by John Roger, 7011 Woolston Rd., Philadelphia.

Pub. of “The Golden Lotus,” is Wm. Leslie, 7009 Woolston Rd., Phil.38, Pa.

[Available online at <https://www.blavatskyarchives.com/roger1944.htm>]

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STRAY THOUGHTS ON DEATH AND SATAN.

To THE EDITOR OF THE THEOSOPHIST. (October 1881)

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Eliphas Levi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—"Stray Thoughts on Death and Satan" from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the *London Spiritualist* against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of the *Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,

I remain, Madam,

Yours Devotedly,

BARON J. SPADALIERI,

Marseilles, July 29, 1881.

Editor's Note. — It is with feelings of sincere gratitude that we thank Baron Spadaliéri for his most valuable contribution. The late Eliphas Levi was the most learned Kabalist and Occultist of our age, in Europe, and everything from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems — the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esoterism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for centuries by the introduction of foreign elements in it such as Christian dogmas, dead letter interpretations of the Bible etc., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Iochai's Kabala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "Adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spadaliéri as "tantamount to libels." But we have to be charitable. That poor descendant of the Biblical *Levites*—as we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own "occult," sentences. There is one especially in the *Spiritualist* (July 22), to which the attention of the mystically inclined is drawn further down as this paragraph is most probably the cause of the sad accident which befell so handsome a head. Be it its it may, but it now disables the illustrious J. K. from communicating "scientifically his knowledge" and forces him at the same time to remain, as he expresses it "to an incommunicable ecstatic state." For it is in no other "state" that our great modern adept, the literary man of such a "calibre"¹ that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Cesar's wife—could possibly have written the following lines, intended by him, we believe, as a *lucid* and clear exposition of his own psycho-Kabalistic lore as juxtaposed to the "hard words," "outlandish verbiage" "moral and philosophical platitudes," and "jaw-breakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabalist who, like a bashful violet, hides his occult learning under two modest initials.

¹ "To accuse a *literary man of my calibre* of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek", he writes in the *Spiritualist* of July 8 "The occult is my special subject, and *there is but little* *I do not know*," he adds. Now, the above sentence settles the question at rest with us. Not only an "*adept*" but no layman or profane of the most widely recognized intellect and ability, would have ever *dared*, under the penalty of being henceforth and for ever regarded as the most ridiculously conceited of — Aesopus' heroes — to use such a sentence when speaking of himself! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named *Spiritualist*---that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task, we trust, than to ho polemizing with those, whom in vulgar parlance the world generally terms—*bullies*. —ED. THEOS.

“In every human creature there lies latent in the involitional part of the being s sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which *is* the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, in volitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being. while the latter remains in a state of perfect passivity, the two formerly dissevered parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable.” Very luckily, J.K. gives us himself the key to this grandiloquent, gush: “necessarily” he adds, “this is only safely practicable while living in uncompromisingly firm purity, for otherwise there is danger of *unbalancement—insanity*, or a questionable form of *mediumship*.”

The italics are ours. Evidently with our *immaculate* “adept” involitional occult or *female* principle” was *not* allowed to “express itself in the volitional, mental, manifest, or masculine part” of his being, and— behold the results!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lucubrations of “J.K.” or follow the mental “grand trapeze” performed by this remarkable “Adept” on the columns of the *Spiritualist*, we may add that in the same article lie informs his English readers that it is “Hindu mystification, acting on Western credulity” which “brought out the Theosophical Society.” “Hindu philosophy” according to that great light of the nineteenth century is no “philosophy” but “rather mysticism.”..... “Following the track or the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Siddhis of Krishna) Anima, Mahima, Laghima and Garima to be the power they (we) have to strive for.” “Indeed, what a ludicrous confusion of effect with cause.”!

The fracture of the brain must have been serious indeed. Let its hope diet timely and repeated lotions of “Witch-Hazel” or “the Universal Magic Balm” will have its good effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Eliphas Levi (who, too, is contemptuously sneered at, and sent by the “Adept” to keep company with “Brothers,” Yogis, and “Fakirs”) in every essential and vital point with those of our Eastern initiates.

I.

DEATH

BY (THE LATE) ELIPHAS LEVI.

Death is the necessary dissolution of imperfect combinations. It is the re-absorption of the rough outline of individual life into the great work of universal life; only the perfect is immortal.

It is a bath in oblivion. It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy. (1)

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. The resurrection of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds (2); the bad exemplars are broken, and their matter returned into the general mass. (3)

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences.

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature. (4)

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad.

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpse is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth (5); the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life! (6) Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality (9); science and reason can only affirm the general immortality.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal hell is only the assertion of eternal free-will.

God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil² and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil* and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to reason. Satan the hypothesis necessary to

¹Rebirth of the *Ego* after death. The Eastern, and especially Buddhist doctrine of the evolution of the new, out of the old *Ego*. – ED. THEOS.

²From one *lokka* to the other; from a positive world of causes and activity to a negative world of effects and passivity. – ED. THEOS.

³Into Cosmic matter, when necessarily lose their self-consciousness or individuality, or are annihilated, as the Eastern Kabbalists say. – ED. THEOS.

⁴To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *séance-rooms*. The Spiritualists are unconscious NECROMANCERS. – ED. THEOS.

⁵To intensify these images in the astral or sidereal light. – ED. THEOS.

⁶People begin intuitively to realize the great truth, at all societies for burning bodies and *crematories* are now started in many places in Europe. – ED. THEOS.

⁷Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure end good. The wicked man, the material sensualist only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious entity. – ED. THEOS.

unreason asserting itself as free-will.

To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

Editor's Note.—This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it: and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the Book of Kihiu-te Vol. XXXI., one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nipang* (*nirvana* or that state of *absolute* existence and *absolute consciousness*—which, in the world finite perceptions, is *non-existence* and *non-consciousness*) the wicked will seek, on the contrary, as series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that “desire for life,” or *Tanha* which causes a new aggregation of *Skandas* or individuality to lie reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Eliphaz Levi means by becoming “immortal in evil,” through identification with Satan. “I would thou were *cold* or *hot*”, says the vision of the *Revelation* to St. John (III.15-16). “So then because thou art *lukewarm* and neither cold nor hot, I will spue thee out of my month.” The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two “poles,” *i. e.*, good and evil, *spirit* and *matter*. Nature *spues* the “lukewarm” or “the useless portion of mankind” out of her month *i. e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under nominal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

II.

SATAN

Satan is merely a type, not a real personage.

It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil: a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the boldest, and perhaps, the sublimest of the dreams of human pride.

“You shall be as Gods knowing good and evil,” said the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one God but two Gods.

*That is to say, they are reborn in a “lower world” which is neither “Hell” nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the “circle of necessity” from which “there is no redemption, for there reigns *absolute* spiritual darkness.” (Book of Kihiu-te). —ED. THEOS.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.* If resistance on the part of Satan is possible, the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphinx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores a God in the Devil and a Devil in God.

The antagonism of powers is anarchy in Dogma. Thus to the church which affirms that the Devil exists the world replies with a terrifying logic: then God does not exist: and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free-will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds of the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the Soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

The Devil ever importunes, but nothing ever gives, return.

St. John calls it "the Beast" (*la Bête*) because its essence is human folly (*la Bêtise humaine*).

Eliphas Levi's (*Bonae Memoriae*) creed, and that of his disciples.

We believe in a God-Principle, the essence of all existence., of all good and of all justice, inseparable from nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must cooperate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in life eternal.

FIAT.

Answers to Correspondents.

"J.K."—Your letter headed "Under which 'adept' Theosophist?" will not be published, for the following reasons:

(1) Personal abuse to the address of the editor, however amusing to the latter, does not interest the general reader.

(2) Our journal is not concerned with, and carefully avoids everything of a political character. Therefore, such vilifications as contained in the said article, namely, a low and vulgar abuse of Russia, its "barbarian moujik" and the "worthy countrywoman of Ignatieff"; and especially the mention of the "red cock" crowing over "the Jew's house cannot find room in its columns. But such matter would be received, most likely, with cheerful welcome in those of a third-class Jewish, Russophobic organ in Germany.

*And evil being infinite and eternal, for it is coeval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Uncreated, Infinite, Immutable and Absolute Principle or Law: EVIL or DEVIL—the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.—ED. THEOS.

- (3) For that same reason we must decline to allow the author of “The Adeptship of Jesus Christ”, to soothe his ruffled feelings by expatiating upon “the political object” of the Theosophical Society; “which is to place the English under the Hindoos, and to bring the Hindoos under the Russian rule” (!!!), as the absurd accusation comes two years too late and would not interest even our Anglo-Indian readers.
- (4) A lady-medium respected and beloved by all who know her, is called in it our “spy,” and “general informant” which is a gratuitous calumny and a glaring untruth.
- (5) British and American laws having provided against the violation of the postal enactments intended to secure the purity of the mails, the *Journal* would risk to pay the penalty for sending *indecent* matter by book-post. The coarse paragraph in the said article, which relates to the proposed visit of the “handsome widow’s son” to the Indian “theosophical dovecot” and the supposed “flutter” in it, among the fair and dark sisters whom “the writer proposes to initiate” into the higher mysteries, etc., etc., comes directly under that law.
- (6) The THEOSOPHIST devoted to Oriental Philosophy, Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences, has not pledged itself to reproduce burlesque parodies, or circus-clown poetry. Therefore, such grotesque bits of prose and poetry as:-
 “Stay your all answering horse laugh ye natives and Anglo-Indians, remember he laughs best who laughs last!”—or:-
*Then tremble pretenders in the midst of your glee,
 For you have not seen the last of J. W. nor me*”*
 —are not fit to appear in a serious article.
- (7) The THEOSOPHIST publishes only articles written and sent by *gentlemen*.

MR. “JOSEPH WALLACE.”

—No names—but one—having been mentioned in the article “Western ‘Adept’ and Eastern Theosophists;” and positively not one word of an insulting character directly relating to the “hierophant” or the “Lady Magnetist” having found room in it, or the writer’s thoughts—unless, indeed, to question the fitness of blending the study of divine mysteries, with a whiskey-distilling apparatus, and advertisements of a commercial character, becomes synonymous with defaming characters—we do not know that we ought to apologize to Mr. Wallace at all. Least of all to the extent of inflicting upon our subscribers and members nearly 3,000 words or four columns of prose of an unexceptionably unrefined character, peppered, in addition to it, with glaring misconceptions and most ridiculously incorrect statements. That sentence alone in his letter which openly taxes us with being:

“Glad indeed to exchange the commercial standing of your (our) *Journal which does not even inculcate teetotalism* for that of my still”

—would be sufficient to call forth protests and indignant answers from a number of our members. Our correspondent, though a “hierophant” himself—one who develops seership and initiates others into the mysteries of spiritual *clairvoyance*—has failed, we see, to discover that the Founders of the Theosophical Society are strict and uncompromising teetotalers; and that, with the exception of a few Englishmen, all of its members are pledged to total abstinence from anything like wine or even beer, let alone liquor; and that they are most of them, strict vegetarians. We regret to find him committing such a serious blunder.

Another just as amusing a mistake, considering it comes to us from that part of London which professes itself, and pretends to be regarded as the very hot-bed of clairvoyance, mysticism, intuitional perception and “Soul” and “Christ States”—whatever the latter may mean—and which, nevertheless,

*J. W. is Mr Wallace, whom we have the honour to answer further on.

shows clearly its professors failing to comprehend correctly the meaning of even that which any profane mortal would see, is discovered in the following, passage of our correspondent's letter a,-

... J.K. whom you charge in the *Spiritualist*—under the idea that he belonged to your own secret Fraternity (!!!)—with being a traitor to his Theosophical Oath in writing so openly that which you till then considered was sacred and known only to the Theosophic scorn members (!!!) he was not accused then of knowing little on occult matters, but rather as knowing too much. There was no evidence than of “Homeric laughter;” but now he is credited by you as not knowing the A B C of the subject &c &c.

Truly—*acu rem tetigisti!* Every word in the above is a misconceived and disfigured notion. We never, for one moment,—since the appearance of “J. K.’s” first article, “An Adept on the Occult Brothers” in the *Spiritualist* (June 24) and directed against our Society,—mistook him for a member of our “secret Fraternity” nor could we so mistake him, as the same mail that brought that article brought us letters from several Theosophists informing us what and who he was—that very “pretentious writer.” Let any man with a sufficiently clear head, on a forenoon, turning to our only letter in the *Spiritualist* in 1881, (namely, that of August 12), read the lines, which have now led Mr. Wallace into such a funny blunder, and then judge whether there is one word in it which could lead to such a supposition. Not only has “J. K.” ever failed to show to us any sign of “knowing too much” on Occult matters (with which we are concerned) but he has constantly proved to the whole of our Society that he knew *nothing* whatever of either its objects and aims, its organization or its studies. And it is precisely such an assurance on our part, that made us reply in answer to his ignorant assertion that “the very first psychical and physical principles of true Theosophy and Occult science are quite unknown to and unpractised by its members” the following:—

“How does he know? Did the Theosophists take him into their confidence? And if he knows something of the British Theosophical Society (does this imply that he belongs to their Society?) what *can* he know of those in India? If he belongs to any of them, then does he play false to the whole body and is a traitor. And if he does not, what has he to say of its practitioners since they (the Branch Societies) are secret bodies?”

And it would be sufficient, we should say, to glance at the reasons given by us further on, in the same article, for our rejecting him absolutely as an *initiated* “adept,” to prevent any one, let alone a “Hierophant,” from being led into such an absurd mistake. As to there being “no evidence *then* of Homeric laughter” at J. K.’s letters, Mr. Wallace errs very sorely again. From the first to the last, those articles provoked the greatest merriment among the Anglo-Indians. No one could read them—especially the one entitled “Information for Theosophists, from an adept” in which he so naïvely boasts of his “high calibre” as a “literary” man and mixes up in such an absurdly ridiculous way the Arya Samaj and the Theosophical Society (another proof of his *clairvoyant* powers)—without being seized with a fit of inextinguishable laughter. So much so, indeed, that during “the ‘J.K.’ period in the *Spiritualist*,” (as somebody called it) a gentleman of Simla, of high official standing, and of its high and universally, recognised ability, offered to bet that those letters of “J.K.’s” would turn out some day a mere “hoax,” a purposely put-up humoristic joke, to find out whether any Theosophist would be fool enough to accept them seriously; “for,”—he added “it is absolutely incredible that *any man in, in his right senses should so boast, or write about himself such absurdly panegyrical and bombastic eulogies.*”

The third mistake—and a very serious one—in Mr. Wallace’s letter, is what he pleases to view as “an unfounded and unwarranted *insinuation.*” The “insinuation” is alleged to be contained in the following sentence in our article “Western Adept and Eastern Theosophists” (Nov. No. THEOSOPHIST)—“A *gifted lady magnetist’s work—the legitimate wife, we are told, of his (J.K.’s) Hierophant-initiator, though we never heard yet of a practising Hierophant Magician who was married, etc.*” This is all that we have “dared to pen.” Were we wrongly informed, or is it a crime to mention *legitimate* wives? Who, but a man capable of discovering filth where there is positively none, would ever imagine that anything but that which was clearly stated, was meant? To hint at any other implication or the least intention on our part to throw doubt on the *legality* of the said marriage, is to utter an outrageous lie. We doubted, and now doubt,

and will doubt forever, and not only doubt, but positively deny, that one married and the father of a family, can ever be a *practical* adept, least of all a “Hierophant,” all the Flammels and Boëhmes and Co., notwithstanding. Mr. Wallace believes in, practises to a certain point, and *teaches* Western occultism. We believe in, practise also to a certain point, and learn, never having pretended to “teach” Eastern Occultism. Our paths diverge widely and we need not be elbowing each other on our way to the ABSOLUTE. Let Western Adepts and Hierophants leave us strictly alone, and not pretend to speak of, and insult what they do not know, and we will never pronounce their names whether orally or in print.

Therefore, we refuse room to Mr. Wallace’s letter likewise. Although far more decent than that of his pupil, it is yet sufficiently rude to authorize us to refuse it space. The said gentleman is at liberty to publish his denunciations in a pamphlet form or otherwise and give them as wide circulation as he thinks proper; or, better still, he might incorporate it within the forthcoming grand work by the modern “Adept” to be called “A History of Mystic Philosophy” a book—as he modestly tells us,—which is sure “to stand the criticism of ages.” As the author thereof, is sure to use in it the same refined phraseology as we find in his language whenever directed against “Spiritual Snobbery,” and the “talking Theosophists,” Mr. Wallace’s article will find itself in good company. The more so, as we are threateningly promised in it by “J. K.” a chapter ‘specially provided’ for our “non-total oblivion,” and that of our “*unwashed Isis in rags.*”

We part with Mr. Wallace, without the slightest ill-feeling on our part as he has evidently misconceived the situation from first to last. We only regret to find a gentleman *apparently* so full of sterling learning and knowledge so *evidently destitute* of good education and manners, as to have actually written *the letter* under review.

TO “Miss CHANDOS LEIGH HUNT (Mrs, Wallace).”—We beg to convey our respectful regards to this lady and to acknowledge receipt of a voluminous paper from her pen, purporting to be a reply to “those sentences, which refer to her, contained in the article entitled ‘Western Adept and Eastern Theosophists.’” We have read the reply with pleasure and found it as dignified, lady-like, good-natured and witty, as the three above noticed, are undignified, and, vindictive; and—in one case—indecent and silly. Therefore, and notwithstanding the rather misconceived attitude adopted by Mrs. Wallace, considering we have not named her in our article, end referred but to what was—in our mind and to the majority of our readers—a pure abstraction—we are ready, now that we *do* know her, to offer her our sincere apology and to express regret at having included in it “those sentences which refer *to her*” since they seem to have given her offence though none at all was meant to be offered by the writer, to either Miss Chandos Leigh Hunt, or Mrs. Wallace. We regret the more to find her unacquainted with the *Mahayana* philosophy. For, were she but as familiar with it as she seems to be with Epictetus— “after whom she has named her boy”—and had she made of the former as well as of the latter her “text-book,” owing to the lucid exposition in that philosophy, of the close connection which exists between every cause and effect, she might apprehend our meaning at once. As such is not the case though—(unless indeed the omniscient “J. K.” rushes into explaining and teaching the public this philosophy as well as he does esoteric Buddhism) —we will add a few words more just to explain to Mrs. Wallace why we do not give room to her reply.

Maintaining still, as we do, our undeniable right to have published our November article as an elucidation of the unprovoked and incessant attacks of her husband’s pupil upon us—though the said article may have contained unnecessary personalities provoked by indignation—we would yet be glad, in atonement for the latter, to publish her paper in *extenso*. It was already in the hands of the printer, when in addition to her husband’s and his “EPOPT’s” letters we received four more papers as lengthy and as explicit as her own. It would appear as if the tornado of indignation raised by our article was happily limited to—with one solitary exception, namely, Mr. Barnes Austin—and raged entirely within the fatuity circle of the persons alluded to in our article. As if in answer to the threats and denunciations contained in Mr. Wallace’s and his pupil’s letters, both of whom expatiate in them upon the “various scandalous stories,”—slanders and malicious inventions set afloat about us by numerous known and unknown

enemies, (whose utterances our correspondents show themselves but too ready to accept as gospel truths) we have before us no less than four lengthy papers from London, approving our article, and full of quite the reverse of what one might be inclined to view as complimentary to either the “Hierophant,” or the “Adept.” Apparently there is *a latet anguis in herba* for every hapless occultist, not for the Theosophists alone. A far less charitable view is taken of, and worse slanders repeated in them about the above-named persons than were ever invented for the personal and special annihilation of our humble self. Hence, in justice to ourselves, were we to publish Mr. and Mrs. Wallace’s articles, we would have to publish side by side those of their detractors; and this is what we would *never do*. Whatever the indecent means other people may resort to, we, at least, will never use such base weapons—not even against our enemies. We may become guilty—we are not perfect—of a desire to wound them in their vanity, *never in their honour*; and, while freely using ridicule as our weapon to silence them, whenever they seek to destroy us with their insults and denunciations, we would blush to repeat even to a friend—let alone to threaten to publish them in a book or a journal—that which, so long as it is not positively proved to be the truth and nothing but the truth, we regard as a shameful and scandalous gossip, the venomous spittle of the “snake hidden in the grass...”

Thus reiterating our expressions of regret *personally* to Miss Chandos Leigh Hunt (Mrs. Wallace) of whom we have never heard the slightest evil report from any *trustworthy* quarters, but the reverse from two of our friends, we close the subject altogether. We mean no more to allow our columns to be disgraced with such polemics. Our esteemed contemporary, the *Psychological Review*, recently protested against our prolonging the “castigation,” as “there is more serious work to be done.” We concur; and were but the insignificant individuals “J.K.” and Madame Blavatsky alone concerned, it would be an impertinence to keep them at the front. But as the defence of our Society, which represents—however imperfectly—India or, rather the Orient, was and *is a* “serious work”; and as silence is often mistaken for weakness—we had to find room for the above “Answers to our Correspondents.” They need trouble themselves no more: we have settled our accounts.

A MENTAL PUZZLE.

TO THE MANAGER OF THE "THEOSOPHIST."

SIR,—The following excerpts from the last two numbers of Pandit Dayanund's organ—The Arya—are so bewildering in their contradictions, that I abandon them to the readers of your magazine in the hope that some one may be able to solve this "mental puzzle." We read:—

In The Arya of April, 1882.

In The Arya of May, 1882.

(1)“The Founders of the Society (our esteemed Brothers and allies).....are the first and staunchest champions of the Vedas and the ancient philosophy of Arya-varta.”

(1) “The alliance between the Arya Samaj and the Theosophical Society has been broken off because the Head-Theosophists are now converts to Buddhism and no more for the Vedas.”

(2)“The Society is the most powerful ally that the Aryan religion and science have at the present time in the West.”

(2) “They came to India as students, but have set themselves up as teachers, by establishing a Society of their own (! ?)* which has proved of no practical good to India.”

(3)“They are actuated by feelings of the deepest respect and reverence for the learning of the ancient sages of the world.”.....*

(3) The affiliation ... was effected, because the former (the Founders) accepted Vedic religion (only ?) as expounded by Swami Dayanund Saraswati.”

(4) “Therefore, the cause of th Theosophical Society is the cause of the Arya Samaj, and every insult offered to the former (our esteemed Brothers and allies, the Founders of the Theosophical Society,) is equally painful to the latter.”

(4)“The reader should also know that Swamiji was never a Fellow of the Theosophical Society (!!)† nor ever expressed a desire to be one. The only relation, which he suffered to have been made, consisted in his accepting to be their Instructor in the Vedas.”‡

(5)“The work, which the Theosophical Society is trying to accomplish, is in perfect harmony with the objects of the Arya Samaj.”

(5) The initiation fee, Rs. 10.....from their members ... they promised to spend in reviving Vedic philosophy, but have not as yet laid out a single pie in the furtherance of Vedic cause.” (!)

* This “Society of their own” was established in November, 1875, and has never ceased to exist since then, as the public is aware.

† Swami Dayanund Saraswati accepted his diploma of Fellowship from America, in 1878, and his acceptance of it over his own signature is preserved in two letters—one in Sanscrit, the other an English translation, in the New York Society's correspondence. He kept the diploma for over two years. He was regularly initiated by Colonel Olcott at Saharanpore, May, 1879—before witnesses. He gave the grip and signs of the Society to no less than four English Fellows in India—to Mr. and Mrs. Sinnett and Mrs. Gordon at Benares; to Mr. Ross Scott, at Fatehgarh. His name, as the “Supreme Chief” of the Theosophists of the Arya Samaj stood for three years in the Society's Rules, and when, at the first signs of his unjust displeasure at the eclecticism of the Theosophical Society, it was offered to him to strike his name off the Rules—the Swami never gave to it his consent.—MANAGER.

(‡) He never was the “Instructor” of any European Theosophist. Some of the most respectable, devoted, and sincere of the members of the British Theosophical Society wrote to him several letters

* The “ancient sages” include Buddha, Zoroaster, Sankar Acharya, and others, we should say ?

(6) The honesty of purpose, the purity of motives, and the respectability of the Founders of the Society have often been questioned by some maliciously, by some sincerely. In an age..... of egotism and selfishness, the establishment of a Society, on such broad and universal basis, came like a thunder clap on the self-satisfied philosophers.....hence the many misrepresentations and insinuations ... But the documents (Truth about the Theosophical Society) contained in this pamphlet will most satisfactorily prove that far from being dreamers, (they) are persons of clearest common sense, respectability and trust..... and, as such, deserve the love, veneration and respect of every true patriot and son of mother India.”

(6)“So we see a paragraph, in the Bombay Gazette, announcing that the “Pandit of the Samaj” (meaning Swamiji Dayanund Saraswati) informs the public that neither Colonel Olcott nor Madame Blavatsky know anything of Yaga Vidya That they may know a little of mesmerism and..... the art of clever conjuring (by having subterranean or hidden electric wires, or other apparatus). But for them to say they perform their phenomena..... by what they call “their will-power is to TELL A LIE.”*

Quite a startling accusation, this, to make against persons, declared but a few days before by the same journal as its “esteemed brothers and allies” and personages of the greatest respectability and trust. Which shall we believe ?

In the same number for May, are—by some fatuous oversight—made the following points, which to the Editor's position are contradictory and suicidal.

“They, who tell the public now that.....the Head-Theosophists are Buddhists for many years and were so long before they knew of Swami, or even before his Arya Samaj had come into existence—will, when they read the following letters of Colonel Olcott, be more careful in hazarding such wrong statements† in future.”

In corroboration of the above editorial denial, extracts from Colonel Olcott's letters are quoted against him !

“The Society..... expects its Fellows to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period..... mirrored in the oldest Vedas and in the philosophy of Gautama Buddha, Zoroaster and Confucius...” (New York, Jan. 1878.) “We no more permit ourselves to be called Joss-worshipping Buddhists than Joss-worshipping Catholics..... You see, then, that we are neither Buddhists, in the popular sense, nor Bramhanists as commonly understood.”—(New York, May 29, 1878.)

.....“It is this WISDOM-RELIGION which the Theosophical Society accepts and propagates.” (From Colonel Olcott's letter to the “Indian Spectator.” May, 1878.)

This very same WISDOM-RELIGION, and none other, they are professing now, in 1882. Certainly the friends of the Theosophical Society are indebted to the Swami for proving, by the publication of the President-Founder's

begging for instruction—he never replied, and silence was his only answer. He laughed at their belief in Spiritual phenomena and “Spirits,” but would never teach them. The same fate befell the several Anglo-Indian Theosophists who asked his help.—MANAGER.

* At Meerut, in August, 1880, Swami Dayanund Saraswati declared, before a large audience of Samajists and other Hindus, that the phenomena, produced by one of the Theosophists, were done by real Yoga power. Since then twenty-one months have elapsed, and he has never until now denied this statement published in the THEOSOPHIST for December, 1880.—MANAGER.

† Every reader of the Spiritualist (London), the Sun, and the World, of New York, since 1875, can find ample proofs of the above assertion. Madame Blavatsky is often spoken of in these papers as a Buddhist, and tells so over her own signature. Proofs are at hand, whenever required.—MANAGER.

and other letters to him of the year 1878, how identical are the Founders' views at that period with those they are confessing today. And, if one chose to go back even of the Society's foundation, the exposition of the Esoteric Doctrine, or "WISDOM-RELIGION" of antiquity, which is made in *Isis Unveiled*—begun prior to that foundation,— will be found to differ, in no substantial respect, from the exposition that Colonel Olcott has made in all his addresses throughout the annual tour from which he has not yet returned to headquarters. When it is PROVED to them that (a) Swami Dayanand Saraswati's interpretations of the Vedas contain that very "Wisdom-Religion"; (b) that from the time of the publication of his first work on the religion of the Vedas, and his exegesis of its secret meanings, he has *never contradicted* himself upon any point; and (c) that from the first pages of his *Sattiyartha Prakâsha*—सत्यार्थ प्रकाश—his *Yajurveda Bhashya*, &c. down to the last page of the latest issue of his *Veda Bhashya*—he teaches an identical doctrine, then will it be time to expect the Theosophists to be his disciples—as upon original misconceptions they were ready to be—and accept their teachings from no other "Maha Muni."

Again the *Arya* says:—

"The Head-Theosophistsare *no more for the Vedas*"(p. 53, col. 2.)

And further on (p. 56, col. 1):—

"At page 51 of 'The Whole Truth about the Theosophical Society and its Founders' (printed 1882) in the footnote we see that Madame Blavatsky...is a confirmed Buddhist *holding the Vedas in strong reverence.*"

On *same* page and column :—

"From a letter to the Pandit, dated 19th January, 1881, we can also infer that both of them (Colonel Olcott and Madame Blavatsky) *did believe in the existence of God (?)* up to the date of the letter."

Why is not the part, which warrants such an inference, quoted, if not the whole letter?

Following this (same column and page) we read:—

"While at Meerut *last year* in the month of September, before leaving for Simla, Colonel Olcott, as well as Madame Blavatsky, told the Pandit in the presence of several respectable gentlemen that they did not at all believe in the existence of God."

Correct, as regards the last sentence: incorrect as to the first statement. During the *last year* (1881) from April to December, Colonel Olcott was at Ceylon, and, therefore, could not have been at Meerut. It was in September, 1880,—more than 20 months ago—that the Pandit Dayanand Saraswati was told plainly the truth (as he had been told before, and even written to, from America., when the Society had at last learned what kind of God was the *Iswar* preached by him)—to wit that the Founders neither then believed, nor ever had believed, in a *personal* God. The Swami, though himself denying most emphatically his belief in a *personal* deity, (the witnesses of the Founders are two English Theosophists who talked with him at Benares), nevertheless endows *his "Iswar"* with all the finite attributes of the Jewish Jehovah. But why should the learned Swami have *waited for over twenty months* before protesting?

"The Breach of the alliance between Swamiji and the Founders of the Theosophical Society has occurred, because the former is a Theist in the true sense of the word, *while the latter believe in a God that is neither good, just, nor merciful.*"

(*Arya* for May, p. 64, col.1.)

Thus the Founders *do* believe in some God after all, it seems? Now in *The Arya* for March occurs the following profession of faith:—

..... "The Vedas teach us that our thoughts, words and *deeds* are the authors of our fate and of our future state. *There is no stern deity punishing innocents, or an over-merciful one forgiving sinners.*"

The Founders—as the whole public have known for seven years—firmly believe in *Karma*, which is but another name for that mysterious law of Absolute Justice which punishes sin and rewards virtue. But they refuse believe in a *personal* God, whose sole occupation seems to be to keep himself "happy" and

“joyous.” With “Karma” as an *active* principle, and the term “evolution” instead of “creation” used, the “Eternal Divine Essence,” which Colonel Olcott speaks of, in his letter of June 5, 1878, when he commits the error of mistaking Swamiji’s “Iswar”—as depicted to him by Swamiji’s followers—for that “Essence” or PARABRAHM—becomes necessarily an *impersonal* Deity. The Founders maintain that they *do* believe in the very Divine PRINCIPLE taught in the Vedas; in that *Principle* which is described at the outset in the *Rigveda Sanhita*. (Man. X. R. 129) as नसदासोत् नसदासोत्—which is “neither is” neither entity nor non-entity, “but an ABSTRACT ENTITY, which is *no* entity, liable to be described by either words or attributes. And, as they entirely fail to recognize this eternal, All-Pervading Principle in the “Iswar” of the Arya Samajists—they turn away from it. The Swami knew their profession of faith since January, 1878. Again I ask, why did he wait to protest for over three years, and never said anything at the time?

Finally the *Arya* tells us that as:

... “The highest aspiration of a Yogi is God, and they who have no faith in a God, as defined in the Vedas which contain all the sublime doctrines of Yoga Vidya, can never become Yogis”—

Hence, no hope for the Founders.

In such a case Sankar Acharya must have been an ignoramus, who knew no more of *Yoga Vidya* than the two Founders are now alleged to do; nor was there ever an Advaita Vedantin who knew anything of it. Nevertheless, I have the boldness to assert that when Doraswamy Iyer, Garu, in writing (March “THEOSOPHIST”) his criticisms upon the “Mighty Problems of Brahma, Iswar and Maya,” and saying that “anyone who disputes the ADWAITA Doctrine “is no *Yogi*,” and that—“this is as trite as that no genuine adept or Yogi can possibly ever doubt the soundness of its (the *Adwaita*’s teachings”—is absolutely right. Shall the *Arya* maintain that the *Advaites* believe in it *personal* God? I say that even the deity of the “Visishta Advaites” has nothing in common with the “Iswar,” as believed in by the Arya Samajists. Moreover, I assert that the PARABRAHM of the Vedantins and the “Adi-Buddha” of the northern Buddhists are identical. Both are *Abstract Principles*; or *non-Entities*; *Moksha* and *Nirvana* being their immutable states; hence the re-absorption of the human spark of Parabram or Adi-Buddha—called by the vulgar “soul”—into the Parent Flame whence it proceeded—an end so eagerly sought for, under the synonymous terms of “Moksha” and “Nirvana.”

I close. The various and many accusations against the Founders contained in the *Arya* will be contradicted *officially*, and upon documentary evidence, and proven utterly false, in the July number of this Journal, should the President-Founder reach Bombay in time. Otherwise, in the following number.

THE HARMONICS OF SMELL.

The old proverb, that “Truth is stranger than fiction,” is again exemplified. An English scientist—Professor William Ramsay, of University College, Bristol,—has just communicated to *Nature* (*see Number for June*. 22), a theory to account for the sense of smell which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of substances with the terminal organs of the olfactory nerves, which are spread as a network over the mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connect with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the ease of smelling metals such as brass, copper, tin, &c., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases rise in molecular weight. As to the *quality* of smell that he thinks may depend upon the harmonics of the vibration. “Thus the quality of tone in a violin differs from that of a flute by the different harmonics or overtones, peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances.... Smell then, may resemble sound in having its quality

influenced by harmonics. And just as a piccolo has the same quality as a flute although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense.” Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear rily distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyze them. “But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible, by practice, to distinguish each ingredient, and—in a laboratory experiment—to match the sensation by a mixture of different ingredients. Apparently astonished at his own audacity, he brings forward “the theory adduced with great diffidence.” Poor discoverer, the elephantine foot of the Royal Society may crush his toes! The problem, he says, is to be solved “by a careful in measurement of the ‘lines’ in tire spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell.”

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory door up the hill of fame. Twenty or more years ago, a novel, entitled *Koolooloh*, was published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situated in the heart of Africa, where, in many respects, the people were more civilised and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors—the hero of the story and his party —seats himself at a large instrument like an organ, with tubes, stops, pedals and keys—and plays an intricate composition—of which the harmonics are in odours, instead of in sounds as with a musical instrument. And he explains that his people have brought their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford their, by combinations and contrasts of smells, as high enjoyment as the European derives from a “concourse of sweet sounds.” It is but too plain, therefore, that Mr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his *smell harmonicon* was not so much the baseless image of a romancer’s fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is—as has been so often observed —the dream of one generation becomes the experience of the next. If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone at—(it requires courage to say the word!) at...at...at *Occult Science* (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Mr. Mayo, since it wins known to the Aryans and is included in their philosophy of the harmonics of nature.

They taught that there is a perfect correspondence, or mutual compensation between All the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in *Isis Unveiled*. The Oriental adept applies this very knowledge practically when he transforms any disagreeable colour into any delicious perfume he may think of. And thus modern science, after so long enjoying its *joke* over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhoos, is now ending by being forced to demonstrate the scientific possibility of those very powers by actual laboratory experimentation. “He laughs best who laughs *last*”;— an adage that the graduates of India would do well to remember.

ISIS UNVEILED AND THE THEOSOPHIST ON REINCARNATION

[The Theosophist, Vol. III, No. 11, August, 1882, pp. 288-289]

In Light (July 8) C. C. M. quotes from The Theosophist (June, 1882) a sentence which appeared in the Editor's Note at the foot of an article headed "Seeming Discrepancies." Then, turning to the review of The Perfect Way in the same number, he quotes at length from "an authoritative teaching of the later period," as he adds rather sarcastically. Then, again, a long paragraph from Isis. The three quotations and the remarks of our friend run thus:

. . . there never was, nor can there be, any radical discrepancy between the teachings in [Isis Unveiled] and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS. (Editor's Note in "Seeming Discrepancies.")

Having drawn the attention of his readers to the above assertion C. C. M. proceeds to show—as he thinks—its fallacy:

To begin with, reincarnation—if other worlds besides this are taken into account—is the regular routine of Nature. But reincarnation, in the next higher objective world, is one thing; reincarnation on this earth is another. Even that takes place over and over again till the highest condition of humanity, as known at present on this earth, is attained, but not afterwards, and here is the clue to the mystery. . . . But once let a man be as far perfected by successive reincarnations as the conditions of the present race will permit, and then his next reincarnation will be among the early growths of the next higher world—where the earliest growths are far higher than the highest here. The ghastly mistake, that the modern reincarnationists make, is in supposing that there can be a return on this earth to lower bodily forms. Not, therefore, that man is reincarnated as man again and again upon this earth, for that is laid down as truth in the above cited passages in the most positive and explicit form. (Review of The Perfect Way in The Theosophist.)

And now for Isis:

"We will now present a few fragments of this mysterious doctrine of reincarnation—as distinct from metempsychosis—which we have from an authority. Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which has been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence.

"If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not

been completed, the immortal spark which illuminates it, has to reenter on the earthly plane, as it was frustrated in its first attempt. . . . Further, the same occult doctrine recognizes another possibility; albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental occultists deny it, though it is universally accepted in Eastern countries.” This is the occasional return of the terribly depraved human Spirits which have fallen to the eighth sphere—it is unnecessary to quote the passage at length. Exclusive of that rare and doubtful possibility, then, Isis—I have quoted from Volume I, pp. 351-2—allows only three cases—abortion, very early death, and idiocy—in which reincarnation on this earth occurs.

I am a long-suffering student of the mysterious, more apt to accuse my own stupidity than to make “seeming discrepancies” an occasion for scoffing. But, after all, two and three will not make just four; black is not white, nor, in reference to plain and definite statements, is “Yes” equivalent to “No.” If there is one thing which I ardently desire to be taught, it is the truth about this same question of reincarnation. I hope I am not, as a dutiful Theosophist, expected to reconcile the statement of Isis with that of this authoritative Reviewer. But there is one consolation. The accomplished authoress of Isis cannot have totally forgotten the teaching on this subject therein contained. She, therefore, certainly did not dictate the statements of the Reviewer. If I may conjecture that Koot Hoomi stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an alias for Madame Blavatsky.

C. C. M.

We hope not—for Koot Hoomi’s sake. Mme B. would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: *La critique est aisée, mais l’art est difficile*—though we feel more inclined to hang our diminished head in sincere sorrow and exclaim: *Et tu Brute!*—than to quote old truisms. Only, where that (even) “seeming discrepancy” is to be found between the two passages except by those who are entirely ignorant of the occult doctrine—will be certainly a mystery to every Eastern Occultist who reads the above and who studies at the same school as the reviewer of *The Perfect Way*. Nevertheless the latter is chosen as the weapon to break our head with. It is sufficient to read No. I of the “Fragments of Occult Truth,” and ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the “astral” monad is not the “Spiritual” monad and vice versa. That there is no discrepancy whatsoever between the two statements, may be easily shown, and we hope will be shown, by our friend the “reviewer.” The most that can be said of the passage quoted from Isis is, that it is incomplete, chaotic, vague perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language. Therefore, in the face of the statement from the very correct and excellent review of *The Perfect Way*—we say again that “Reincarnation, i.e., the appearance of the same individual, or rather, of his astral monad

[or the personality as claimed by the modern Reincarnationists], twice on the same planet, is not a rule in nature” and that “it is an exception.” Let us try once more to explain our meaning. The reviewer speaks of the “Spiritual Individuality” or the Immortal Monad as it is called, i.e., the seventh and sixth Principles in the “Fragments.” In Isis we refer to the personality or the finite astral monad, a compound of imponderable elements composed of the fifth and fourth principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the fifth principle (the Manas or mind) which are assimilated by the sixth principle when it follows the seventh to its “gestation state” to be reborn or not reborn, as the case may be, in the Arupa Loka (the Formless World). The seven principles, forming, so to say, a triad and a quaternary, or, as some have it a “Compound Trinity,” subdivided into a triad and two duads, may be better understood in the following groups of Principles:

GROUP I.	
7. Atma— “Pure Spirit.”	} SPIRIT. Spiritual Monad or “Individuality” — and its vehicle. Eternal and indestructible.
6. Buddhi— “Spiritual Soul or Intelligence.”	
GROUP II.	
5. Manas— “Mind or Animal Soul.”	} SOUL. Astral Monad—or the personal Ego and its vehicle.
4. Kama-rupa— “Desire” or “Passion” Form.	
GROUP III.	
3. Linga-śarira— “Astral or Vital Body.”	} BODY . Compound Physical, or the “Earthly Ego.” The three die together invariably.
2. Jiva— “Life Principle.”	
1. Sthula-śarira— “Body.”	

And now we ask,—where is the “discrepancy” or contradiction? Whether man was good, bad, or indifferent, Group II has to become either a “shell,” or be once or several times more reincarnated under “exceptional circumstances.” There is a mighty difference in our Occult doctrine between an impersonal Individuality, and an individual Personality. C. C. M. will not be reincarnated; nor will he in his next rebirth be C. C. M., but quite a new being, born of the thoughts and deeds of C. C. M.: his own creation, the child and fruit of his present life, the effect of the causes he is now producing. Shall we say then with the Spiritists that C. C. M., the man we know, will be reborn again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a new personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will reappear in the next; the leaf that reached its maturity and died a natural death—can never be reborn on the same tree again. While writing Isis, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

And thus, it seems, after all, that “two and three” will “make just four,” if the “three” was only mistaken for that number. And, we have heard of cases when that, which was universally regarded and denounced as something very “black”—shockingly so—suddenly re-became “white,” as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. Vaut mieux tard que jamais!

Meanwhile we will wait and see whether C. C. M. will quote again from our present answer—in Light.

WHAT IS MATTER AND WHAT IS FORCE?

(A Reply.)

BY ANOTHER THEOSOPHIST.

[The Theosophist, Vol. III, No. 12, September, 1882, pp. 319-324]

“As a question of science,”—which, as such, has to be strictly kept within the boundaries of modern materialistic science—all “discussion on this subject,” however “desirable,” would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspects of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admissions of helpless ignorance of the ultimate causes of things, judging by the tone of our critic’s article, I doubt whether he would be willing to admit the utter unaptness of some of the scientific terms as approved by the Dvija, the “twice-born” of the Royal Society, and obediently accepted by their easily persuaded admirers. In our age of freedom of thought and cheap paradox, party spirit reigns supreme, and science has become more intolerant, if possible, than even theology. The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the *exact science*, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one’s own ground. And this is just what I now propose to do.

At the first glance, there does not seem much to answer in the article—“Is Electricity Matter or Force?” A modest point of interrogation, parenthetically placed after the word “hydrogen,” in an enumeration of the equivalents of “the air we breathe”; and, the question, as shown in the heading, and already *seemingly* settled by a series of quotations taken from scientific authorities who have been pleased to regard electricity as “a force,”—is all we find in it. But it is so *only* at the “first glance.” One need not study our querist’s article very profoundly, to perceive that it involves a question of a far more serious moment to the Theosophists, than there appears to be in it at first. It is neither more nor less than the following: “Is the President of a Society, which numbers among its adherents some of the most scientific minds and intellects of Europe and America, any better than an ignoramus who has not even studied, or, has forgotten, his school primers—or is he not?” The implication is a very grave one, and demands as serious a consideration.

Now, it could hardly be expected that any reasonable man personally acquainted with the President would lose his time over proving that Colonel Olcott cannot be ignorant of that which every schoolboy is taught and knows; to wit, that air, the gaseous fluid, in which we live and breathe, consists essentially of two gases: oxygen and nitrogen, in a state of mechanical mixture. Nor does anyone need a Professor Tyndall to assure him of the fact. Hence, while the sneer implied in the interrogation mark would seem quite natural if the paper emanated from an enemy, it naturally shocks a Theosophist to find it proceeding from a Brother member. No Fellow can be ignorant of the fact, that “the President-Founder of the Theosophical Society” has never pretended to lecture upon any specific subject pertaining to physical sciences—which is the province of physicists and chemists; nor has “the learned President” pledged himself never to depart from the orthodox terminology of the Fellows of the Royal Society. An expounder and advocate of occult sciences, he may be permitted to use the peculiar phraseology of the ancient philosophers. It is simply absurd to have to point out that which is self-evident; namely, that the equivalents “of the air we breathe,” enumerated by the lecturer, *did not* relate to the atmospheric air pure and simple—for he would have probably said in such a case “chemical constituents,” or its “compound elements”—but to the whole atmosphere, one of the five primitive elements of occult philosophy composed of various and many gases.

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must be permitted to make a short digression and to remind our

critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled “elementary substances,” for which failure, probably, the latter have been named by her “elementary.” And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged “primordial” atoms would be better specified under any other name but that one. With all the respect due to the men of science, the terms “element” and “elementary” applied to the ultimate atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a “Kosmos,” because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with ignorance since they knew but of one *Kosmos*—the boundless infinite universe! So far, however, science admits herself that the words “element” and “elementary,” unless applied to primordial principles, or self-existing essences out of which the universe was evolved, are unfortunate terms; and remarks thereupon that “experimental science deals only with legitimate deductions from the facts of observation, and *has nothing to do with any kind of essences except those which it can see, smell, or taste.*” Professor J. P. Cooke tells us that “Science leaves all others to the metaphysicians” (*New Chemistry*, 1877). This stern *pronunciamento*, which shows the men of science refusing to take anything *on faith*, is immediately followed by a very curious admission made by the same author. “Our theory, I grant, may all be wrong,” he adds, “and there may be no such things as molecules(!) . . . The new chemistry *assumes, as its fundamental postulate that the magnitudes we call molecules are realities; but this is the only postulate.*”* We are thus made to suspect that the exact science of chemistry needs to take as well as *transcendental* metaphysics something on blind faith. Grant her the postulate—and her deductions make of her an *exact* science; deny it—and the “exact science” falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their most *exact* rivals. Both are, to say the least, on a par. The chemist, though carrying his subdivision of molecules further than the physicist, can no more than he experiment on individual molecules. One may even remind both that none of them has ever seen an *individual* molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the subdivision of molecules with the eye, but “can discern it with the intellect” [p. 89]. What more, then, do they do than the Occultists, the alchemists, the adepts? While they discern with the “intellect,” the adept, as he maintains, can as easily discern the subdivisibility *ad infinitum* of that, which his rival of the exact methods pleases to call an “*elementary* body,” and he follows it—with the *spiritual* in addition to his *physical* intellect.

In view then of all that precedes, I maintain that the President of the Theosophical Society had a perfect right to use the language of the Occultists in preference to that of modern science. However, even were we to admit that the “equivalents” under review referred simply to the air we breathe, as specified by that science, I still fail to perceive why the lecturer should not have mentioned “hydrogen” along with the other gases. Though air consists properly but of two gases, yet with these are always present a certain proportion of carbonic acid gas and *aqueous vapour*. And with the presence of the latter, how can “hydrogen” be excluded? Is our learned Brother prepared to maintain that we never breathe anything but oxygen and nitrogen? The kind assurance we have from science that the presence of any gas in the atmosphere, besides oxygen and nitrogen, *ought* to be regarded simply as *accidental impurities*; and that the proportions of the two elements of the air hardly vary, whether taken from thickly populated cities or overcrowded hospitals, is one of those scientific fictions which is hardly borne out by facts. In every closely confined place, in every locality exposed to putrescent exhalations, in crowded suburbs and *hospitals*—as our critic ought to know—the proportion of oxygen diminishes to make room for mephitic gases.*

* In Paris—the centre of civilization—the air collected in one of its suburbs, was found, when analysed, a few years ago, to contain only 13.79 per cent [of oxygen] instead of 23, its usual proportion; nitrogen was present to the amount of 81.24 per cent, carbonic acid 2.01, and sulphuretted hydrogen 2.99 per cent.

But we must pass to the more important question, now, and see, how far science is justified in regarding electricity as a force, and Colonel Olcott—with all the other Eastern Occultists—in maintaining that it is “still *matter*.” Before we open the discussion, I must be allowed to remark, that since “a Theosophist” wants to be *scientifically* accurate, he

ought to remember that science does not call electricity a force, but only one of the many manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature is long, and many are the names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart—one of the authorities he quotes against our President—warns his readers (see *The Forces and Energies of Nature*) that their enumeration has nothing *absolute*, or complete about it, “representing, as it does, not so much the present state of our knowledge as *of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter*.” So great is that ignorance, indeed, that treating upon heat; mode of motion far less mysterious and better understood than electricity, that scientist confesses that “if heat be not a species of motion, it must necessarily be a species of matter,” and adds that the men of science “have *preferred* to consider heat as a species of motion to the alternative of supposing the creation *of a peculiar kind of matter*.”

And if so, what is there to warrant us that science will not yet find out her mistake someday, and recognize and call electricity in agreement with the Occultists “a species of a peculiar kind of matter”?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects—and for maintaining that its basic principle—MATTER, they ought at first to demonstrate that science errs when she herself, through the mouthpiece of her recognized high priests, confesses her ignorance as to what is properly Force and what is Matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on The Conservation of Energy, tells us as follows:

“We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic”, and . . . “it is in truth, only a convenient classification, and nothing more.”

Furthermore, one and all, the men of science admit that, though they possess a definite knowledge of the general laws, yet they “have *no* knowledge of individuals in the domains of physical science.” For example, they *suspect* “a large number of our diseases to be caused by organic germs,” but they have to avow that their “ignorance about these germs is most complete.” And in the chapter “What is Energy?” the same great naturalist staggers the too confiding profane by the following admission:

“If our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller. . . . It thus appears, that we know little or nothing about the shape or size of molecules, or about the forces which actuate them . . . the very largest masses of the universe share with the very smallest this property of being beyond the scrutiny of the human senses.”

Of physical “human senses” he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions; this time by Professor Le Conte in his lecture on the *Correlation of Vital with Chemical and Physical Forces*:

“. . . The distinction between force and energy is imperfectly or not at all defined in the higher forms of force, and especially in the domain of life . . . our language cannot be more precise until our ideas in this department are far clearer than now.”

Even as regards the familiar liquid—water—science is at a loss to decide whether the oxygen and hydrogen exist, as such, in water, or whether they are produced by some unknown and unconceived transformation of its substances. “It is a question,” says Mr. J. P. Cooke, Professor of Chemistry, “about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the qualities of these gases

there is not the most distant resemblance.” All they know is that water can be decomposed by an electrical current; but why it is so decomposed, and then again recombined, or what is the nature of that they call electricity, etc., they do not know. Hydrogen, moreover, was till very lately one of the very few substances, which was known only in its aeriform condition. It is the lightest form of matter known.* For nearly sixty years, ever since the days when Davy liquefied chlorine, and Thilorier carbonic acid under a pressure of fifty atmospheres—five gases had always resisted manipulation—hydrogen, oxygen, nitrogen, carbonic oxide, and finally bioxide of nitrogen. Theoretically they might be reduced, but no means could be found by which they could be dealt with practically, although Berthelot had subjected them to a pressure of 800 atmospheres. There, however, where Faraday and Dumas, Regnault and Berthelot had failed, Mr. Cailletet, a comparatively unknown student of science, but a few years ago achieved a complete success. On December 16th, 1878, he liquefied oxygen in the laboratory of the École Normale, and on the 30th of the same month he succeeded in reducing even the refractory hydrogen. Mr. Raoul Pictet, of Geneva, went still further. Oxygen and hydrogen were not only liquefied, but *solidified*, as the experiment—by illuminating with electric light the jet as it passed from the tubes containing the two gases, and finding therein incontestable signs of polarization which implies the suspension of solid particles in the gas proved.†

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, etc.—yet that same science has hitherto been unable, as we find from her own admissions as given above, to determine with any certainty where matter ends and force (or spirit, as some call it) begins. Science, while rejecting metaphysics and relegating it through her mouthpiece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run races on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no *real*, but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies*—since the authorities, so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision into something else—they say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and—failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called “elementary atoms” are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the real, primordial, elementary globules, the *gross* encasement of the still finer atom-spark—the spark of LIFE, the source of Electricity—MATTER still! Truly has Henry Khunrath, the greatest of the alchemists and Rosicrucians of the middle ages, shown spirit in man—as in every atom—as a bright flame enclosed within a more or less transparent globule, which he calls *soul*. And since the men of science confessedly know nothing of (*a*) the origin of either matter or force; (*b*) nor of electricity or life; and (*c*) their knowledge of the ultimate molecules of inorganic matter amounts to a cipher; why, I ask, should any student of Occultism, whose great masters *may* know, perchance, of essences which the professors of modern materialistic school can neither “see, smell, nor taste,” why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science? “Men of science,” our critic tells us, “employ in turn as agents of exploration, light, heat, magnetism, electricity

* A cubic yard of air at the temperature of 77 deg. Fahr. weighs about two pounds, while a cubic yard of hydrogen weighs only 21/2 ounces.

† Article of Henry de Parville, one of the best of the French popularizers of science.— Journal des Débats.

and sound”; and at the same time he enunciates the now heretical proposition, “that these several manifestations of force are *imponderable*.” I respectfully suggest that when he speaks of *imponderable* agents he sins against the decrees of his great masters. Let him study the books published upon the newly reorganized chemistry based upon what is known as “Avogadro’s Law”; and then he will learn that the term *imponderable* agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word *imponderable*, and to make away with those textbooks of pre-modern science, which refer the phenomena of heat and electricity to *attenuated forms of matter*. Nothing, they hold, can be added to, or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed “phlogiston theory” of the science of Stahl, Priestley, Scheele, and others?—or, because they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter have they succeeded at the same time in proving what are really, Force, Matter, Energy, Fire, Electricity—LIFE? The *Phlogiston* of Stahl—a theory of combustion taught by Aristotle and the Greek philosophers—as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, “added more knowledge to the stock of chemical science in a single year than did Lavoisier in his lifetime,” was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it. But, indeed, were the high priests of modern science to attach more weight to the *essence* of things than to mere generalizations, then, perhaps, would they be in a better position to tell the world more of the “ultimate structure of matter” than they now are. Lavoisier, as it is well known, did not add any new fact of prime importance by upsetting the phlogiston theory, but only added “a grand generalization.” But the Occultists prefer to hold to the fundamental theories of ancient sciences. No more than the authors of the *old* theory, do they attach to phlogiston—which has its specific name as one of the attributes of *Akaśa*—the idea of weight which the uninitiated generally associate with all matter. And though to us it is a *principle*, a well-defined essence, whereas to Stahl and others it was an *undefined* essence—yet, no more than we, did they view it as *matter* in the sense it has for the present men of science. As one of their modern professors puts it: “Translate the *phlogiston* by *energy*, and in Stahl’s work on Chemistry and Physics, of 1731, put *energy* where he wrote *phlogiston*, and you have . . . our great modern doctrine of conservation of energy.” Verily so; it is the “great modern doctrine,” only—*plus* something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of *radiant matter*—of which, further on—has nigh upset again all their previous theories.

“Force, energy, physical agent, are simply different words to express the same idea,” observes our critic. I believe he errs. To this day the men of science are unable to agree in giving to electricity a name, which would convey a clear and comprehensive definition of this “very mysterious agent,” as Professor Balfour Stewart calls it. While the latter states that electricity or “*electrical attraction may PROBABLY be regarded as peculiarly allied to that force which we call chemical affinity*”; and Professor Tyndall calls it “a mode of motion,” Professor A. Bain regards electricity as one of the five chief powers or forces in nature: “One *mechanical* or molar, the momentum of moving matter,” the others “*molecular*, or embodied in the molecules, also SUPPOSED (?) in motion—these are, heat, light, chemical force, *electricity*” (The Correlations of Nervous and Mental Forces). Now these three definitions would not gain, I am afraid, by being strictly analyzed.

No less extraordinary appears a certain conclusion “A Theosophist” arrives at. Having reminded us that by no “scientific apparatus yet known, is it practicable to weigh a ray of light”; he yet assures us, that . . . “the universal ether of science, which exists in extreme tenuity, *can be proved to possess some weight*.” This assertion made in the face of those who regard ether as a reality, and who *know* that since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined—sounds strange indeed; nor can the assumption be supported by modern Science. When she succeeds to weigh her *purely hypothetical* medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our Brother is so fond of quoting from authorities, let him quote next time the following:

Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave lengths . . . and every student of physics will bear me out . . . that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something. (Magnitudes of Ether Waves, p. 25.)

It becomes rather difficult, after such a public confession, to believe that science can prove the universal ether “to possess some weight.”

On the other hand, our critic very correctly doubts whether there ever was any instrument devised “to weigh a ray of light”; though he as incorrectly persists in calling light “a force, or energy.” Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naively confessing it, without making the slightest attempt to correct her misleading terms—light was never regarded as “a force.” It is, says science, a “*manifestation of energy*,” a “mode of motion” produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of ether. The same for *heat and sound*, the transmission of the latter depending, in addition to the vibrations of ether, on the undulations of an intervening atmosphere. Professor Crookes thought at one time that he had discovered light to be a *force*, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediaeval Theosophists and the modern Occultists, call the Spiritual Soul—the *vahan* [vehicle] of the seventh, the pure, immaterial spark—“a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist *outside* of matter. The men of science have just found out “a *fourth* state of matter,” whereas the Occultists have penetrated ages ago beyond the *sixth*, and, therefore, do not infer but KNOW of the existence of the *seventh*—the last. Professor Balfour Stewart, in seeking to show light an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that, “light is not a body, or the emanation of anybody (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act.” To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an “energy or act” existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about “body” and “matter” of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about “body” and “matter” of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as “light,” “heat,” “sound,” “electricity”; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a “chemical ray,” a “light ray,” or a “heat ray.” *There is nothing but radiant energy*; or, as a man of science expresses it in the Scientific American,* *radiant energy—“motion of some kind, causing vibrations across space of something between us and the sun—something which, without understanding fully [verily so!], we call ‘ether,’ and which exists everywhere, even in the ‘vacuum’ of a radiometer.”* The sentence [though] confused, is none the less, the last word of science. Again: “We have always one and the same cause, radiant energy, and we give this one thing different names, ‘actinism,’ ‘light,’ or ‘heat.’” And we are also told that the miscalled chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels—“are all due to one thing—motion of the ether.” (*The Sun’s Radiant Energy*, by Prof. S. P. Langley.)

Now the sun and ether being beyond dispute material bodies, necessarily every one of their effects—light, heat, sound, electricity, etc.—must be, agreeably to the definition of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart) also “a kind of body,” *ergo*—MATTER.

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight—“a Theosophist” teaches us—*ergo* it cannot be *matter*. Well, there is much to be said on both sides. Mallet’s experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its ends bent downward—is suspended at the middle to one of the arms of a delicate balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet’s opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow’s theory of electric currents and Ampère’s discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is “the law of gravitation.” The scientists of the present day assume that “gravitation” and “attraction” are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the “law of gravitation” is nothing more or less than the “law of attraction and repulsion,” will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a “species of matter.” But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crookes’ “radiant matter” or—as it is now called THE FOURTH STATE OF MATTER.

That the three states of matter—the solid, the liquid and the gaseous—are but so many stages in an unbroken chain of physical continuity, and that the three correlate, or are transformed one into the other by insensible gradations, needs no further demonstration, we believe. But what is of a far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the Scientific American:

There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter “fairly describable as ultra-gaseous, and exhibiting an entirely novel set of properties,” why should the Occultists be taken to task for affirming that there are beyond that “ultra gaseous” state still other states of matter; states, so ultra refined, even in their grosser manifestations—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable

conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say, “the free flying molecules, if left to obey the laws of kinetic force without mutual interference, *will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties.*” This is RADIANT MATTER. And still beyond, lies the source of electricity—still MATTER.

Now it would be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountainhead of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks, that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—a world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without. To this the Occultists might answer, “if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies.”

And now I will close the too lengthy article with the following reflection. The ancients never *invented* their myths. One, acquainted with the science of occult symbology, can always detect a scientific *fact* under the mask of grotesque fancy. Thus one, who would go to the trouble of studying the fable of *Electra*—one of the seven Atlantides—in the light of occult science, would soon discover the real nature of Electricity, and learn that it signifies little whether we call it Force or Matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Pleione, the daughter of the Ocean. . . As Professor Le Conte well remarks: “There are many of the best scientists who ridicule the use of the term vital *force*, or vitality, as a remnant of superstition; and yet the same men use the words gravity, magnetic force, chemical force, physical force, electrical force, etc.”* and are withal unable to explain what *is* life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate. Chemistry, which shows to us every atom, whether organic or inorganic in nature susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, etc.—hence as containing latent electricity—still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature’s laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet are in essence and in truth but one, and that life is *present* as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching forever to solve the problem “What is life?” the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—*Life itself*. “Purush” is non-existent without “Prakriti”; nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms. Our bodies, as organized tissues, are indeed “an unstable arrangement of chemical forces,” *plus* a molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the

process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE—Spirit or Force at its *negative*, Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Svabhavat or INDESTRUCTIBLE MATTER.

DEATH AND IMMORTALITY

[The Theosophist, Vol. IV, No. 2, November, 1882, pp. 28-29]

[The following letter states an embarrassment which may very likely have occurred to other readers of the passages quoted, besides our correspondent. ED.]

OCCULT FRAGMENTS AND THE BOOK OF KHIU-TI

TO THE EDITOR OF THE "THEOSOPHIST".

In the article on "Death" by the late Éliphas Lévi, printed in the October number of The Theosophist, Vol. III,* the writer says that "to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; *between these two poles vegetate and die without remembrance the useless portion of mankind.*" In your explanatory note on this passage you quote the book of Khiu-ti, which says that "to force oneself upon the current of immortality, or rather to secure for oneself an *endless series of rebirths as conscious individualities*, one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the *useless drones*, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach Nirvana . . . the wicked will seek, on the contrary, series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *Nirvana*, they cling to life in any form, rather than give up that 'desire for life,' or *Tanha* which causes a new aggregation of *Skandhas* or individuality to be reborn. . . . There are thoroughly wicked or depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *egos* of these may escape the law of final destruction or annihilation for ages to come. . . . Heat and cold are the two 'poles,' i.e., good and evil, *spirit* and *matter*. Nature spews the 'lukewarm' or 'useless portion of mankind' out of her mouth, i.e., annihilates them." In the very same number in which these lines occur we have the "Fragments of Occult Truth," and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles (i.e., the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles "one of *two* things occurs." If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, i. e., Kama Rupa and Physical Ego) are left, and the *shells* take long periods to disintegrate.

On the other hand, if the tendencies of the ego have been towards things spiritual, it will cling to the spirit, and with this pass into the adjoining *World of Effects*, and there evolve out of itself by the spirit's aid a new ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher objective world of causes.

The “Fragments” teach that, apart from the cases of the higher adepts, there are two conditions: *First*, that in which the Spirit is obliged to sever its connection; and, *secondly*, that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The “Fragments” do not seem to admit of a third or intermediary case which could explain the condition of Éliphas Lévi’s “useless portion” of mankind after death. It appears to me also that there could be only two cases: (1) either the spirit continues its connection, or (2) it severs its connection. What, then, is meant by the “useless portion of mankind” who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called “*useless portion of mankind*”?

The “Fragments” again tell us that, in the case of the wicked, the fourth and fifth principles are simply disintegrated after long ages, while in your above quoted note you say that the “wicked will seek a series of lives as conscious, definite existences or beings,” and again in the note to the word “Hell” you write that it is “a world of nearly absolute *matter* and one preceding the last one in the ‘circle of necessity’ from which ‘there is no redemption, for there reigns *absolute* spiritual darkness’.” These two notes seem to suggest that, in the case of the depraved, the fourth and fifth principles are born again in inferior worlds and have a series of conscious existences.

The “Fragments” are admittedly the production of the “Brothers,” and what I could gather from them after a careful perusal seems apparently not to accord with your notes quoted above. Evidently there is a gap somewhere, and, as the “useless portion of mankind” have been so far noticed, a more exhaustive explanation of them after the method of the seven principles is needed to make your otherwise learned note accord with the “Fragments.” I might mention again that at every step the words “matter” and “spirit” confound the majority of your readers, and it is highly important and necessary that these two words be satisfactorily explained so that the average reader might understand wherein lies the difference between the two; what is meant by matter emanating from spirit, and whether spirit does not become limited to that extent by the emanation of matter therefrom.

Yours faithfully and fraternally,

N. D. K——, F.T.S.*

***The apparent discrepancy between the two statements, that our correspondent quotes, does not involve any real contradiction at all, nor is there a “gap” in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man. Reference has been made to this distinction in modern Occult writing very frequently, and in *Isis* itself where the explanations of a hundred mysteries lie but half-buried—they were altogether buried in earlier works on Occult philosophy—only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When *Isis* was written, it was conceived by those from whom the impulse, which directed its preparation, came, that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea, the difference between personal and individual identity is suggested, if not fully set forth at page 315, Vol. I. There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs: “Man and Soul had to conquer their immortality by ascending towards the Unity with which,

if successful, they were finally linked. . . . The individualisation of man after death depended on the spirit, not on his soul and body. Although the word ‘personality,’ in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal *per se*.” And a little later on: “A person may have won his immortal life, and remain the same *inner self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Mr. Brown he was on earth. . . .” [p. 316.]

A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Éliphas Lévi is talking about personalities—the “Fragments” about individualities. Now, as regards the personalities, the “useless portion of mankind” to which Éliphas Lévi refers, is the great bulk thereof. The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Éliphas Lévi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers—the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life.

This doctrine cannot be treated as one which falls in at once with the view of things entertained by people whose conceptions of immortality have been corrupted by the ignoble teaching of modern churches. Few exoteric religions ask their devotees to lift their imaginations above the conception that life beyond the grave is a sort of prolongation of life on this side of it. They are encouraged to believe that through “eternity,” if they are good in this life, they will live on in some luxurious Heaven just as they would be living if transported to some distant country, miraculously protected there from disease and decay, and continuing for ever the “Mr. Smith” or “Mr. Brown” they may have been previous to emigration. The conception is just as absurd, when closely thought out, as the conception that for the merits or the sins of this brief life—but a moment in the course of eternity—they will be able to secure infinite bliss, or incur the utmost horrors of perpetual punishment. Ends and means, causes and effects, must be kept in due proportion to one another in the worlds of spirit as in the worlds of flesh. It is nonsense for a man who has not first rendered his personality something altogether abnormal to conceive that it can be rationally thought of as surviving *forever*. It would be folly to wish even that it could be so perpetuated, for, how could human beings of ignoble, miserable life, whose personality is merely a congeries of wretched and sordid memories, be happy in finding their misery stereotyped for all coming time, and in perpetual contrast with the superior personalities of other such stereotypes. The memory of every personal life, indeed, is imperishably preserved in the mysterious records of each existence, and the immortal individual spiritual entity will one day—but in a future so remote that it is hardly worth thinking about much at present—be able to look back upon it, as upon one of the pages in the vast book of lives which he will by that time have compiled. But let us come back from these very transcendental reflections to the destinies more immediately impending over the great majority of us whom Éliphas Lévi so uncivilly speaks of as “the useless portion of mankind”—useless only, be it remembered, as regards our special present congeries of earthly circumstance—not as regards the *inner-self* which is destined to active enjoyment of life and experience very often in the future among better circumstances, both on this earth and in superior planets.

Now, most people will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute

their present personalities, these are after all *themselves*—“a poor thing, Sir, but mine own”—and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Éliphas Lévi’s exposition of the doctrines is a very brief one—as regards the passage quoted—and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great Occultist is thinking of the vast stretches of time over which the personality of the adept and the sorcerer may be made to extend. When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

It has been explained, in more than one paper published in this magazine during the last few months, that the passage of the spiritual monad into a rebirth does not immediately follow its release from the fleshly body last inhabited here. In the *Kama-loka*, or atmosphere of this earth, the separation of the two groups of ethereal principles takes place, and in the vast majority of cases in which the late personality—the fifth principle—yields up something which is susceptible of perpetuation and of union with the sixth, the spiritual monad, thus retaining consciousness of its late personality for the time being, passes into the state described as *Devachan*, where it leads, for very long periods indeed as compared with those of life on this earth, an existence of the most unalloyed satisfaction and conscious enjoyment. Of course this state is not one of activity nor of exciting contrasts between pain and pleasure, pursuit and achievement, like the state of physical life, but it is one in which the personality of which we are speaking is perpetuated, as far as that is compatible with the non-perpetuation of that which has been painful in its experience. It is from this state that the spiritual monad is reborn into the next active life, and from the date of that rebirth the old personality is done with. But for any imagination, which finds the conception of rebirth and new personality uncomfortable, the doctrine of *Devachan*—and these “doctrines,” be it remembered, are statements of scientific fact which Adepts have ascertained to be as real as the stars though as far out of reach for most of us—the doctrine of *Devachan*, we say, will furnish people who cannot give up their earth-life memories all at once—with a soft place to fall upon.

GLEANINGS FROM ELIPHAS LEVI*

*Extracts from the introduction to the
DOME DE LA HAUTE MAGIE.*

Through the veil of all the hieratic and mystic allegories of ancient doctrines, through the gloom and fantastic trials of all the initiations. beneath the seals of all sacred writings. amidst the ruins of Nineveh or Thebes, on the time worn fragments of the Old World temples, and the mutilated faces of the Assyrian or Egyptian sphynx, in the monstrous or wondrous paintings that translate to the Indian believer the sacred pages of the Vedas, in the strange emblems of our old books on alchemy, and in the ceremonies of admission practised in all secret

*Brilliant and epigrammatic a writer, and profound an Occultist, as was the Abbé Constant (better known by his *nom-de-plume* of Eliphas Levi), the great bulk of his writings would, we fear, do little either to interest or instruct our readers. Still there are passages in his writings so pregnant with a higher meaning that it seems to us that it might be well to reproduce, from time to time, in the THEOSOPHIST, translations of some of these. To Indian readers at any rate, they will open an entirely new vista.

societies, one catches glimpses of a doctrine, everywhere the same and everywhere studiously concealed.

Occult philosophy seems to have been everywhere, the nurse or god-mother of all religions, the secret lever of all intellectual forces, the key of all divine mysteries, and the absolute queen of society, in those ages when it was exclusively restricted to the education of the priests and kings.

Nevertheless at the base of magic there is *science*, as at the base of Christianity there is love; and in the symbols of the Evangel, we see the incarnate Word, adored in infancy by the three Magi, led by a star (the ternary and the sign of the microcosm) and receiving from them Gold, Incense and Myrrh[†] another mysterious ternary under whose emblems are allegorically represented some of the profoundest secrets of the Kabala.

Strange fact; there exist amongst the sacred books of the Christians two works that the infallible church has never pretended to understand, and never attempts to explain: the prophecy of Ezechiel and the Apocalypse; two Kabalistic clavicules, reserved without doubt in heaven for the comments of the Royal Magi; works closed with seven seals for the faithful believers, but perfectly clear to every infidel initiated in the Occult Sciences.

There is yet another book. . . . This book, more ancient perhaps than that of Enoch, has never been translated, and it is written throughout in primitive characters and on detached leaves like the tablets of the ancients. . . . It is truly a strange and monumental work, simple and strong as the architecture of the Pyramids and durable consequently as these; a work that sums up all sciences, and of which the infinite combinations can solve all problems; a book which speaks by engendering thought, and that inspires and regulates all possible conceptions.

We have said that the church, whose special attribute is the custody of the keys, does not pretend to possess those of the Apocalypse or the visions of Ezechiel. For the Christians and in their opinion the scientific and magical clavicules of Solomon are lost. It is, however, certain that in the domain of intelligence, governed by the Word, nothing written is lost. Only those things which men cease to know of, cease to exist for them at any rate as a potency; and they sink back into the region of enigmas and mysteries. Moreover, the antipathy of or even open war waged by the official church against everything which falls within the range of magic, which is a sort of personal and unfettered priesthood, springs from necessary causes which are even inherent in the social hierarchical constitution of the Christian priesthood. The Church ignores magic, because she must ignore it, or perish.

The Templars, did they really worship Baphomet? . . . What then was this secret and powerful association which imperiled church and state, the members of which were thus slaughtered without a hearing? Judge nothing lightly, they were guilty of a great crime; *they allowed the profane to look into the sanctuary of the ancient initiation*; they plucked once more, and divided amongst themselves to become masters of the world, the fruits of the knowledge (*la science*) of good and evil. The sentence that condemns them has a higher source than even the tribunals of the Pope or King Philip le Bel. "On the day that thou shalt eat of that fruit, thou shalt surely die," said God himself, as we see in the book of Genesis.

Yes, there exists a formidable secret, the revelation of which has already overthrown one world as is attested by the religious traditions of Egypt,* epitomized symbolically by Moses at the beginning of Genesis. This secret constitutes the fatal knowledge (*science*) of good and evil, and its result, when divulged, is death. Hoses represents it under the figure of a tree which is *in the middle* of the terrestrial Paradise, and which is close to, nay, which holds by its roots to the tree of life; the four mysterious rivers rise at the foot of this tree, which is guarded by the sword of fire and by the four forms of the 'Biblical sphynx, the cherubim of Ezechiel. Here I most pause, I fear that I have already said too much.

[†]According to the Kabalists, the three Kings or Magi were white, black and brown. The white presented gold, the symbol of Life and Light. The Black presented myrrh, the symbol of Death and Night; and the Brown presented the frankincense, the symbol of Divinity and of the dogma which reconciles the antagonistic duads of the Universe.—*Rituel*, p. 98.

Yes, there exists a dogma, unique, universal, imperishable, strong as the supreme reason, simple as all that is great, intelligible as is everything universally and absolutely true, mid this dogma has been the father of all others. Yes, there does exist a knowledge which confers upon man prerogatives and powers apparently superhuman.

The philosopher's stone, the universal medicine, the transmutation of metals, the quadrature of the circle, and the secret of perpetual motion, are therefore neither mystifications of science nor dreams of folly ; they are expressions, which must be understood in their true signification, and which represent the different bearings of one and the same secret, the different aspects of one and the same operation, which may be designated in more general terms as the GREAT WORK.

There exists in nature a force far more powerful than steam, by the help of which a single man, capable of grasping it and knowing how to direct it, might change the entire face of the world. This force was known to the ancients; it exists in an universal agent, of which equilibrium is the fundamental law, and the direction of which pertains to the great secret of transcendental magic. By directing this agent one can change even the order of the seasons, produce in the darkest night the appearances of day, correspond in one instant from one extremity of this or water to the other, see, like Apollonius, what passes on the side of the globe, heal or strike at a distance and give to a word or sentiment, a world-wide echo and influence. This agent of which glimpses are afforded in the manipulations of the disciples of Mesmer is precisely what the Adepts of the Middle Ages designated the primary substance of the GREAT WORK. With the Gnostics this was the fiery body of the holy Ghost, and it was this which was worshipped in the secret rites of the Sabbath, or the Templars under the hieroglyphic form of Baphomet, or the hermaphrodite goat of Mendes.**

The key to all magical allegories is to be found in the leaves or cards, to which we have referred and which we believe to have been the work of Hermes. Around this work which may be called the keystone or the arch of every temple of Occult science, innumerable legends cluster, partial translations of, or commentaries, eternally renewed under a thousand different forms, on the great truth. At times these ingenious fables group themselves harmoniously together forming a grand epic poem, which gives its character to an entire epoch, without the crowd being able to explain how or why this is so. It is thus that the myth of the Fleece of Gold sums up, while veiling them, the hermetic and magical dogmas of Orpheus, and if we only turn back as far as the mystical poesy Greece, it is because the sanctuaries of Egypt and India overpower us, as it were, with their profusion and leave us bewildered where to choose in the midst of so much wealth, and that we are impatient to speak of the legend of Thebes, that terrible synthesis of all dogma, present, past and future, that, so to speak,

*See Plato's History of the Atlantis as given by the priests of Sais to his great ancestor Solon, the Athenian law-giver. Atlantis, the submerged continent, and the land of the "Knowledge of Good and Evil" (especially the latter) *par excellence*, and inhabited by the fourth race of men (we are the *fifth*) who are credited in the *Popol-Vuh* (the book of the Guatemaleans) with sight unlimited and "who knew all things at once." Eliphas Levi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the "Sons of God"—the initiated Adepts of Sham-bam-la (once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlantians, the wicked magicians of Thevetat. (See *Isis*, Vol. I. pp. 589-94). It is a well established belief among the Eastern and especially the Mongolian and Tibetan Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes it branches off—one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or—*mediums*. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of "natural-born magicians" will be exterminated at the future great cataclysm by—fire.

**What was in reality that much maligned and still more dreaded goat, that Baphomet regarded even now by the Roman Catholics as SATAN, the Grand Master of the "Witches Sabbath", the central figure of their nocturnal orgies? Why, simply *Pan* or NATURE.

infinite fable which, like the god of Orpheus, touches the two ends of the cycle of human life. How passing strange! The seven gates of Thebes, defended and attacked by seven chiefs who have sworn the blood of victims, signify precisely the same as the seven seals of the sacred book, explained by seven genii and attacked by a seven-headed monster, after it has been opened by as Lamb living, though immolated, in the allegorical Revelation of St. John! The mysterious origin of Oedipus, found hanging like as bleeding fruit on a tree of Cytheron, recalls the symbols of Moses and the stories of Genesis. He fights against his father and kills him without knowing him; dread prophecy of the blind emancipation of reason, without science; then he comes to the sphynx, the sphynx, *the* symbol of symbols, eternal enigma to the common herd, pedestal of granite to the science of sages, the devouring and silent monster which in its unchanging form expresses the unique dogma of the great universal mystery. How does the tetrad change into the bmad (sic) and explain itself in the triad? In other words, more emblematic and more popular: what animal has four feet in the morning, two at noon and three in the evening? Philosophically speaking, how does the dogma of the elementary forces produce the dualism of Zoroaster, and sum itself up in the Triad of Pythagoras and Plato? + What is the innermost signification (*raison dernière*) of these allegories and numbers, what the key word (*dernier mot*) of all symbolising? Oedipus replies with one simple terrible word, which kills the sphynx and makes the guesser of the riddle king of Thebes; the answer to the riddle is, MAN! Unhappy mortal, he saw too much, but not sufficiently clearly, and soon he must expiate his fatal but imperfect clairvoyance, by a self-inflicted blindness, disappear in the midst of a storm, as must disappear all civilizations which guess, without understanding its entire bearing and mystery, the answer to the sphynx's riddle. All is symbolic and transcendental in this gigantic Epic of Human destiny. The two hostile brothers express the second part of the great mystery divinely completed by the sacrifice of Antigone; then the war, the last war; the hostile brothers killed one by the other; Capaneus killed by the lightning he defied, Amphiräus devoured by the Earth, are equally allegories which by their truth and grandeur fill with astonishment all who realize their triple Hieratic signification.

The sacred book of ancient initiation was not ignored by Homer: who traces the plan and the leading figures on the shield of Achilles, with minute precision. But the graceful fictions of Homer seem to make us soon forget the simple and abstract truths of primitive religion. Man turns to the form and leaves in oblivion the idea; the signs as they increase in number loose their power, and magic herself at this period grows corrupt and sinks, with the sorcerers of Thessaly, into the most profane enchantments. The crime of Oedipus has borne its fruits of Death, and the science of Good and Evil raises evil to sacrilegious God-ship. Men tired of the light hide themselves in the shadow of the bodily substance; the dream of the void that God fills seems soon to them greater than God himself, and Hell is created.

When in this work we make use of those sacred words, God, Heaven, Hell, let it be understood once for all that the meaning we attach to them is as distinct from that accepted by the outside world, as is the initiation from common thought. For us God is the Azot of the sages, the efficient and final principle of the GREAT WORK.*

† By “dogma of elementary forces” Eliphas Levi means “spirit” and “matter,” allegorized by Zoroaster, for the common herd, into Ormazd, and Ahriman, the prototype of the Christian “God” and “Devil” and epitomized and summed up, by the philosophy of Occult Science in the “Human Triad” Body, Soul, Spirit—the two poles and the “middle nature” of man), the perfect *microcosm* of the ONE Universal Macrocosm or Universe. In the *Khordeh-Avesta*

the Zoroastrian dualism is contradicted: Who art thou, O fair being?” inquires the disembodied soul of ono who stands at the gates of its Paradise. “I am, O Soul, thy good and pure actions . . . thy law, thy angel, *and thy God.*”

* The *Seventh State* of matter—Life. The *Fire* and *Light* of the “Astral Virgin” slay be studied by the Hindus in the Fire and Light of Akasa.

Let us return to the fable of Oedipus. The crime of the King of Thebes lies not in having understood the sphynx, but in having destroyed the rod (*le fléau*=flail) of Thebes, without being sufficiently pure to complete the expiation in the name of its people; soon the plague avenges the death of the sphynx, and the King of Thebes, forced to abdicate, sacrifices himself to that terrible manes of the monster which is more living and devouring than ever now that it has passed from the realms of Form into those of the Idea. (Oedipus has seen what man is, and he tears out his eyes so as to avoid seeing what God is[†]. He has divulged one-half of the great magic secret, and to save his people he must carry with him to exile and to the grave the other half of the terrible secret.

After the colossal fable of Oedipus we meet with the graceful poem of Psyche, of which Apuleus is certainly not the inventor. The great magical secret here reappears under the guise of the mysterious marriage between a God and a feeble girl abandoned, alone and naked, on a rock. Psyche must remain ignorant of the secret of her ideal Royalty, and if she looks at her husband she loses him^{††}. Apuleus here gives a commentary on, and an interpretation of the allegories of Moses, but the Elohim of Israel and the gods of Apuleus, did not both equally issue from the sanctuaries of Memphis and Thebes? Psyche is the sister of Eve, or rather Eve spiritualized. Both desire to know and forfeit innocence to gain the honour of the trial. Both deserve to descend into Hell,—the one to bring thence the old box of Pandora, the other there to seek and there to crush the head of the old serpent, which is the symbol of time and of evil.

Both commit the crime that in the old times, Prometheus, and in the Christian legend, Lucifer, have to expiate, the one delivered the other subjected by Hercules and by the Saviour.

The great magical secret is therefore the lamp and the dagger of Psyche, the apple of Eve, the sacred fire stolen by Prometheus, and the burning scepter of Lucifer, but it is also the holy cross of the Redeemer. To know enough of it to divulge or misuse it, is to deserve all punishments; to know it as it should be known, *to use and hide it* is to be Master of the Absolute.*

All is comprehended in one word, and in one word of four letters; it is the Tetragram of the Hebrews, the Azot of the alchemists, the Thot of the gipseys, and the Taro of the Kabalists. This word expressed in so many words *means God for the common herd*, man for the Philosopher, and gives to Adepts the crowning word of lumen science and the key to divine power, but he alone knows how to use it, who realizes the necessity of never revealing it. If (Mims, instead of causing the sphynx to (lie, had tamed and harnessed her to his chariot when entering Thebes, he would have been king without incest, without calamities, without exile. Had Psyche by submission and caresses persuaded Love to reveal himself to her, she need never have lost him. Love is one of the mythological images of the great secret and the great agent, became lie expresses at the same time nit action and a passion, rt void and a fulness, an arrow and a wound. Initiates ought to understand me; and on account of the vulgar one must not say too much.

The Bible with all the allegories it contains, expresses only very imperfectly ant' obscurely •e religions science of the Hebrews. The book of which we have spoken and whose hieratic figures we shall later explain, this book called by William Postel the Genesis of Enoch, certainly existed before Moses and the prophets, whose doctrine. identical in essentials with that of the ancient Egyptians, had also its exotericism and its veils. When Moses spoke to the people, says allegorically the sacred book, he put a veil over his face, but he removed this

† . . . “to avoid seeing what God is”—*i.e.*, seeing that God is but man and *vice versa* —when he is not the “lining” of God - the Devil. We know of many who prefer voluntary and life-long blindness to plain, sober truth and fact.

†† Cupid, the *god*, is the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her “consort”—and sees him—she loses him. Study the “Heresy of Individuality”—and you will understand.

* In the Christian legend, the “Redeemer” is the “Initiator” who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He who unriddles the Christian sphynx, “becomes the Master of the Absolute” for the simple reason that the greatest mystery of *all* the ancient initiations,—past, present and future—is made plain and divulged to him. Those who accept the veil when he spoke to God.*

These books were only written to preserve tradition, and they were written in symbols unintelligible to the profane. Besides the Pentateuch and the poetry of the Prophets were only elementary works of doctrine, ethics and liturgy; the true secret and traditional Philosophy was not written till later and under veils still less transparent. It is thus that a second Bible originated, unknown or rather uncomprehended by Christians; a collection, say they, of monstrous absurdities (and on this point believers and unbelievers confounded in a common ignorance arc at one); a monument, say we, in which is collected the most sublime efforts and imaginings to which the genii of philosophy and religion have ever attained ; a treasure surrounded by thorns; a diamond concealed in a coarse dull stone;—our readers will have already guessed that we refer to the Talmud.

One is struck with admiration on penetrating into the sanctuary of the Kabala with a doctrine so logical, so simple, and at the same time so absolute. The necessary union of signs and ideas, the consecration of the most fundamental realities by the primitive characters; the trinity of words, letters and numbers; a philosophy simple as the alphabet, profound and infinite as the word; theorems more complete and luminous than those of Pythagoras; a theology one can sum up on one’s fingers ; an infinity which may be held in the hollow of a baby’s hand ; ten cyphers, twenty-two letters, a triangle, a square, and a circle complete the elements of the Kabala. They are the fundamental principles of the written Word; the reflection of the spoken Word, which created the world.

All truly dogmatic religions have issued from and return to the Kabala; all that is scientific or grand in the religious dreams of all the *illuminati*, Jacob Boehme, Swedenborg, Saint Martin, &c., has been borrowed from the Kabala; all masonic associations owe to it their secrets and their symbols. The Kabala consecrates alone the alliance of the universal Reason and the divine Word; it establishes by the counterpoise of two forces, opposed in appearance, the eternal balance of existence; it alone reconciles reason with faith, power with liberty, science with mystery; it holds the keys of the present, the past, and the future.

* Or his Seventh Principle.

allegory *literally*, will remain blind all their life and those who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to “feed pigs with pearls.” The THEOSOPHIST,--read but the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them,—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphynx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, &c. And then he will find what the word “Atonement”—far older than Christianity—meant. as also " the “the Baptism of Blood.” At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the “newly-born,” *the worthier of the two*, had to die, since two Adepts of *equal* power must not live, and he, *who is perfect*, has no room on earth. Eliphas Levi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mount Pisgah after he had “laid his hands” upon the initiated Aaron, of Jesus who dies for the disciple “whom he loved,” John the author of the Apocalypse, and of John the Baptist—the last of the real Nazars of the Old Testament (see *Isis*, Vol II, p. 132), who in the incomplete, contradictory and tortured Gospel accounts, is made to die later through Herodiaadi’s whim, and in the *secret* Kabbalistic documents of the Nabatheans, to offer himself as an expiatory victim after “baptizing” (*i.e.* Initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation, *Aba*, the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by *temporary* death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts “evil powers.” At the initiation of the Chhinnamasta Tantrikas (from *chinna* “severed” end *masta* “head”—the Goddess Chhinnamasta being represented with a decapitated head) the *Tantrik Shastras* say that, as soon as the Adept lies reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must “cut off his own head with the right hand, holding it in the left.” Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (“ . . . my blood is drink indeed”—the injunction in John that no shocked the disciples); the other is directed toward the earth as no offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of “self-

immolation.” Now, this has a profound Occult significance which is known only to the initiated; nothing like truth is explained by the Christian dogma, and imperfectly as they have defined, the *quasi inspired* “Authors of the *Perfect Way*” reveal the truth far nearer than any of the Christian commentators.

GLEANINGS FROM ELIPHAS LEVI.

RITUEL DE LA HAUTE MAGIE.

CHAPTER XIX.

THE MAGISTERIUM OF THE SUN.

We have now reached that number which in the Tarot is marked with the sign of the Sun. The Decad of Pythagoreans and the Triad multiplied by itself, united, signify wisdom applied to the Absolute. It is, therefore, of the Absolute that we shall now speak.

To discover the Absolute in the Infinite, in the Indefinite and in the finite, is the *Magnum Opus* of the wise, which Hermes designates the work of the Sun.

To discover the unshakeable foundations of the true religious faith, of Philosophic Truth, and of the transformation of metals, this is the whole search of Hermes, this is the Philosopher's stone.

This stone is one lied multiple; it may be decomposed by analysis, and recomposed by synthesis. Analysed it is a powder, the so-called powder of projection of the alchemists. Prior to analysis, and after synthesis, it is a stone.*

The Philosopher's stone, say the masters, ought not to be exposed to the air or to the glances of the profane; it must be hidden and kept with care in the most secret recess one's laboratory, and one should ever wear on one the key of the place where it is shut up.

He who possesses the great secret is a true king, and more than a king; for he is inaccessible to all fears and all vain hopes. In all diseases, whether of the soul or of the body, a single morsel detached from the precious stone, a single grain of the Divine Powder, suffices to effect a cure. "He that hath ears to hear, let him hear," as said the Master.

The Salt, the Sulphur and the Mercury are but the accessory elements, and the passive instruments of the *Magnum Opus*. All depends, as we have said, on the interior *Magnes* of Paracelsus. The work is entirely in the *projection*,† and the projection is perfectly accomplished the intelligence effective and realizable from a single word.

There is only one important operation in the work: this consists in *sublimation*, which, according to Geber, is nothing but the elevation of the dry thing by means of fire with adherence to its own vessel.

Whose would arrive at a knowledge of the Great Word, and would possess the Great Secret, should after meditating the principles of our "Dogma," read with attention the works of time Hermetic Philosophers, and he will doubtless achieve his initiation as others have achieved theirs; but it is necessary to take, as a key to their allegories, the unique Dogma of Hermes contained in his emerald table, and to follow in classifying cognizances, and in directing the operation, the order indicated in the Cabalistic Alphabet of the Tarot, of which a complete and absolute explanation is given in the last chapter of this work.

Amongst the rare and precious works which contain the mysteries of the Great Secret, we must reckon in the first rank: "The Chemical Pathway" or "Manual of Paracelsus" which contains all the mysteries of the Occult Dynamics and of the most secret Kabala. This manuscript work, precious and original, is only to be found in the library of the Vatican. Sendivogius took a copy which the Baron de Tschuddi used in composing his Hermetic Catechism contained in his work entitled, "L'ETOILE LK FLAMBOYANTE," (the Flaming Star). This Catechism which we indicate to all Cabalistic sages as capable of taking the place of the incomparable Treatise of Paracelsus, embraces all the true principles of the *Magnum Opus*, and sets

* "Prior to analysis" or "after synthesis"—the STONE is no stone at all, but the "rock"—foundation of absolute knowledge—our seventh principle.—ED.

† In connection with the "projection," we would advise our readers to turn to the "Elixir of Life" in the March and April 1882) numbers of the THEOSOPHIST. The "interior Magnes" of Paracelsus has a dual meaning.—ED.

them forth so clearly and satisfactorily, that a man must be absolutely devoid of that special intelligence, which grasps occult matters, who cannot arrive at the absolute truth after meditating duly on it.

We propose to give a succinct analysis of this, with a few words of commentary.

Raymond Lully, one of the great and sublime masters of the science, has said, that to make gold, one must first have gold. Nothing can be made out of nothing; wealth cannot be absolutely created; use increases and multiplies it. Aspirants to the science should, therefore, realize that they are to expect from the Adept neither tricks of conjuring nor miracles. The Hermetic Science, like all true sciences, is mathematically demonstrable. Its results, even material, are as exact as that of a properly constructed equation.

The Hermetic Gold is not only a true Dogma, a light without a shadow, a truth without alloy of falsehood, it is also a material gold, real, pure, and the most precious that can be found in the mines of the earth.

But the Living Gold, the Living Sulphur, or the true fire of the philosophers must be found in the house of Mercury. The fire nourishes itself with air; to express its attractive and expansive power one cannot give a better illustration than that of the lightning, which is at first only a dry and terrestrial exhalation, united with a moist vapour, but which by virtue of increasing its tension (*de s'exalter*) taking on a fiery nature, acts on the humid portions inherent in it, which it attracts and transmutes to its own nature; after which it precipitates itself with rapidity towards the earth, where it is attracted by a fixed nature similar to its own.

These words enigmatic in form but clear as to the purport, explain exactly what the philosophers meant by their mercury fertilized (impregnated) by the sulphur; it is the AZOT, the universal magnetism; the Great Magic Agent; the Astral light, the light of life fertilized by the vital (*animique*) force, by the intellectual energy which they compare to sulphur on account of its affinities with the divine fire. As for the salt, this is matter absolute. All that is matter contains salt, and all salt can be converted into pure gold by the combined action of sulphur and mercury, which at times act so rapidly that the transmutation may be effected in an instant or in an hour, without fatigue to the operator and almost without expense, or in consequence of more unfavourable conditions of the atmospheric media, the operation may require several days, several months, and at times even several years.

As we have already said, there exist in Nature two primary laws,* two essential laws, which produce in counter balancing each other the universal equilibrium of things: that is fixity and movement, analogous in Philosophy to the truth and invention, and in absolute conception to the Necessity and the Liberty which are the Essence of God himself (†). The Hermetic Philosophers give the name *ofixed*, to all that has weight, to all that tends by its nature to central repose and immobility; they designate as *volatile*, all that more naturally and willingly obeys the law of movement, and they teem their stone by analysis, that is to say, by the volatilization of the fixed, and then by synthesis, that is to say, by the fixation of the volatile, which they effect by applying to the fixed, which they call their salt, the sulphurated mercury, or the light of life directed and rendered omnipotent by a secret operation. Thus, they seize upon the whole of Nature, and their stone is found wherever there is salt, in other words, no substance is foreign to the *Magnum Opus*, and one can change into gold even matters that appear the most despicable and vile, which is true in this sense, that as we have said, all contain the primary salt represented in our emblems by the cubic stone itself, as one sees it in the frontispiece, symbolic and universal of the keys of Basile Valentin.

To know how to extract out of all matter the pure salt that is hidden in it is to have the secret of the stone. This stone is then a saline stone that the OD, or universal astral light decomposes or recomposes. It is unique and multiple, for it can be dissolved like ordinary salt, and incorporate itself in other substances. Obtained by analysis, it might be called the *sublimated universal*; recovered by synthesis, it is the true

* This is incorrectly stated, and apt to mislead the beginner. Eliphas Levi ought, without risking to divulge more than permitted, to have said, "There exists in Nature one universal Law with two primary *manifesting* laws as its attributes — Motion and Duration. There is but one eternal infinite uncreated Law—the "ONE LIFE" of the Buddhist Arhats, or the Parabrahm of the Vedantins—Adwaitas. —ED.

† Which the vulgar *hoi polloi* call, "God," and we—"Eternal Principle"—ED.

panacea of the ancients, whether of the soul or the body, and it has been called the medicine par excellence of the whole of Nature. When by complete initiation one commands the forces of the universal agent, one always has this stone, at one's commands; for the extraction of the stone is then a simple and easy operation, very distinct from the metallic projection or realization. This stone, in its sublimed state, ought not to be left in contact with the atmospheric air, which might partly dissolve it or cause it to lose its virtue. Moreover, the breathing(?) its emanations might not be free from danger. The sage prefers to keep it in its natural envelopes, assured that he can extract it by a single effort of his will and a single application of the universal agent to the envelopes, which the Cabalists call its shells.* It is to express hieroglyphically this law of prudence that they give to their mercury, personified in Egypt by Hermanubis, a dog's head, and to their sulphur represented by Baphomet of the Temple, or the prince of the Sabbath, that goat's head that has brought so much opprobrium on the occult associations of the middle ages.

FRAGMENTS OF OCCULT TRUTH.

BY A LAY CHELA

No. VI.

DEVACHAN.

[Originally published in *The Theosophist*, March 1883. Compiler.]

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design which is worked out in the course of time evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven or some sphere of punishment for all time rest of eternity, as they are reluctant to contemplate time notion of final annihilation even for their mere personal entities,—unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of milleniums. Thus the Heaven of vulgar theology,—not to speak of the Hell,—is a congeries of inconsistent conceptions as fatally at war with each other as with time facts of the earth life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged .--an eternity which has a beginning but no end--and found enjoyable in the highest degree. But each person is simply himself or herself as on earth in a new spiritual body, with recollection of the past life on earth, and perception of the continued life in progress here for the living friends and relatives left behind. Now a Heaven which constituted a watch tower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish and meritorious inhabitants. IF we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached, had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in a

*He who studies the *septenary* nature of man and read the *Elixir of Life* knows what this means. The seventh principle, or rather the 7th and 6th or the Spiritual Monad in one, is too sacred to be projected or used by the adept for the satisfaction and curiosity of the vulgar. The sage [the adept] keeps it in its shells, (the 5 other principles), and knowing he can always "extract it by a single effort of his will" by the power of his knowledge, will never expose this stone to the evil magnetic influences of the crowd. The author uses the cautious phraseology of the Medieval Alchemists, and no one having ever explained to the uninitiated public that the "Word" is no word, and that the "Stone" is no stone, that occult sciences are suffering thereby under the opprobrium of mockery and ignorance.—ED

conventional heaven, has in the supposition that Heaven is not yet opened for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like, annihilation-like, trance, waiting for the resurrection at the end of the world. The resurrection by the bye has an occult meaning which the present explanations may help to elucidate, but of that more anon]. Which of these hypotheses is most favoured by ordinary theology we do not pretend to say, but Heaven must be recognised by that doctrine as either, open or not open yet for the reception of souls, and then one of the two lines of speculation above roughly indicated must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy- may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge, within the range of ordinary human understanding, can be presented to the reader in language as lucid as a diamond, and no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life which for each human individuality travelling round the great circle of evolution, intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go, may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar to whom its tiniest details are no longer strange. From these the information cornea, which we are about to lay before the reader.* Rejecting the unscientific name which has become encrusted with too many misconceptions to be convenient, let us keep to the oriental designation of that region or state into which the higher principles of human creatures pass after death. “Devachan,” to begin with, makes no offer of *eternal* accommodation to the finite personalities of dying men.

It has already been explained that when the four higher principles escape from the body, *i. e.*, from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *reliquiae* remain in the *Kama loka* or immediate vicinity or atmosphere of the earth, and the higher two invested with a certain amount of consciousness by having assimilated all which is adapted to a superior state of existence, from the 5th principle, *Manas*, or “animal” soul, pass into a temporary period of oblivion† from which they *are*, so to speak, born into “Devachan.” Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, amid flits from body to body, from planet to planet, and so forth ;—that which survives in Devachan is the man's own self-conscious personality††, under some restrictions indeed, which we will come to directly, but still it is the same personality as regards its higher feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but, to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music would be continuously enraptured by the sensations

* The information is supplemented by a copious appendix which please consult.—Ed.

† Called in No. I. of Fragments “gestation.”

†† See Appendix A.—Perchance, the “essence” of self-Conscious personality would be a more comprehensive term.—Ed.

music produces. The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections will miss none, in Devachan of those whom he or she loved. But, at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved theta *they will be there*. It is not necessary to say much more to give a clue to *the* position. Devachan is a subjective state. It will seem *as* real, as the chairs and tables round us;—and remember that above all things to the profound philosophy of occultism, are the chairs and tables, and the whole objective scenery of the world,—unreal and—merely transitory delusions of sense. As real as the realities of this world to es, and even more so, will be the realities of Devachan to those who go into that state.

Now we fancy very few Western thinkers at the first glance will welcome this account of the heaven awaiting them beyond the grave, but we are not weaving merely pleasant fancies, we are describing natural facts, and to say that a condition of things is unacceptable to the imagination, is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that this subjective isolation of each human unit is the only condition which renders possible anything which can be described as a felicitous spiritual existence after death for mankind at large, and “Devachan” is as much a purely and absolutely felicitous condition for all who attain it as “Avitchi”—is the reverse of it. There is no inequality or injustice in the system; Devachan is by no means the same thing for the good and the indifferent alike, but it is not to life of responsibility, and therefore there is no logical place in it for suffering any more than in “Avitchi” there is any room for enjoyment or *repentance*.*

It is a life of *effects*, not of *causes*; a life of being paid your earnings, not of labouring for them. Therefore it is impossible to be during that life cognizant of what is going on earth. Under the operation of such cognition there would be no true happiness possible in the state after death. But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination that cannot escape from its present surroundings. To begin with, about monotony no one will complain of having experienced monotony during the minute or moment or half hour as it may have been of the greatest happiness he may have enjoyed in life. Most people have had some happy moments at all events to look back to for the purpose of this comparison, and let us take even one such minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed unchangeable sensation of intense happiness goes on and on, not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time until the efficient impulse has exhausted itself. [See Appendix B.] As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of Devachan is lived correspondentially. There is the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into conscious lethargy, semi-unconsciousness, oblivion and—not death but birth! birth into another personality and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan.

“It is not a reality then, it is a mere dream,” objectors will urge; the soul so bathed in a delusive sensation of enjoyment which has no reality all the while is being cheated by Nature, and must encounter a terrible shock when it wakes to its mistake.” But in the nature of things, it never does or can wake. The waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there ever possibly a petting from its chosen associates. Those associates are not in the nature of companions who may wish to go away, of friends who may tire of the friend that loves them even if he or she does not tire of them. Love,

* The fine parable in Luke about Lazarus, the beggar, the rich man, and “Father Abraham,” would fall through, we are afraid, in the light of esoteric teachings. The only important truth therein contained is the statement about the “great gulf fixed” between Devachan, and Avitchi, and the earth. See Luke xvi. v. 20-30.—*Ed.*

the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away [See Appendix C.]

There *is* a sense of unreality about the whole affair, to some people, which is painful to their mind at first no doubt; but this is certainly much more due to an imperfect grasp of the nature of the existence described on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People to begin with would be either admitted or excluded, and the differences of favour shown to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this life. But the real Heaven of our earth adjusts itself to the needs and merits of each new arrival with unfailing certainty. Not merely as regards the duration of the blissful state which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of Isis own aspirations and faculties. More than this it may be impossible for the uninitiated comprehension to realize. But this indication of its character is enough to show how perfectly it falls into its appointed place in the whole scheme of evolution [See Appendix D.]

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past there is no opportunity while the soul inhabits it, for the punctual requital of evil deeds. But Nature does not content herself with either forgiving sins in a free and easy way, or damning sinners outright, like a lazy master too indolent, rather than too good-natured, to govern his household justly. The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good. But the place of its operation is not Devachan, but either a new rebirth, or *Avitchi*—a state to be reached only in exceptional cases and by exceptional natures.* The subject being of paramount importance it may be left for a separate Fragment [See Appendix E]. Generally, the re-birth into objective existence is the event for which the karma of evil patiently waits; and then, it irresistibly asserts itself, not that the karma of good exhausts itself in Devachan leaving the unhappy monad to develop a new consciousness with no material be-pond the evil deeds of its last personality. The re-birth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a *rosy* sleep,—a peaceful night with dreams more vivid than day, and imperishable for many centuries and ages, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go to make up the whole spiriuel or relatively spiritual complement of our earth life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other but the Devachan state to be dealt with. For once in Devachan there is very little opportunity for communication between a spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth those friends, if the bond of affection has been sufficiently strong will be with the happy spirit still, to all intents and purposes for him, and as happy blissful, innocent, as the disembodied dreamer himself. It is *possible*, however, for yet living persons to have visions of Devachan, though such visions are rare, and only one-sided,—the entities in Devachan, sighted by the earthly *clairvoyant* being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the

*While the ordinary, common place sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the to speak *aristocrat of sin* has *avichi* in prospect. Most of our everyday transgressions being due rather to circumstances over which we have little or no control, as well us to the utter vanity of the request.—“Lead us not into temptation,” the Law of Retribution is there, with its finer sense of discriminative justice than ever found on earth, to act always unerringly in producing effects strictly adequating their real causes.

converse operation has really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure-minded, are real, though it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the spirit in the Devachan *becomes* for a few minutes that departed personality, and writes in the handwriting of the latter, in his language and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena, determines the preponderance of personality in the characteristics exhibited. Thus, it *may* incidentally be observed, what is called *rapport*, is in plain fact, an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the seance room is the denizen of that intervening region between Earth-life and Devachan which has been already referred to as *Kama loka*. On the subject of "shells" or Elementaries, so much has been written of late that this branch of the subject may be passed over lightly now. The upper *duad* having won, in the struggle which takes place after death in the *Kama loka* between the two sets of principles, the lowest of all with a remnant of the 5th its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time—an empty shell though alive for a while to a certain extent. A word or two of explanation however is required in reference to the complete two principled being which remains in the *Kama loka*, when the tipper duad does *not* win in the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purposes of communication with still living people, than the shell, and so it might be if it remained in "Kama loka," but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere" of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere, but since the explanation in these Fragments of the 7 fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth,—our earth being, it will be remembered, the turning point in the cyclic chain,—and this eighth sphere is out of circuit, a *cul de sac* and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that time only sphere connected with our manwantaric chain, which is lower than our own, in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments, than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give.

One statement though it is definitely made, *viz.*, that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence, From the vast majority of lives there is something which the higher principles may draw to themselves, something to redeem the page of existence just passed from total destruction, and here it must be remembered that the recollections of life in Devachan very vivid as they are, as far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognisance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually, in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure,—even though many such pages will then seem to him most likely, very dull reading, and will not be frequently referred to. It is this revival eventually of recollection concerning all the long for-

gotten personalities that is really meant by the doctrine of the Resurrection of which the modern prayer books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teachings at present under conveyance to the reader. It may be worthwhile to do this as a separate undertaking at a later period, but meanwhile to revert to the narrative of how the facts stand, it may be explained that in the whole book of pages,—when at last the “resurrection” has been accomplished, there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally during its passage through this world been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex that spiritual individuality in such cases will have retained in its own affinities, no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book. And as at the end of the struggle after crossing the *Kama loka* the spiritual individuality will have passed into the unconscious gestation state from which skipping the Devachan state it will be directly reborn into its next life of objective activity, all the self consciousness connected with that existence will have passed into the lower world, there eventually to “perish everlastingly;” an expression of which as of so many more modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common sense of the matter would show there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently lie emerges in his befitting place in the world of Causes, this Earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as karma—the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible,—the inequalities of life. The conditions on which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh karma, whatever they may be, for this will be generated by the use we make of *them* in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old karma bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready-money transactions with Nature, so to speak of which it may hardly be necessary to make any entry in her books. But the great inequalities of life as regards the start in it, which different human beings make, is a manifest consequence of old karma, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects,—the state in which the principles liberated from the body are still in *Kama loka*, and physically in the atmosphere of the earth, the state of Devachan and the intervening state of gestation or preparation for the latter. But the reader’s conceptions on the subject will necessarily be vague without some indications as to the periods of time with which passage through these states is concerned. Consciousness in the *Kama loka* even is not immediately reawakened after death. When a man dies, his soul or fifth principle becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in *Kama loka* has to last but a few moments, hours, days, weeks, months or years, whether he dies a natural or a violent death; whether this occurs in youth or age, and whether the ego has been good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter, his perceptive faculties become extinct forever, and his spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayavi rupa* may be thrown into objectivity as in the case of apparitions after death, but unless it is projected by a conscious or intense desire to see or appear to someone shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in *Kama loka* is obviously, from what has been already said—a phenomenon that depends on the characteristic of the principles passing, unconsciously at the moment, out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the ego’s spiritual stamina, and Devachan accounts for the remainder of the period between death and the next physical rebirth. The whole period is of course of very varying length in the case of

different persons, but rebirth in less than a thousand to fifteen hundred years is spoken of as almost impossible, while the stay in Devachan which rewards a very rich Karma, is sometimes said to extend to enormous periods.

In conclusion it may be added that this is a mere sketch of the state of things under examination, as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details which will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

APPENDIX TO "DEVACHAN."

APPENDIX A.

It may be worth the reader's while to learn what Colonel H. S. Olcott has to say in his *Buddhist Catechism* (14th Thousand) of the intrinsic difference between "individuality" and "personality." Since he wrote not only under the approval of the High Priest, but also under the direct instruction of his Guru (Spiritual Master), his words will have weight for the student of Occultism. This is what he says, in his Appendix:—

"Upon reflection, I have substituted 'personality' for 'individuality' as written in the first edition. The successive appearances upon one or many earths, or 'descents into generation' of the *tanhaically*-coherent parts (Skandhas) of a certain being, are a succession of personalities. In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say, reflects?) itself now in the personality of a sage, again as an artisan and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads runs unbroken.

"It is ever *that particular line*, never any other. It is therefore individual, an individual vital undulation which began in Nirvana or the subjective side of Nature, as the light or heat undulation through nether began at its dynamic source; is careering through the objective side of Nature, under the impulse of *Karma* and the creative direction of *Tanha*; and tends through many cyclic changes back to Nirvana. Mr. Rhys Davids calls that which passes from personality to personality along the individual chain, 'character' or doing.' Since 'character' is not a mere metaphysical abstraction but the sum of one's mental qualities and moral propensities, would it not help to dispel what Mr. Rhys Davids calls, 'the desperate expedient of a mystery' [*Buddhism*, p. 101] if we regarded the life undulation as individuality and each of its series of natal manifestations as a separate personality? The perfected individual, Budhistically speaking, is a Buddha, I should say; for a Buddha is but the rare flower of humanity, without the least supernatural admixture. And as countless generations ('Four Asankheyyas and a hundred thousand cycles.' Fausböll and Rhys Davids' *Buddhist Birth Stories*, p. 13) are required to develop a man into a Buddha, and *the iron will to become one runs throughout all the successive births*, what shall we call that which thus wills and perseveres? *Character?* or Individuality; an individuality but partly manifested in any *one* birth, but built up of fragments from all the births?

"The denial of 'soul' by Buddha (see *Sanyutto Nikaya*, the Sutta Pitaka) points to the prevalent delusive belief in an independent transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. And what he shows is that the 'I am I' consciousness is, as regards permanency logically impossible, since its elementary constituents constantly change, and the 'I' of one birth differs from the 'I' of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfect man, viz., a Buddha through numberless natal experiences. And in the consciousness of that person who at the end of a given chain of beings attains Buddha-hood, or who succeeds in attaining the fourth stage of Dhyana, or mystic self-development, in any one of his births anterior to the final one, the scenes of all these serial births are perceptible. In the *Jatakattahavannana*, so well translated by Mr. Rhys Davids an expression

continually recurs which I think rather supports such an idea, viz: ‘Then the blessed one *made manifest an occurrence hidden by change of birth,*’ or ‘that which had been hidden by, &c.’ Early Buddhism then, clearly held to a permanency of records in the Akasa, and the potential capacity of man to read the same when he has evolved to the stage of true individual ENLIGHTENMENT.” (pp. 54-57.)

APPENDIX B.

Having been asked:—“How then? Is there no change of occupation for souls in *Devachan*? Is one moment of earthly sensation only, selected for perpetuation?”—our MASTERS reply in the negative. No; *Devachan* is no monotonous condition, in which someone or even two or more moments of earthly sensations are indefinitely perpetuated—stretched so to say, throughout aeons. For, this would be contrary to all analogies and antagonistic to the law of cause and effect under which results are proportioned to antecedent energies. There are two fields of causal manifestations—the objective and subjective. The grosser energies—those which operate in the denser condition of matter—manifest objectively in the next physical life, their outcome being the new personality of each birth marshaling within the grand cycle of the evolving individuality. It is but the moral and spiritual activities that find their sphere of effects in *Devachan*. And thought and fancy being limitless, how can it be argued for one moment that there is anything like monotony in the state of *Devachan*? Few are the man whose lives were so utterly destitute of feeling, love, or of a more or less intense predilection for some one line of thought as to be made unfit for a proportionate period of *Devachanic* experience,—beyond their earthly life. So, for instance, while the vices, physical and sensual attractions, say, of a great philosopher, but a bad friend, and a selfish man—may result in the birth of a new and still greater intellect, but at the same time a most miserable man, reaping the *Karmic* effects of all the causes produced by the “old” being and whose make-up was inevitable from the preponderating proclivities of that being in the preceding birth, the intermedial period between the two physical births *cannot* be—in nature’s exquisitely well adjusted laws—but a *hiatus* of unconsciousness. There can be no such dreary blank as kindly promised, or rather implied by Christian Protestant theology to the “departed souls,” which, between death and “resurrection” have to hang on in space, in mental catalepsy awaiting the “Day of Judgment.” Causes produced by mental and spiritual energy being far greater and more important than those that are created by physical impulses—their effects have to be—for weal or woe—proportionately as great. Lives on this earth or other earths, affording no proper field for such effects, and every labourer being entitled to his own harvest—they have to expand in—either *Devachan* or *Avitchi*. * Bacon, for instance, whom a poet called—

“The brightest, wisest, *meanest* of mankind”

—might re-appear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But, however great the latter, they would find no proper field in which that particular line of thought pursued during his previous life-time by the founder of modern philosophy could reap all its dues. It would be but the astute lawyer, the corrupt attorney-general, the ungrateful friend, and the dishonest Lord-chancellor who might find, led on by his Karma, a congenial new soil in the *body* of the money-lender, and re-appear as a new Shylock. But where would Bacon, the incomparable thinker, with whom philosophical inquiry upon the most profound problems of nature was his “first and last, and only love,” where would this “intellectual giant of his race”—once disrobed of his lower nature—go to? Have all the effects of that magnificent intellect to vanish and disappear? Certainly not. Thus his moral and spiritual qualities would also have to find a field in which their energies could expand themselves. *Devachan* is such field. Hence—all the great plans of moral reform, of intellectual research into abstract principles of nature all the divine, spiritual aspirations that had so filled the brightest part of his life, would, in *Devachan*, come to fruition; and the abstract entity, known in the preceding birth as Francis Bacon, and that may be known in its subsequent re-incarnation as a despised usurer—that Bacon’s own creation, his Frankenstein, the son of his *Karma*—shall in the meanwhile occupy itself in this inner world, also of its own preparation, in

* The lowest states of *Devachan* interchain with those of *Avitchi*.

enjoying the effects of the grand beneficial, spiritual causes sown in life. It would live a purely and spiritually conscious existence—a dream of realistic vividness—until Karma being satisfied in that direction and the ripple of force reaching the edge of its sub-cyclic basin, the being should move into its next area of causes—either in this same world or another according to his stage of progression. Therefore, there *is* “a change of occupation,” a continual change—in *Devachan*. For that dream-life is but the fruition, the harvest time of those psychic seedgerms dropped from the tree of physical existence in our moments of dream and hope; fancy-glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of *Devachan*, and ripening under its ever fructifyng (sic) sky. If man had but one single moment of ideal experience, not even then could it be, as erroneously supposed, the indefinite prolongation of that “single moment.” That one note struck from the lyre of life would form the key-note of the beings’ subjective state and work out into numberless harmonic tones and semi-tones of psychic phantasmagoria. There, all unrealized hopes, aspirations, dreams—become fully realised, and the dreams of the objective become the realities of the subjective existence. And there, behind the curtain of *Maya*, its vaporous and deceptive appearances are perceived by the INITIATE, who has learned the great secret how to penetrate thus deep into the ARCANA OF BEING.....

APPENDIX C.

Objectors of that kind will be simply postulating an incongruity: an intercourse of entities in *Devachan* which applies only to the mutual relationship of physical existence! Two sympathetic souls, both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth. Nevertheless, each is dissociated from the other as regards personal or corporeal association. While the latter is the only of its kind that is recognized by our earth experience as an *actual* intercourse, for the *Devachanee* it would be not only some thing unreal but could have no existence for *it* in any sense, not even as a delusion: a physical body or even a *Mayavi-rupa* remaining to *its* spiritual senses as invisible as it is itself to the physical senses of those who loved it best on earth. Thus even though one of the “sharers” were alive and utterly unconscious of that intercourse in his waking state, still every dealing with him would be to the *Devachanee* an absolute *reality*. And what *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that etherial body-shadow—the *Mayavi-rupa*? To object to this on the ground that one is thus “cheated by nature” and to call it “a delusive sensation of enjoyment which has no reality” is to show oneself utterly unfit to comprehend the conditions of life and being outside of our material existence. For how can the same distinction be made in *Devachan*—*i. e.* outside of the conditions of earth-life between what we call a reality, and a factitious or an artificial counterfeit of the same, in this, our world? The same principle cannot apply to the two sets of conditions. Is it conceivable that what we call a reality in our embodied, physical state will exist under the same conditions as an actuality for a disembodied entity? On earth, man is dual—in the sense of being a thing of matter and a thing of spirit; hence the natural distinction made by his mind—the analyst of his physical sensations and spiritual perceptions—between an actuality and a fiction: though, even in this life the two groups of faculties are constantly equilibrating each other, each group when dominant seeing as fiction or delusion what the other believes to be most real. But in *Devachan* our Ego has ceased to be dualistic, in the above sense, and become a spiritual, mental entity. That which was a fiction, a dream in life, and which had its being but in the region of “fancy” becomes under the new conditions of existence—the only possible *reality*. Thus, for us, to postulate the possibility of any other reality for a *Devachanee* is to maintain an absurdity, a monstrous fallacy, an idea unphilosophical to the last degree. The actual is that which is acted or performed *de facto*: “the reality of a thing is proved by its actuality.” And the suppositions and artificial having no possible existence in that devachanic state, the logical sequence is that everything in it is actual and real. For, again whether overshadowing the five principles during the life of the personality, or entirely separated from the grosser principles by the dissolution of the body—the sixth principle, or our “Spiritual Soul,” has no substance.,—it is ever *Arupa*; nor is it confined to one place with a limited horizon of perceptions around it. Therefore whether *in* or *out* of its mortal body, it is ever distinct, and free from its limitations; and if we call its

devachanic experiences “a cheating of nature,” then we should never be allowed to call “reality” any of those purely abstract feelings that belong entirely to, and are reflected and assimilated by, our *higher* soul, such: *f. i.*, as an ideal perception of the beautiful, profound philanthropy, love, &c., as well as every other purely spiritual sensation that during life fills our inner being with either immense joy or pain.

APPENDIX D.

“Devachan” is of course a *state* not a locality, as much as “Avitchi”—its antithesis [which please not to confound with *Hell*]. Esoteric Buddhist philosophy has three principal *lokas* so-called—namely (1) *Kama loka*, (2) *Rupa-loka*; and (3) *Arupa loka*; or in their literal translation and meaning—[1] world of desires or passions, of unsatisfied earthly cravings—the abode of “Shells” and Victims, of Elementaries and Suicides; [2] the world of Forms, *i. e.*, of shadows more spiritual, having form and objectivity but no substance; and [3] the *formless* world, or rather the world of no-Form, the incorporeal, since its denizens can have neither body, shape, nor colour for us mortals, and in the sense that we give to these terms. These are the three spheres of ascending spirituality in which the several groups of subjective and semi-subjective entities find their attractions. The time having not yet come to speak of the latter two, we will merely notice the first one, namely the *Kama-loka*. Thence it is, that all, but the remaining shells, the suicides and the victims of premature violent deaths, go according to their attractions and powers either into the *Devachanic* or the *Avitchi* state, which two states form the numberless sub-divisions of “Rupa,” and “Arupa” *lokas*; that is to say, that such states not only vary in degree, or in their presentation to the subject entity as regards form, colour, &c.,—but that there is an infinite scale of such states, in their progressive spirituality and intensity of feeling; from the lowest in the *Rupa*, up to the highest and the most exalted in the *Arupa-loka*. The student must bear in mind that *personality* is the synonym for limitation; and that the more selfish, the more contracted the person’s ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse.

APPENDIX E.

To use an antiphrasis—“Avitchi” is a state of the most *ideal spiritual* wickedness, something akin to the state of Lucifer, so superbly described by Milton. Not many though, are there who can reach it, as the thoughtful reader will perceive. And if it is urged that since there is *Devachan* for nearly all; for the good, the bad, and the indifferent, the ends of harmony and equilibrium are frustrated, and the law of Retribution and of impartial, implacable Justice hardly met and satisfied by such a comparative scarcity if not absence of its antithesis, then the answer will show *that it is not so*. “*Evil* is the dark son of Earth (matter) and *Good*—the fair daughter of Heaven” (or Spirit) says the Chinese philosopher; hence the place of punishment for most of our sins is the Earth—its birth place and play-ground. (sic) There is more apparent and relative, than actual evil even on earth, and it is not given to the *hoi polloi* to reach the fatal grandeur and eminence of a “Satan” every day. See footnotes in art. “Death,” by Eliphas Levi (October *Theosophist*, Vol. III,) the editorial answer to the art. “Death and Immortality” (November *Theosophist*, p. 28); and the words used by the author, when speaking of those who are immortal in good by identification with God (or Good), and immortal in evil by identification with Satan (Evil). Although the general rule applies but to “Sorcerers,” *i. e.* adepts in Black Magic, real Initiates and sons of Evil, generally known as “the Brothers of the Shadow,” yet there are exceptions to that rule *as* to every other. Occasionally men reaching the apex of evil become “unconscious” sorcerers; they identify themselves with “Satan,” and then *Avitchi* becomes their Fate. Happy they are when thereby they avoid a worse punishment—a *loka* from which indeed, no traveller—either returns or, once within its dark precincts—pursues his journey!

DEVACHAN.

WESTERN STRICTURE AND EASTERN VERSION.

(Originally published in *The Theosophist*, August 1883. Compiler.)

[*The memorandum that follows emanates from a British Theosophist. It was sent to “Lay Chela,” the author of ESOTERIC BUDDHISM, in response to whose desire that the objections should be explained away, the three Replies subjoined have been sent. They come from three different sources.—ED.*]

MEMORANDUM.

It seems to me that our misunderstanding arises from the use of inconsistent language in these teachings. We constantly hear of the “*dreamers in Devachan*,” of the “*subjective isolation*” of this state. And then we are forthwith reproached for regarding it as “less real” than our present condition! Take the case of the association of friends there. What we want to know is whether there is any REAL intercourse of personalities—of 5th principles—there. No. 6 of “Fragments” in March *Theosophist* and App. C. p. 136, profess to explain this, but leave it still doubtful. Of course for the disembodied consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon that fact. “Two sympathetic souls,” we are told, “both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth.” So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the *mode* of the intercourse is not such as we can at present recognise from experience. But in the next passage our doubt revives. “Nevertheless each is dissociated from the other as regards personal or corporeal association.”* As regards corporeal, granted, but what as regards *personal*, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousnesses in Devachan. Are they really and truly affected the one by the other so as to constitute a veritable *intercourse*, or is it merely that the one personality *imagines* the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am “postulating an incongruity” in objecting that such an “intercourse” is *not* real, is “a mere dream,” for I *can* conceive a *real* intercourse—conscious on both sides and truly acting and reacting which does *not* “apply only to the mutual relationship of physical existence.”

It is asked “What *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the *Mayavi-rupa*?” Now actual companionship implies the mutual action and reaction of consciousnesses—which need not be by any bodily mediation whatever. *You* must really and truly affect *me*, and I must know that you are in thin sense (the most real of all) present with me, and *vice versa*. Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am ‘*cheated by nature*’ if I am made to believe what is not the *fact*. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

The whole doubt arises out of the following statement “The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections” [that is the case with few of us—enough that the affections are an essential element of our higher happiness] “will miss none in Devachan of those whom he or she loved.” But at once it will be asked, if some of those are not themselves fit for Devachan, how then? The answer is, “that does not matter. For the person who loved them they will be there.” And

*If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words “personal” and “corporeal” is sufficient to show that the term *personal* stands here for “external” or “bodily.” Why should it then be taken in the sense of the mental representation of a personality. The “or” makes the two adjectives identical.—*Ed*

then it is truly pointed out that there is nothing absolutely real in what is objective to us here—all is relative. “As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go there.” But it will not be denied that there is real intercourse between personalities here, albeit, by very imperfect and not essentially real *means*. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There *is* real intercourse between us. Through our present defective means, it is true that *you* are very imperfectly, very partially, *with* me—I only get a symbol of *your* presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or non-existent all the while. But if in Devachan I can realistically imagine the presence—the living, communicating presence—of some one who is not there; what security have I that I am truly in communication with any one who is there? *Am* I truly in such communication in any case? Or is each personality perfectly secluded and isolated, merely feigning and dreaming the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other’s company? But again, how, for any one who had attained the conception of Devachan in earth life—you and I for instance—would such dreams be *possible*? Why we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality—and we should in fact be *awake*. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because “the continuity of our speculative ideas is one of the characteristics of Devachan,” as you explained to me the other night. (See *Reply II—Ed.*)

There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the Devachanee, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course as a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with which I shall identify myself in Devachan. And you in Devachan might be *en rapport* with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is *capable* of elevation into the Devachanic state.

I have of course a great deal more to ask, but will not try your patience with more now.

* * *

30th April, 1883.

THE REAL AND THE UNREAL.

REPLY I.

“The perfect consciousness that ‘I am Brahma’
Removes the false appearances projected
By IgnoranceKnow that indeed as Brahma—
Nothing exists but Brahma, when aught else
Appears to be ’tis like the mirage false.....”

Atma-bodha (Knowledge of Soul)—by *Sankaracharya*.

The “misunderstanding” arises from a natural misconception of the sense in which certain terms are made use of rather than from any “inconsistent language” used. The alternative of moving for ever in a vicious circle

faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless (*rupa* and *a-rupa*), dream and waking.* Especially should he master—at least approximately—the distinction between the “objective” and the “subjective” in the living man’s sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanee). It will not strengthen his case to put forth the objection that “the mode of the intercourse is not such as we can at present recognize from experience;” in other words, that until one becomes a “Devachanee” one cannot enter into sympathy with his feelings or perceptions. For, the disembodied individuality being identical in nature with the higher *triad* of the living man, when liberated as the result of *self* evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels, and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarped by *mayavic* deceptions, hence—not to be gain-said. This, of course, assuming the existence of such *lusus naturae* as an “adept,” which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept’s detriment between the perceptive powers of his triad, when so freed from the body, and those of the half liberated monad of the entranced somnambule or medium which is having its dazed glimpses into the “celestial arcane.” Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

However much European students may seem to have outgrown the crude beliefs of their earlier years, yet a special study of Asiatic mental tendencies is indispensable to qualify them to grasp the meaning of Asiatic expressions. In a word, they may have outgrown their hereditary ideas only far enough to qualify them as critics of the same; and not sufficiently to determine what is “inconsistent language” or consistent, of Eastern thinkers. Difference in the resources of language is also a most important factor to keep in mind. This is well illustrated in the alleged reply of an Oriental visiting Europe, when asked to contrast Christianity with Buddhism: “It requires an Index or glossary; for it (Christianity) has not the ideas for our words, nor the words for our ideas.” Every attempt to explain the doctrines of occultism in the meagre terminology of European science and metaphysics to student ignorant of our terms, is likely to result in disastrous misunderstandings despite good intentions on both sides. Unquestionably, such expressions as “life real in a dream” must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the *actuality* of (the personal) God’s nature. What more natural than that the Western thinker, whose inferences are drawn from quite a different line or thought, should feel bewilderment when told that the Devachanic life is “reality”—though a dream, while earthly life is but “a flitting dream”—though imagined an actuality. It is certain that Prof. Balfour Stewart—great physicist occultism in the meagre terminology of European science and metaphysics to student ignorant of our terms, is likely to result in disastrous misunderstandings despite good intentions on both sides. Unquestionably, such expressions as “life real in a dream” must appear inconsistent to a dualist who affirms the eternity of the individual soul, its independent existence, as distinct from the Supreme Soul or Paramatma, and maintains the *actuality* of (the personal) God’s nature. What more natural than that the Western thinker, whose inferences are

*The Vedanta philosophy teaches as much as Occult philosophy that our *monad* during its life on earth as a *triad* (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti*—a state of *dreamless* sleep—from the occult standpoint of terrestrial conceptions; of real, actual soul-life—from the occult standpoint. While man is either *dreamlessly*, profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal Soul.—Ed.

drawn from quite a different line or thought, should feel bewilderment when told that the Devachanic life is “reality”—though a dream, while earthly life is but “a flitting dream”—though imagined an actuality. It is certain that Prof. Balfour Stewart—great physicist though he be—would not comprehend the meaning of our Oriental philosophers, since his hypothesis of an unseen universe, with his premises and conclusions, is built upon the emphatic assumption of the actual existence of a personal God, the personal Creator, and personal moral Governor of the Universe. Nor would the Mussulman philosopher with his two eternities—*azl*, that eternity which has no beginning, and *abd*, that other eternity having a beginning but no end; nor the Christian who makes every man’s eternity begin (!) at the moment when the personal God breathes a personal soul into the personal body—comprehend us. Neither of these three representatives of belief could, without the greatest difficulty, concur in the perfect reasonableness of the doctrine of Devachanic life.

When the Word “subjective” is used in connection with the state of isolation of the Devachanee, it does not stand for the ultimate possible concept of subjectivity, but only for that degree of the same thinkable by the Western *non-Oriental* mind. To the latter everything is subjective without distinction which evades all sensuous perceptions. But the Occultist postulates an ascending scale of subjectivity which grows continually more real as it gets farther and farther from illusory earthly objectivity: its ultimate, *Reality*—Parabrahm.

But Devachan being “but a dream,” we should agree upon a definition of the phenomena of dreams. Has memory anything to do with them? We are told by some physiologists it has. That the dream-fancies being based upon dormant memory,* are determined and developed in most cases by the functional activity of some internal organ, “the irritation of which awakens info activity that part of the brain with which the organ is in specific sympathy.”

To this, bowing reverentially to modern science, the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dream into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied *Ego*—hence the nature of *its* “dreams.” This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects a *priori* WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after “the complex interworking and combination of ideas in the hemispherical ganglia.” Hence the physiologist would have to reject at once the possibility of consciousness—*minus* memory; and the Devachanee having no organs, no sensory ganglia, no “educated” nor even idiotic centres,”† nor nerve-cells, cannot naturally have that, what the physiologists would regard and define as memory. Unfettered from the *personal* sensations of the *manas*, the devachanic consciousness would certainly have to become universal or *absolute* consciousness, with no past as with no future, the two merging into one eternal PRESENT—but for the trammels of the personal *Ego*. Bet even the latter, once severed from its bodily organs, can have no such memory as defined by Professor Huxley, who fathers it upon the “sensigenous molecules” of the brain—those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical foundation of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the *essence* of the personal *Ego*!

What may then be the nature of the Devachanic dream? we are asked—and how does the occultist define the

* One of the paradoxes of modern physiology seems to be that “the mere sure and perfect memory becomes, the more unconscious it becomes.” (See *Body and Mind*, by H. Maudsley, M.D.)

† Professor Maudsley’s expressions.

dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather “states,” which are *only imagined to be real*. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light—the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the “Light” of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able—its containing vehicle *Kama*, the WILL, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres—to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the “sensigenous molecules,” and “uneducated centres” throw and toss in the *mayavic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad, were it altogether free from its presence. Its bliss is an outcome of *Sakayaditthi*, the delusion or “heresy of individuality,” which heresy, together with the *attavadic* chain of causes, is necessary for the monad’s future birth. It is all this that leads the occultist to regard the association or “intercourse” between two disembodied entities in the Devachan—however *more real than life* it may be—as an illusion, and from his standpoint still “a dream,” and so to speak of it; while that which his critics would fain call—however regretfully—dreams—“the interludes which fancy makes”—is in the knowledge of the former simply glimpses of the Reality.

Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father,—as all spirits are—and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal *Egos*—that they have, in fact, *never separated from each other*, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The “dream” was in this instance *the reality*; the latter a *maya*, a false appearance due to *avidya* (false notions). Thus it becomes more correct and proper to call the son’s ignorance during his waking hours a “dream” and “a delusion,” than to so characterize the *real* intercourse. For what has happened? A Spiritualist would say: “the spirit of the father *descended* upon earth to hold communion with his son’s spirit, during the quiet hours of sleep.” The Occultist replies; “Not so; neither the father’s *spirit* descended, nor has the son’s triad ascended (strictly and correctly speaking).” The centre of Devachanic activity cannot be localized: it is again *avidya*. Monads during that time even when connected with their five finite *Kosas* (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous. *Manas* in its higher aspect is *dravya*—an eternal “substance” as well as the *Buddhi*, the spiritual soul—when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self-consciousness*, which is a *Vikara* (a production) of its original “producer” *Buddhi*. * Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower *Tanmatras*, to become one with *Buddhi*, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with *Manas* in its highest aspect of self consciousness—(which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana*)*—helping, it is ever associated

* It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmatras* that *Manas* is considered *Maha-bhutic* and finite in the sense of being connected with *Ahancara*, the personal “I-creating” faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramanu rupa*); finite (or *karya rupa*) when linked as a duad—with *kama*, (*Volition*), a lower production.—*Ed.*

* *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body.—*Ed.*

with, and enjoys the presence of all those it loves—in death, as much as it did in life. The intercourse is *real and genuine*.

The critic doubts whether such an intercourse can be called a “veritable one.” He wants to know “whether the two disembodied entities are really and truly affected the one by the other;” or, “is it merely that the one *imagines* the presence of the other,” such intercourse corresponding with no fact “of which the other personality (either embodied or disembodied) could take cognizance;” and while doubting, he denies that he is “postulating an incongruity” in objecting that such an intercourse is *not* real, is a “mere dream,” for he says, “he *can* conceive a real intercourse—conscious on both sides and truly acting and reacting which does *not* apply only to the mutual relationship of physical existence.” If he really *can*, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality, and unreality, having been explained, what further trouble is there to comprehend this specific tenet? The critic may also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and—to him as yet unknown—intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians—spiritualists.]† Or is it that, alternatively, he anthropomorphises Spirit—in the spiritualistic mistaken sense? Our critic has just told us that “the mode of the intercourse is not such as we (he) can at present recognize from experience.” What kind of intercourse is it then that he *can* conceive of?

† It is demonstrated to Occultists by the fact that two adepts separated by hundreds of miles, leaving their bodies at their respective habitations *and their astral bodies* (the lower *manas* and volition *kama*) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours *as though* they were both *personally* and *bodily* together, whereas, even their lower *mayavi-rupas* are absent—Ed.

DREAM LIFE.

(REPLY II.)

The Appendix referred to in the *Fragments* No. VI, in the *Theosophist* for March, is in no way inconsistent. When properly understood in the light of our doctrines, App. C. (p. 136) gives what it professes to explain and leaves nothing doubtful, while the *Fragments* itself has perhaps a few expressions that may be misleading: though exclusively so to those who have not paid sufficient attention to that which preceded. For instance: “Love, the creative force, has placed their (the associates’) living image *before the personal soul* which craves for their presence, and that image will never fly away.” It is incorrect to use the term “personal soul” in connection with the monad. “The *personal* or animal soul” is, as already said, the 5th principle, and cannot be in Devachan, the highest state permitted to it on earth being *samadhi*. It is only its *essence* that has followed the monad into Devachan, to serve it there as its ground-stone, or as the background against which its future dream-life and developments will move; its entity, or the *reliquiae* is the “shell,” the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the *personae*—*the* mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly expressed, the sentence would have to read: “. . . the living image before the *Spiritual Soul*, which being now saturated with the essence of the personality, has thus ceased to be *Arupa* (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc.” The gestation period is over, it has won the day, been reborn as a

new out of the old ego, and before it is ushered again into a new *personality*, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide apart. *Avas'yam eva bhoktavyam kritam karma shubhashubam.** The Devachanic condition in *all its aspects* is no doubt similar to a dreamy state *when considered from the standpoint of our present objective consciousness when we are in our waking condition*. Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked “Whether Devachan is a state corresponding to our waking life here or to OUR sleep with dreams,”—the answer given is that it is not similar to either of these conditions but it is similar to the *dreamy condition* of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has *but one state of consciousness*, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition. Another objection urged is, that if a Devachanee were to think of an object or person as if the object or person were present before him when they are not so (when judged from the common *ideas* of objective perception) then the Devachanee is “cheated by nature.” If such is really the case, he is indeed always “cheated by nature;” and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee’s communication with another monad either in or out of Devachan, let the nature of his ideas be examined so far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it towards some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector’s reasoning is correct, Galileo is “being cheated by nature,” and the suggestion above referred to will in no way help him in this case.

Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being “cheated by nature” becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present standpoint as a human being living on this earth, what then? We fail to see how anyone means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee’s consciousness can never affect or influence the state of consciousness of another monad either in or out of Devachan. Whether such is the case or not, the reality or the unreality of devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two *egos* arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspirations. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action

**The fruit of the tree of action, whether good or bad, must unavoidably be eaten.*

or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

We are asked, “if some of those (the Devachanee loved) are not themselves fit for Devachan, how then?” We answer: “Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above.* Yet the Devachanee will remain ignorant of the mental suffering of the other.”

If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called “a cheating of nature,” and objected to, on the ground that it is not an “honest symbol” of the other personality’s presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain forever a closed book to such minds. Devachan instead of appearing what it is—a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitively its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some western minds, we feel bound to remind our opponents that they have the freedom of choice. Among the later great world philosophies there are two,—the more modern the outgrowth of the older,—whose “after states” are clearly and plainly defined, and the acceptance of either of which, moreover, would be welcomed: one—by millions of spiritualists, the other—by the most respectable portion of humanity, viz., civilized Western society. Nothing equivocal, or like cheating of nature in the latter: her Devachanees, the faithful and the true, are plainly and charitably promised the ineffable rapture of seeing during an eternity those whom they may have loved best on earth suffering the tortures of the damned in the depths of Gehenna. We are, and do feel willing to give out some of our *facts*. Only occult philosophy and Buddhism having both failed as yet to produce a Tertullian to strike for us the keynote of an orthodox hell,† we cannot undertake to furnish fictions to suit every taste and fancy.

There is no such place of torture for the innocent, no such state in which under the plea of reward and a necessity for “honest symbols,” the guileless should be made witness to, or even aware of, the sufferings of those they loved. Were it otherwise, the active bliss of the Dhyān Chohans themselves would turn into a shoreless ocean of gall at such a sight. And He who *willed*—“Let all the sins end evils flowing from the corruption of *Kaliyug*, this degenerate age of ours fall upon me, but let the world be redeemed”—would have so willed in vain, and might have given preference to the awes of the visible to those of the invisible world. To suppose that a “Soul” escaping from this evil-girdled planet where the innocent weep while the wicked rejoice, should have a like fate in store for it even within the peaceful haven of Devachan, would be the most maddening, the dreadful thought of all! But we say, it is not so. The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of *cheating* by the pessimists of this world unable to distinguish between *Vastu*—the one reality and *Vishaya*—the “mayas” of our senses. It is fetching rather too far the presumption that our *objective* and *subjective* shall be the true standards for the realities and unrealities of the rest of the universe; that our criterion of truth and honesty is to stand as the only universal landmark of the name. Had we to proceed upon such principles, we would have to accuse nature of cheating incessantly not

*The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a *state* which affects directly the being in it and all others only by *reaction*.—*Ed.*

†Reference is probably made here to the soul-inspiring monologue that is found in Tertullian’s *Despectoe*, Chapter XXX. Falling into a wild ecstasy of joy over the bare prospect of seeing some day all the philosophers “who have persecuted the name of Christ burn in a most cruel fire in hell....” this saintly Patristic character, a Father of the Christian Church, exclaims: “Oh what shall be the magnitude of that scene. How I shall laugh! How I shall rejoice! How I shall triumph!” etc.—*Ed.*

only her human but also her animal offspring. Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly unable to see and distinguish colours as human beings do, (the red, for instance, having no existence for them) therefore, are they also “cheated by nature.” Neither *personality* nor *objectivity* as known to us, have any being in the conceptions of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that through the air around us are perceived with our natural eyes. One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusionary when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in various transactions. Does he know *all the time he is dreaming* that the whole dream is illusionary? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream when *he is actually dreaming*? Even after experiencing dreams several times during his life and knowing that dreams are generally illusionary, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

The above is sufficient to cover the case were even the state under discussion indeed “a dream” in the sense our opponents hold it in. But it is neither a “dream” nor in any way “cheating.” It may be so from the standpoint of Johnson’s dictionary; from that of *fact* independent of all human definition, and the standpoint of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as *actual* in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zöllner’s man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

THE VARIOUS STATES OF DEVACHAN.

(REPLY III.)

The foremost question that presents itself to the mind of the Occultist of Asiatic birth, upon seeing the multifarious difficulties which beset the European students of Esotericism, as regards Devachan: how to account for their weird fancies with regard to the after states! It is natural for one to measure other persons’ intellectual operations by his own; not without an effort can he put himself in his neighbour’s place and try to see things from his standpoint. As regards Devachan, for example, nothing would apparently be clearer than the esoteric doctrine, incompletely as it may have been expressed by “Lay Chela;” yet it is evidently not comprehended, and the fact must be ascribed, I think, rather to the habitual differences in our respective ways of looking at things than to the mechanical defects in the vehicle of expression. It would be very hard for an

Asiatic Occultist to even conjure up such a fancy as that of Swedenborg, who makes the angels our *post-mortem* “inquisitors,” obliged to estimate a soul’s accumulated merits and demerits by physical inspection of its body, beginning at the tips of the fingers and toes and tracing thence to centres! Equally baffling would be the attempt to bring ourselves to the point of seriously tracing a denizen of the American Summer-Land of Spirits through the nurseries, debating clubs, and legislative assemblies of that optimistic Arcadian Eden. A warp of anthropomorphism seems to run through the entire woof of European metaphysics. The heavy hand of a *personal deity* and his personal ministers seems to compress the brain of almost every Western thinker. If the influence does not show itself in one form, it does in another. Is it as question about God? A metaphysical slide is inserted, and the stereopticon flushes before us a picture of a gold-paved, pearly-floored New Jerusalem, with its Durbar Hall, peacock throne, Maharajah, Dewans, courtiers, trumpeters, scribes, and general train. Is the intercourse between disembodied spirits under discussion? The Western constitutional bias of mind can conceive of no such intercourse without some degree of mutual consciousness of an objective presence of the corporeal kind: a sort of psychic chit-chat. I hope I do not wrong our Western correspondents, but it is impossible, for myself at least, to draw any other conclusions from the whole tenor of the British Theosophist’s memorandum. Vapoury and etherealized as his concept may be, it is yet materialistic at the core. As we would say, the germ-point of metaphysical evolution is of Biblical derivation: and through its opalescent vapour sparkle the turrets of the “New Jerusalem.”

There is much fanciful exotericism to be sure, in Asiatic systems. Quite as much and more perhaps than in the Western; and our philosophies have many a harlequin cloak. But we are not concerned now with externals: our critic comes upon metaphysical ground and deals with esotericism. His difficulty is to reconcile “isolation,” as he understands it, with “intercourse” as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state time, space and locality are not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and *vice-versa*—yet the London friend goes on to reason as though all this were not so. . .

Now, Buddhistically speaking, there are states and states and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of *Devachanic* or *Avitchean* subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life is, so to say, the *Prologue* of the drama, (or we should, perhaps, call it *mystery*) that is enacted in the *rupa* and *arupa* lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in esotericism, “constitutes a veritable intercourse” between the devachanic heroes and actors; and, instead of *dissociating* the monads not only as regards “personal or corporeal” but even *astral* “association”—establishes “actual companionship” between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of “nature cheating” in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal *postmortem* ubiquity, throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor *their* mother, the coolest indifference if not actual aversion reigning between the two. “Actual companionship,” and “real *personal* intercourse” (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real mother attracting by her intense love the children within her devachanic state, and thus depriving the father of *his* legitimate share of bliss. It has been said before, that the devachanic mind is capable only of the highest spiritual ideation; that neither objects of the grosser senses nor any thing provocative of displeasure could ever be apprehended by it—for

otherwise, Devachan would be merging into *Avitchi*, and the feeling of unalloyed bliss destroyed forever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of *objectivity* and *reality*, or, without compromising her status before *our* criterion of truth and honest dealing? On one hand, the children would have to double and treble themselves *ad infinitum*—as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence—which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere “cheated by nature,” To place the *monads* promiscuously together, like one happy family—would be fatal to truth and fact; each man, however insignificant he may have been on earth, is yet mentally and morally *sui generis* in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, “isolated” devachan.

The speculations of the Western mind have hitherto scarcely ever depicted any higher future life than that of the *Kama* and *Rupa lokas*, or the lower, intra-terrestrial “spirit-worlds.” In Appendix D. many states and spheres are hinted at. According even to exoteric Buddhist philosophy disincarnate beings are divided into three classes of—(1) *Kamawâchera*, or those who are still under the dominion of the passions in *Kamaloka*; (2) *Rupawâchehera*, or those who have progressed to a higher stage, but still retain vestiges of their old form in *Rupa loka* and (3) *Arupawâchera*, or those who are become formless entities in the *Arupa lokas* of the highest Devachan. All depends on the degree of the monad’s spirituality and aspirations. The astral body of the 4th principle called *Kama*, because inseparable from *Kama loka*,—is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its *Manas* before it ever reaches in its series of Devachanic states, the upper-Arupa regions. Therefore, there are various degrees of Devachanees. In those of the *Arupa lokas* the entities are as *subjective* and truly “not even as material as that ethereal body-shadow—the Mayari-rupa.” And yet even there, we affirm there is still “actual companionship.” But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy *for old intellectual researches and especially for unfinished mental work*, are for centuries in the Rupa-lokas in a strict Devachanic isolation—literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an example of the study-bound (pardon. the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose condition last thought was one of despair that his work should be interrupted by death. This is *Tanha* (Hindu *Trishna*) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely *a-rupa* condition. A provision is made for every ease, and in each case it is created by the dying man’s lust, uppermost desire. The scholar who had mainly lived under the influence of *manas*, and for the pleasure of developing his highest physical intelligence, kept absorbed in the mysteries of the material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them *subjectively*—(though in a manner quite different from that known in seance-rooms and by mediums,) until the energy exhausts itself and *Buddhi* becomes the only regnant influence. The same rule applies to all the activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth. The disincarnate must consecutively mount each ring of the ladder of being upward from the earthly subjective to the *absolutely* subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive, as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as any relationship until now postulated by Western thinkers goes, each will be “dissociated from the other.” If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, color, or weight, even so great as an atom; an

entity whose recollections of the last personality (or earth-birth) are derived from the late union of the *Manas* with the lower five principles—he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated, but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the Kalpa, and then those of every other Personality. In short from being finite it becomes infinite consciousness. But this comes only at the end of all the births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the “fourth stage of Dhyana;” but their hold upon the being gradually relaxes. This is accomplished in each inter-natal Devachan; and when the personal links—magnetic or psychic, as one may prefer to call them—binding the Devachanee to other entities of that next previous life, whether relatives, friends, or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with his myriad fathers, mothers, sisters, brothers, wives, &c., &e., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad’s individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

THE “ELIXIR OF LIFE.”

(From a *Chela's** *Diary*.)

BY G.....M.....F. T. S.

“And Enoch walked with the Elohim.
and the Elohim took him.”—Genesis.

INTRODUCTION.

[The curious information—for whatsoever else the world may think of it, it will doubtless be acknowledged to be that—contained in the article that follows, merits a few words of introduction. The details given in it on the subject of what has always been considered as one of the darkest and most strictly guarded of the mysteries of the initiation into occultism—the days of the *Rishis* until these of the Theosophical Society—came to the knowledge of the author in a way that would seem to the ordinary run of Europeans a strange and supernatural manner. He himself, however, we may assure the reader is a most thorough disbeliever in the *Supernatural*, though he has learned too much to limit the capabilities of the *natural* as some do. Further on, he has to make the following confession of his own belief regarding it. It will be apparent from a careful perusal of the facts, that if the matter be really as stated therein, the author cannot himself be an adept of high grade, as the article in such a case *would never have been written*. Nor does he pretend to be one. He is or rather was for a few years an humble *Chela*. Hence, the converse most consequently be also true, that as regards the higher stages of the mystery he can have no personal experience, but speaks of it only as a close observer left to his own surmises—and no more. He may, therefore, boldly state that during, and—notwithstanding is unfortunately rather too short—stay with some Adepts, he has by actual experiment and observation verified some of the less transcendental, or incipient, parts of the “*Course*.” And, though it will be impossible for him to give positive testimony as to what lies beyond, he may yet mention that all his on course of study, training and experience, long, severe, and dangerous as it has often been, leads him to the conviction that everything is really, as stated,—save some details *purposely veiled*. For causes which cannot be explained to the public, he himself may be unable or unwilling to use the secret he has gained access to. For all that, he is permitted by one to whom, all his reverential affection and gratitude are due—his last *guru*—to divulge for the benefit of Science and Man, and especially for the good of those who are courageous enough to personally make the experiment—the following astounding particulars of the occult methods for prolonging life to a period far beyond the common one.—ED.]

Probably one of the that considerations which move the worldly-minded at present, to solicit initiation into Theosophy is the belief or hope that immediately on joining some extraordinary advantage over the rest of mankind is to be conferred upon the candidate.

Some even think that the ultimate result of their initiation will perhaps be exemption from that dissolution which is called the common lot of mankind. The traditions of the “Elixir of Life” said to be in the possession of Kabalists and Alchemists are still cherished by students of Medieval Occultism—in Europe. The allegory of the *Ab-é-Hyat* or *Water of Life*, is still credited as a fact by the degraded remnants of the Asiatic esoteric sects ignorant of the *real* GREAT SECRET. The “pungent and fiery Essence,” by which Zanoni renewed his existence, still fires the imagination of modern idealists as a possible scientific discovery of the Future.

Theosophically, though the fact is authoritatively declared to be true, the above-named conceptions of the mode of procedure leading to the realisation of the fact, are *known* to be false. The reader may or may not believe it; but as a matter of fact, Theosophical Occultists claim to have communication with (living)

* A *Chela* is the pupil and disciple of an Initiated *Guru* or Master.—ED.

Intelligences of an infinitely wider range of observation than is contemplated by the utmost aspirations of Modern Science, all the present “Adepts” of Europe and America—dabblers in the Kabala— notwithstanding. But far even as those superior Intelligences have investigated (or, if preferred, are alleged, to have investigated), and remotely as they may have searched by the help of implication and analogy, even *They* have failed to discover in the Infinity anything permanent but—SPACE. ALL IS SUBJECT TO CHANGE. Reflection, therefore, will easily suggest to the reader the further logical inference that in a Universe which is essentially un-permanent in its conditions, nothing can confer permanency. Therefore, no possible substance, even if drawn from the depths of Infinity; no imaginable combination of drugs, whether of our earth or any other, though compounded by even the Highest Intelligence; no system of life or discipline, though directed by the sternest determination and skill—could possibly produce Immutability. For in the universe of solar systems, wherever and however investigated, Immutability necessitates “Non-Being” in the physical sense given it by the Theists—Non-Being being *nothing* in the narrow conceptions of *Western Religionists*—at *reductio ad absurdum*. This is a gratuitous insult even when applied to the *pseudo-Christian*, or ecclesiastical Jehovite idea of God.

Consequently, it will be seen that the common ideal conception of “Immortality” is not only essentially wrong, but a physical and metaphysical impossibility. The idea, whether cherished by Theosophists or non-Theosophists, by Christians or Spiritualists, by Materialists or Idealists, is a chimerical illusion. But the actual prolongation of human life is possible for a time so long as to appear miraculous and incredible to those who regard our span of existence as necessarily limited to at most a couple of hundred years. We may break, as it were, the shock of Death, and instead of dying, change a sudden plunge into darkness to a transition into a brighter light. And this may be made so gradual that the passage from one state of existence to another shall have its friction minimised so as to be practically imperceptible. This is a very different matter, and quite within the reach of Occult Science. In this as in all other cases, means properly directed will gain their ends, and causes produce effects. Of course, and the only question is, what are these causes, and how, in their turn, are they to be produced. To lift, as far as may be allowed, the veil of this department of Occultism, is the object of the present article.

We must premise by reminding the reader of two Theosophical doctrines, often inculcated in “Isis” as well as in various “articles” in this and other magazines. They are (*a*) that ultimately the Kosmos is *one*—one under infinite variations and manifestations and (*b*) that the so-called MAN is a “compound being”—composite not only in the exoteric scientific sense of being a congeries of living so-called material Units, but also in the esoteric sense of being a succession of seven forms or parts of self, interblended with each other. To put it more clearly we might say that the more ethereal forms are but duplicates of the same aspect,—each finer one lying within the inter-atomic spaces of the next grosser. We would have the reader understand that these are no subtleties, no “spiritualities” at all in the Christo-Spiritualistic sense. In the actual man reflected in your mirror are really several men, or several parts of one composite man; each the exact counterpart of the other, but the “atomic conditions” (for want of a better word) of each of which are so arranged that its atoms interpenetrate those of the next “grosser” form. It does not, for our present purpose, matter how the Theosophists, Spiritualists, Buddhists, Kabalists, or Vedantins, count, separate, classify, arrange or name these,—as that war of terms may be postponed to another occasion. Neither does it matter what relation each of these men has to various “elements” of the Kosmos, of which he forms a part. This knowledge, though of vital importance otherwise, need not be explained or discussed now. Nor does it much more concern us that the Scientists deny the existence of such an arrangement, because their instruments are inadequate to make their senses perceive it. We will simply reply—“get better instruments and keener senses, and *eventually* you will.”

All we have to say is, that if you are anxious to drink of the Elixir of Life and live a thousand years or so, you must take our word for the matter at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or the so-called exact science—laughs at it.

So, then, we have arrived at the point where we have determined—literally, *not* metaphorically—to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This “next” is not

a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process (hints of which will be found further on) we have to prepare for this physiological transformation. How are we to do it ? . In the first place we have the actual, visible material body—MAN, so called, though, in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. We see, moreover, that in process of time any cut or lesion upon skin, however flesh-deep, has a tendency to replace the lost and reunite the severed parts together. A piece of lost cuticle will be very soon replaced with another skin, mixing flesh with other flesh. Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body—the fourth of the *seven* (having attracted and assimilated to itself the second) and which is so more ethereal than the physical one—may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them. We can say no more. The Magdalene is not the only one who could be accused of having “*seven spirits*” in her, as the men who have a lesser number of spirits—(what a misnomer that word!)—in them—are not few or exceptional. These are the frequent failures of nature—the incomplete men and women.* Each of these has in turn to survive the preceding and more dense one and then *die*. The exception is time *sixth* when absorbed into and blended with the *seventh*. The “Dhatu”** of the old Hindu physiologist had a dual meaning, the esoteric side of which corresponds with the Tibetan “Zung” (the seven principles of the body).

We, Asiatics, have a proverb, probably handed down to us, and by the Hindus repeated ignorantly, as to its esoteric meaning. It has been known ever since the old Rishis mingled familiarly with the simple and noble people they taught and led on. The Devas had whispered into every man’s *ear*—*Thou only*—if thou wilt—art “immortal.” Combining with this is the saying of a Western author that if any man could just realise for an instant that he had to die some day, he would die that instant. The *illuminated* will perceive that between these two sayings, rightly understood, stands revealed the whole secret of LONGEVITY. We only die when our will ceases to be strong enough to make us live. In the majority of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical conditions become so intense as to weaken, for one single instant, our “clutch on life,” or the tenacity of the WILL to exist. Till then, however severe may be the disease, however sharp the pang, we are only sick or wounded, as the case may be. This explains the cases of sudden deaths from joy, fright, pain, grief, or such other causes. The sense of a life-task consummated, of the worthlessness of one’s existence, *if sufficiently realised*, is sufficient to kill a person as surely as poison or a rifle-bullet. On the other hand, a stern determination to continue to live, has, in fact, carried many past *the crisis* of the most mortal disease, in full safety.

First, then, must be the determination—the WILL—the conviction of certainty, to survive and continue. † Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of time moment, a single fierce desire of short duration, but a *settled and continued strain, as nearly as can be continued and concentrated without one single moment’s relaxation*. In a word, the would-be “Immortal” must be on his watch night and day, guarding Self against—Himself. To live, to LIVE—to LIVE—must be his unswerving resolve. He must as little as possible allow himself to be turned aside from it. It may be said that this is the most concentrated form of selfishness,—that it is utterly opposed to our Theosophic professions of benevolence, and disinterestedness, and regard for the good of humanity. Well, viewed in a shortsighted way, it is so. But to do good, as in everything else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which

*This is not to be taken as meaning that such persons are thoroughly destitute of some one or several of the seven principles: a man born without an arm has still its ethereal counterpart; but that they are so latent that they cannot be developed, and consequently are to be considered as *non-existing*.

**Dhatu —the seven principal substances of the human body—chyle, flesh, blood, fat, bones, marrow, semen.

infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive, for there comes a moment when no exertion or restless watch are any more needed: the moment, when the turning point is safely passed. For the present, as we deal with aspirants and not with advanced *chelas* in the first stage a determined, dogged resolution, and an enlightened concentration of Self on Self, are all that is absolutely necessary. It must not, however, be considered that the candidate is required to be unhuman or brutal in his negligence of others. Such a recklessly selfish course would be as injurious to him as the contrary one of expending his vital energy on the gratification of his physical desires. All that is required from him, is a purely negative attitude. Until the POINT is reached, he must not “lay out” his energy in lavish or fiery devotion to any cause, however noble, however “good,” however elevated.* Such, we can solemnly assure the reader, would bring its reward in many ways—perhaps in another life, perhaps in this world—but it would tend to shorten the existence it is desired to preserve, as surely as self-indulgence and profligacy. That is why very few of the truly great men of the world (of course, the unprincipled adventurers who have applied great powers to bad uses are out of the question)—the martyrs, the heroes, the founders of religions, the liberators of nations, the leaders of reforms—ever became members of the long-lived “Brotherhood of Adepts” and were at first and for long years accused of *selfishness*. (And that is also why, the Yogis, and the Fakirs of modern India—most of whom are acting now but on the *dead-letter* tradition, are required if they would be considered living up to the principles of their profession—to appear *entirely dead* to every inward feeling or emotion.) Notwithstanding the purity of their hearts, the greatness of their aspirations, the disinterestedness of their self-sacrifice, they *could not, for they had missed the hour ...* They may at time at time have exercised powers which the world called miraculous; they may have electrified man and compelled Nature by fiery and self-devoted Will; they may have been possessed of a so-called superhuman intelligence; they may have even had knowledge of, and communion with members of our own occult Brotherhood; but, having deliberately resolved to devote their vital energy to the welfare of others, rather than to themselves; and, when perishing on the cross or the scaffold, or falling, sword in hand, upon the battle-field, or sinking exhausted after a successful consummation of the life-object, on death-beds in their chambers, they have all alike had to cry out at last: “Eloh Eloh-Lama Sabachthani!”

So far so good. But, given the will to live, however powerful, we have seen that in the ordinary course of mundane life, the throes of dissolution cannot be checked. The desperate, and again and again renewed, struggle of the Kosmic elements to proceed with a career of change despite the will that is checking them, like a pair of runaway horses struggling against the determined driver holding them in, are so cumulatively powerful, that the utmost efforts of the *untrained* human will acting within an *unprepared* body become ultimately useless. The highest intrepidity of the bravest soldier; the intensest desire of the yearning lover; the hungry greed of the unsatisfied miser; the most undoubting faith of the sternest fanatic; the practised insensibility to pain of the hardiest red Indian brave or half-trained Hindu Yogi; the most deliberate

†Col. Olcott has epigrammatically explained the creative or rather the recreative, power of the Will, in his *Buddhist Catechism*. He there shows—of course speaking on behalf of the Southern Buddhists—that this Will to live, if not extinguished in the present life, leaps over the chasm of bodily death, and recombines the *Skandhas*, or groups of qualities that made up the individual, into a new personality. Man is, therefore, reborn as the result of his own unsatisfied yearning for objective existence. Col. Olcott puts it in this way:

Q. 123..... *What is that in man that gives him the impression of having a permanent individuality?*

A. *Tanha*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having *Tanha*, will have a rebirth through the influence of Karma.

Q. 124. What is it that is reborn?

A. A new aggregation of Skandhas, or individuality, caused by the last yearnings of the dying person.

Q. 128 *To what cause must we attribute the differences in the combination of the Five Skandhas which stake every individual differ from every other individual?*

A. To the Karma of the individual in the next preceding birth.

Q. 129 *What the force or energy that is at work, under the guidance of Karma, to produce the new being?*

A. *Tanha*—the “Will to Live

* On page 151 of Mr. Sinnett’s *Occult World*, the author’s much abused and still more doubted correspondent assures him that none yet of His “degree are like the stern hero of Bulwer’s “Zanoni...” the heartless morally dried-up mummies some would fancy us to be” ...and adds that few of, them “would care to play the part in life of a dessicated pansy between the leaves of a volume of solemn poetry.” But our adept omits saying that *one or two degrees higher* and he will have to submit for period of years to such a mummifying process unless, indeed, he would voluntarily give up a life-long labour and—DIE.— ED.

ultimately useless. The highest intrepidity of the bravest soldier; the intensest desire of the yearning lover; the hungry greed of the unsatisfied miser; the most undoubting faith of the sternest fanatic; the practised insensibility to pain of the hardiest red Indian brave or half-trained Hindu Yogi; the most deliberate philosophy of the calmest thinker—all alike fail at last. Indeed, sceptics will allege in opposition to the verities of this article that, as a matter of experience, it is often observed that the mildest and most irresolute of minds and the weakest of physical frames are often seen to resist “Death” longer than the powerful will of the high-spirited and obstinately-egotistic man, and the iron frame of the labourer, the warrior and the athlete. In reality, however, the key to the secret of these apparently contradictory phenomena is the true conception of the very thing we have already said. If the physical development of the gross “outer shell” proceeds on parallel lines and at an equal rate with that of the will, it stands to reason that no advantage *for the purpose of overcoming it*, is attained by the latter. The acquisition of improved breechloaders by one modern army confers no absolute superiority if the enemy also becomes possessed of them. Consequently it will be at once apparent, to those who think on the subject, that much of the training by which what is known as “a powerful and determined nature” perfects itself for its own purposes on the stage of the visible world, necessitating and *being useless* without a parallel development of the “gross” and so-called animal frame, is, in short, neutralised, for the purpose at present treated of, by the fact that its own action has armed the enemy with weapons equal to its own. The *violence* of the impulse to dissolution is rendered equal to the will to oppose it; and being gradually cumulative, while the will-power is gradually exhausted, the former triumphs at last. On the other hand, it may happen that an essentially weak and vacillating will-power, residing in a weak and undeveloped animal frame, may be so *reinforced* by some unsatisfied desire—the *Ichcha* (*wish*),— as it is called by the Indian Occultists (as, for instance, a mother’s heart yearning to remain and support her fatherless children)—as to keep down and vanquish, for a short time, the physical throes of a body to which it has become temporarily superior.

The whole *rationale* then, of the first condition of continued existence in this world, is (a) the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense) tendencies of the atoms composing the “gross” and palpable animal frame, to hurry on at a particular period in a certain course of kosmic change; and (b) to so weaken the concrete action of that animal frame as to make it more amenable to the power of the Will. To defeat an army, *you must demoralise and throw it into disorder*.

To do this, then is the real object of all the rites, ceremonies, fasts, “prayers,” meditations, initiations and procedures of self-discipline enjoined by various esoteric Eastern sects, from that course of pure and elevated aspiration which leads to the higher phases of Adeptism Real, down to the fearful and disgusting ordeals which the adherent of the “Left-hand Road” has to pass through, all the time maintaining his equilibrium. The procedures have their merits and their demerits, their separate uses and abuses, their essential and non-essential parts, their various veils, mummeries, and labyrinths. But in all, the result aimed at is reached, if by different processes. The Will is strengthened, encouraged and directed, and the elements opposing its action are *demoralised*. Now, to any one who has thought out and connected the various evolution-theories, as taken, not from any occult source, but from the ordinary scientific manuals accessible to all—from the hypothesis of the latest variation in the habits of species—say the acquisition of carnivorous habits by the New Zealand parrot, for instance—to the farthest glimpses backwards into Space and Eternity afforded by the “*Fire-Mist*” doctrine, it will be apparent that they all rest on one basis. That basis is, that the impulse once given to a hypothetical Unit has a tendency to continue itself; and consequently, that anything “done” by something at a certain time and certain place tends to be renewed at analogous other times and places.

Such is the admitted *rationale* of heredity and atavism. That the same things apply to our ordinary conduct is apparent from the notorious ease with which “habits,”— bad or good—as the case may be—are acquired, and it will not be questioned that this applies, as a rule, as much to the moral and intellectual as to the physical world.

Furthermore, History and Science teach us plainly that certain physical habits conduce to certain moral and intellectual results. There never yet was a conquering nation of vegetarians. Even in the old Aryan

times, we do not learn that the very Rishees from whose lore and practice we gain the knowledge of Occultism, ever interdicted the *Kshatriyas* (military caste) from hunting or a carnivorous diet. Filling, as they did, a certain place in the body politic in the actual condition of the world, the Rishees would have as little thought of preventing them, as of restraining the tigers of the jungle from their habits. That did not affect what the Rishees themselves did.

The aspirant to longevity then, must be on his guard against *two dangers*. He must beware especially of impure and animal[†] thoughts. For Science shows that thought is dynamic, amid the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner men*,^{††} however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles and are still subject to the law that an “action” has a tendency to repeat itself; a tendency to set up analogous action in the grosser “shell” they are in contact with and concealed within.

And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavourable to pure thoughts, hence to the state required for developing the supremacy of time inner man.

To return to the practical process. A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often timings may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the “merit” of the effort will help to ameliorate conditions and improve matters in another.

However this may be, the prescribed course of self-discipline commences here. It may be stated briefly that its essence is a course of moral, mental, and physical development, carried on in parallel lines—one being useless without the other. The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical. And it may be mentioned that all sense of restraint—even if self-imposed—is useless. Not only is all “goodness” that results from the compulsion of physical force, threats, or bribes (whether of a physical or so-called “spiritual” nature) absolutely useless to the person who exhibits it, its hypocrisy tending to poison the moral atmosphere of the world—but the desire to be “good” or “pure” to be efficacious, must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstention from vice because of fear of the Law; not a chastity enforced by the dread of Public Opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical Future Life.*

It will be seen now in connection with the doctrine of the tendency to the renewal of action before discussed, that the course of self-discipline recommended as the only road to Longevity by Occultism is *not* a “visionary” theory dealing with vague “ideas,” but actually a scientifically devised system of drill. It is a system by which each particle of the several men composing the septenary individual receives an impulse, and a habit of doing what is necessary for certain purposes of its own free-will and with “pleasure.” Every one must be practised and perfect in its timing to do it with pleasure. This rule specially applies to the case of the development of Man. “Virtue” may be very good in its way—it may lead to the grandest results. But to become efficacious it has to be practised cheerfully, not with reluctance or pain. As a consequence of the above consideration the candidate for Longevity at the commencement of his career must begin to eschew his physical desires, not from any sentimental theory of right or wrong, but for the following good reason. As, according to a well-known and now established scientific theory, his visible, material frame is always renewing its particles, he will, while abstaining from the gratification of his desires, reach the end of a certain *period* during which those particles which composed the man of vice, and which were given a bad predisposition, will have departed. At the same time, the disuse of such functions will tend to obstruct time entry, in place of time old particles, of new particles having a tendency

† In other words, the thought tends to provoke the deed.—*G. M.*

†† We use word in the plural, reminding the reader that, according to our doctrine, man is septenary.—*G.M.*

* Col. Olcott clearly and succinctly explains the Buddhist doctrine of Merit, or Karma, in his *Buddhist Catechism* (question 83).—*G.M.*

to repeat the said acts. And, while this is the *particular* result as regards certain “vices,” the general result of an abstention from “gross” acts will be (by a modification of the well-known Darwinian law of Atrophy by non-usage) to diminish what we may call the “relative” density and coherence of the outer shell (as a result of its less-used molecules); while the diminution in the quantity of its actual constituents will be “made up” (if tried by scales and weights) by the increased admission of more ethereal particles.

What physical desires are to be abandoned and in what order? First and foremost, he must give up alcohol in all forms; for, while it supplies no nourishment, nor even any direct pleasure (beyond such sweetness or fragrance as may be gained in the taste of wine &c, to which alcohol, in itself, is non-essential) to even the grossest elements of even the “physical” frame, it induces a violence of action, a rush, so to speak, of life, the stress of which can only be sustained by very dull, gross, and dense elements, and which, by the action of the well-known law of Reaction (say, in commercial phrase, “supply and demand”) tends to summon them from the surrounding universe and, therefore, directly counteracts the object we have in view.

Next comes meat-eating, and for the very same reason in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It may be good for a hero who has to fight and die, but not for a would-be sage who has to exist and

Next in order come the sexual desires; for these, in addition to the great diversion of energy (vital force) into other channels, in many different ways, beyond the primary one (as, for instance, the waste of energy in expectation, jealousy, &c.,) are direct attractions to a certain gross quality of the original matter of the Universe, simply because the most pleasurable physical sensations are only possible at that stage of density. Alongside with and extending beyond all these and other gratifications of the senses (which include not only those things usually known as “vicious,” but all those which, though ordinarily regarded as “innocent,” have yet the disqualification of ministering to the pleasures of the body—the most harmless to others and the least “gross” being the criterion for those to be last abandoned in each case)—must be carried on the moral purification.

Nor must it be imagined that “austerities” as commonly understood can, in the majority of cases, avail much to hasten the “etherealizing” process. That is the rock on which many of the Eastern esoteric sects have foundered, and the reason why they have degenerated into degrading superstitions. The Western monks and the Eastern Yogees (sic), who think they will reach the apex of powers by concentrating their thought on their navel, or by standing on one leg, are practising exercises which serve no other purpose than to strengthen the will-power, which is sometimes applied to the basest purposes. These are examples of this one-sided and dwarfed development. It is no use to fast *as long as you require food*. The ceasing of desire for food without impairment of health is the sign which indicates that it should be taken in lesser and ever decreasing quantities until the extreme limit compatible with life is reached. A stage will be finally attained where only water will be required.

Nor is it of any use for this particular purpose of longevity to abstain from immorality so long as you are craving for it in your heart; and so on with all other unsatisfied inward cravings. To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

So it must be with the moral purification of the heart. The “basest” inclinations must go first—then the others. First avarice, then fear, then envy, worldly pride, uncharitableness, hatred; last of all ambition and curiosity must be abandoned successively. The strengthening of the more ethereal and so-called “spiritual” parts of the man must go on, at the same time. Reasoning from the known to the unknown, meditation must be practised and encouraged. Meditation is the inexpressible yearning of the inner Man to “go out towards the infinite,” which in the olden time was the real meaning of adoration, but which has now no synonym in the European languages, because the thing no longer exists in the West and its name has been vulgarised to the make-believe shams known as prayer, glorification, and repentance. Through all stages of training the equilibrium of the consciousness—the assurance that all *must* be right in the Kosmos, and, therefore, with *you* a portion of it—must be retained. The process of life must not be hurried but retarded, if possible; to do otherwise may do good to others—perhaps even to yourself in other spheres—but it will

hasten your dissolution in this.

Nor must the externals be neglected in this first stage. Remember that an adept, though “existing” so as to convey to ordinary minds the idea of his being immortal, is not also invulnerable to agencies from without. The training to prolong life does not, in itself, secure one from accidents. As far as any physical preparation goes, the sword may still cut, the disease enter, the poison disarrange. This case is very clearly and beautifully put in *Zanoni*; and it is correctly put and must be so, unless all “adeptism” is a baseless lie. The adept may be more secure from ordinary dangers than the common mortal, but he is so by virtue of the superior knowledge, calmness, coolness, and penetration which his lengthened existence and its necessary concomitants have enabled him to acquire; not by virtue of any preservative power in the process itself. He is secure as a man armed with a rifle is more secure than a naked baboon; not secure in the sense in which the *deva* (god) was supposed to be securer than a man.

If this is so in the case of the high adept, how much more necessary is it that the neophyte should be not only protected but that he himself should use all possible means to ensure for himself the necessary duration of life to complete the process of mastering the phenomena we call death! It may be said, why do not the higher adepts protect him? Perhaps they *do* to some extent, but the child must learn to walk alone; to make him independent of his own efforts in respect to safety, would be destroying one element necessary to his development—the sense of responsibility. What courage or conduct would be called for in a man sent to fight when armed with irresistible weapons and clothed in impenetrable armour? Hence the neophyte should endeavour, as far as possible, to fulfil every true canon of sanitary law as laid down by modern scientists. Pure air, pure water, pure food, gentle exercise, regular hours, pleasant occupations and surroundings, are all, if not indispensable, at least serviceable to his progress. It is to secure these, at least as much as silence and solitude, that the Gods, Sages, Occultists of all ages have retired as much as possible to the quiet of the country, the cool cave, the depth of the forest, the expanse of the desert, or the highest of the mountains. Is it not suggestive that the Gods have *always* loved the “high places”; and that in the present day the highest section of Occult Brotherhood on earth inhabit the highest mountain plateaux on the earth?*

Nor must the beginner disdain the assistance of medicine and good medical regimen. He is still an ordinary mortal, and he requires the aid of an ordinary mortal.

“Suppose, however, all the conditions required, or which the reader will understand as required—for the details and varieties of treatment requisite, are too numerous to be detailed here) are fulfilled, what is the next step?”—the reader will ask. Well, if there have been no back-slidings or remissness in the procedure indicated, the following physical results will follow:—

First, the neophyte will take more pleasure in things spiritual and pure. Gradually gross and material occupations will become not only uncraved for or forbidden, but simply and literally repulsive to him. He will take more pleasure in the simple sensations of nature—the sort of feeling one can remember to have experienced as a child. He will feel more light-hearted, confident, happy. Let him take care the sensation of renewed youth does not mislead, or he will yet risk a fall into his old baser life and even lower depths. “Action and Reaction are equal.”

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* The stern defence to the Jews to serve “their gods upon the high mountains and upon the hills” is traced back to the unwillingness of their ancient elders to allow people in most cases unfit for adeptship to choose a life of celibacy and asceticism, or in other words—to pursue adeptship. This defence had an esoteric meaning before it became the prohibition, incomprehensible in its dead-letter sense; for it is not India alone whose sons accorded divine honours to the Wise ONES, but all nations regarded their Adepts and initiates in a supernal light.—*G.M.*

Now the desire for food will begin to cease. Let it be left off gradually—no fasting is required. Take what you feel you require. The food craved for will be the most innocent and simple. Fruit and milk will usually be the best. Then, as till now, you have been simplifying the quality of your food, gradually—very gradually—as you feel capable of it, let him diminish the quantity. You will ask—“Can a man exist without food ?” No, but before you mock, consider the character of the process alluded to. It is a notorious fact that many of the lowest and simplest organisms have no excretions. The common guinea-worm is a very good instance. It has rather a complicated organism, but it has no ejaculatory duct. All it consumes—the poorest essences of the human body—is applied to its growth and propagation. Living as it does in human tissue, it passes no digested food away. The human neophyte, at a certain stage of his development, is in a somewhat analogous condition, with this difference or differences, that he *does* excrete, but it is through the pores of his skin, and by those too enter other etherealised particles of matter to contribute towards his support.* Otherwise, all the food and drink is sufficient only to keep in equilibrium those “gross” parts of his physical body which still remain—to repair their cuticle-waste through the medium of the blood. Later on, the process of cell-development in his frame will undergo a change; a change for the better, the opposite of that in disease for the worse—he will become *all* living and sensitive, and will derive nourishment from the Ether (Akas). But that epoch for our neophyte is yet far distant.

Probably, long before that period has arrived, other results, no less surprising than incredible to the uninitiated will have ensued to give our neophyte courage and consolation in his difficult task. It would be but a truism to repeat what has been again alleged (in ignorance of its real *rationale*) by hundreds and hundreds of writers as to the happiness and content conferred by a life of innocence and purity. But often at the very commencement of the process some real physical result, unexpected and unthought of by the neophyte, occurs. Some lingering disease, hitherto deemed hopeless, may take a favourable turn; or he may develop healing mesmeric powers himself; or some hitherto unknown sharpening of his senses may delight him. The *rationale* of these things is, as we have said, neither miraculous nor difficult of comprehension. In the first place, the sudden change in the direction of the vital energy (which, whatever view we take of it and its origin, is acknowledged by all schools of philosophy as most recondite, and as the motive power), must produce results of some kind. In the second, Theosophy shows, as we said before, that a man consists of several men pervading each other, and on this view (although it is very difficult to express the idea in language) it is but natural that the progressive etherealisation of the densest and most gross of all should leave the others literally more at liberty. A troop of horse may be blocked by a mob and have much difficulty in fighting its way through; but if every one of the mob could be changed suddenly into a ghost there would be little to retard it. And as each interior entity is more rare, active and volatile than the outer, and as each has relation with certain different elements, spaces, and properties of the kosmos which are treated of in other articles on Occultism, the mind of the reader may conceive—though the pen of the writer could not express it in a dozen volumes—the magnificent possibilities gradually unfolded to the neophyte.

Many of the opportunities thus suggested may be taken advantage of by the neophyte for his own safety, amusement, and the good of those around him; *but the way in which* he does this is one adapted to his fitness—a part of the ordeal he has to pass through, and misuse of these powers will certainly entail the loss of them as a natural result—the *Itchcha* (or desire) evoked anew by the vistas they open up will retard or throw back his progress.

But there is another portion of the Great Secret to which we must allude and *which is now*, for the first in a long series of ages, allowed to be given out to the world, as the hour for it is now come

The educated reader need not be reminded again that one of the great discoveries which have immortalised the name of Darwin is the law that an organism has always a tendency to repeat, at an analogous period in its life, the action of its progenitors; the more surely and completely in proportion to their proximity in the scale of life. One result of this is, that, in general, organised beings usually die at a period (on an average) the same as that of their progenitors. It is true that there is a great difference

*He is in a state similar to the physical state of a foetus before birth into the world.—G.M.

between the *actual* ages at which individuals of any species die. Disease, accidents and famine are the main agents in causing this. But there is, in each species, a well-known limit within which the Race-life lies, and none are known to survive beyond it. This applies to the human species as well as any other. Now, supposing that every possible sanitary condition had been complied with, and every accident and disease avoided by a man of ordinary frame, in some particular case there would still, as is still known to medical men, come a time when the particles of the body would feel the hereditary tendency to do that which leads inevitably to dissolution, *and would obey it*. It must be obvious to any reflecting man that, if by *any procedure* this critical climacteric could be once thoroughly passed over, the subsequent danger of “Death” would be proportionally less as time years progressed. Now this, which no ordinary and unprepared mind and body can do, is possible sometimes for the will and the frame of one who has been specially prepared. There are fewer of the grosser particles present to feel the hereditary bias—there is the assistance of the reinforced “interior men” (whose normal duration is always even in natural death) to the visible outer shell, and there is the drilled and indomitable Will to direct and wield the whole.*

From that time forward, the course of the aspirant is clearer. He has conquered “The Dweller of the Threshold”—the hereditary enemy of his race, and, though still exposed to ever-new dangers in his progress towards Nirvana, he is flushed with victory, and with new confidence and new powers to second it, can press onwards to perfection.

For, it must be remembered that nature everywhere acts by Law, and that the process of purification we have been describing in the visible material body, also takes place in those which are interior, and not visible to the Scientist, by modifications of the same process. All is on the change, and the metamorphoses of the more ethereal bodies imitate, though in successively multiplied duration, the career of the grosser, gaining an increasing wider range of relations with the surrounding kosmos, till in Nirvana the most rarefied Individuality is merged at last into the INFINITE TOTALITY.

From the above description of the process, it will be inferred why it is that “Adepts” are so seldom seen in ordinary life; for, *pari passu*, with the etherealisation of their bodies, and the development of their power, grows an increasing distaste, and a, so-to-speak, “contempt” for the things of our ordinary mundane existence. Like the fugitive who successively casts away in his flight those articles which incommode his progress, beginning with the heaviest, so the aspirant eluding “Death” abandons all on which the latter can take hold. In the progress to Negation everything got rid of is a help. As we said before, the adept does not become “immortal,” as the word is ordinarily understood. By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of the World:—is oblivious of its pleasures, careless of its miseries—in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence. For the new ethereal senses opening to wider spheres are to ours much in the relation of ours to the Infinitely Little. New desires and enjoyments, new dangers and new hindrances arise, with new sensations and new perceptions; and far away down in the mist,—both literally and metaphorically—is our dirty little earth left below by those who have virtually “gone to join the gods.”

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophists to “procure for them communication with the highest Adepts.” It is with the utmost difficulty that one or two

*In this connection we may as well show what modern science, and especially *physiology*, have to say as to the power of human will. “The force of will is a potent element in determining longevity. This single point must be granted without argument, that of two men every way alike and similarly circumstanced, the one who has the greater courage and grit will be longer lived. One does not need to practise medicine long to learn that men die who might just as well live if they resolved to live, and that myriads who are invalid, could become strong if they had the native or acquired will to vow they would do so. Those who have no other quality favourable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influences, yet do live by will alone.”—*Dr. George M. Beard*

can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say—“This is not *god-like*, This is the acme of selfishness”...But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt? A deep consideration of all that we have written, will also give the Theosophists an idea of what they demand when they ask to be put in the way of gaining *practically* “higher powers.” Well, there, as plainly as words can put it, is the PATH..... Can they tread it?

Nor must it be disguised that what to the ordinary mortal are unexpected dangers, temptations and enemies, also beset the way of the neophyte. And that for no fanciful cause, but the simple reason that lie is, in fact, acquiring new senses, has yet no practice in their use, and *has* never before seen the things he sees. A man born blind suddenly endowed with vision would not at once master the meaning of perspective, but would, like a baby, imagine, in one case, the moon to be within his reach and, in the other, grasp a live coal with the most reckless confidence.

And what, it may be asked, is to recompense this abnegation of all the pleasures of life, this cold surrender of all mundane interests, this stretching forward to an unknown goal which seems ever more unattainable? For, unlike some of the anthropomorphic creeds, Occultism offers to its votaries no eternally permanent heaven of material pleasure, to be gained at once, by one quick dash through the grave. As has, in fact, often been the case, many would be prepared willingly to die now for the sake of the paradise hereafter. But Occultism gives no such prospect of cheaply and immediately gained infinitude of pleasure, wisdom and existence. It only promises extensions of these, stretching in successive arches obscured by successive veils, in unimaginable succession up the long vista which leads to NIRVANA. And this too, qualified by the necessity that new powers entail new responsibilities, and that the capacity of increased pleasure entails the capacity of increased sensibility to pain. To this, the only answer that can be given is two-fold: (1st) the consciousness of Power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onwards with new means for its exercise; and (2^{ndly}) as has been already said—THIS is the only road by which there is the faintest scientific likelihood that “Death” can be avoided, perpetual memory secured, infinite wisdom attained, and hence an immense helping of mankind made possible, once that the adept has safely crossed the turning point. Physical and metaphysical logic requires and endorses the fact that only by gradual absorption into infinity can the Part become acquainted with the Whole, and that that which is *now something* can only feel, know, and enjoy EVERYTHING when lost in Absolute Totality in the vortex of that *Unalterable Circle* wherein our Knowledge becomes Ignorance, and the Everything itself is identified with the NOTHING.

THE “PHILOSOPHY OF SPIRIT.”

“PHILOSOPHY OF SPIRIT”, with a new version of the BHAGAVAD GITA, by William Oxley” is the name of the volume before us. It comes fresh from England, and is written by a gentleman widely known among the mystics, and one, whose intelligence and learning are generally admitted. With such an author, the work recommends itself well. Our journal being devoted to modern literature as much Oriental Philosophy and Spiritualism, we must, try to do the volume full justice by reviewing it from all these three aspects. Let us then see, what will be the probable, and, we must say, very natural effect the *Philosophy of Spirit* is likely to produce upon the mind of the average Anglo-Indian, and the educated native of India, especially. Without falling into undue prophecy, we may predict, to a certainty, that before these two classes of readers, beauty of thought, the literary excellency of the style, and the many other fascinating features of the book, will vanish entirely, leaving in their place but its one prominent defect—always speaking with this class of readers in mind—the one unpardonable sin, namely—what they will term “a superstitious belief in spirits.” The subject is so unpopular, that one cannot help regretting that it should ever have been made to interfere with the otherwise probable success of this publication in India. Even in England, with the exception of Spiritualists and Theosophists, very few will, for the same reason, appreciate its value. But we must not anticipate. The work is inscribed by hart. Oxley to—

THE RESURRECTING INTELLECTUAL LIFE OF
INDIA;
As A
MARK OF PROFOUND AND REVERENTIAL RESPECT
TO THE MEMORY OF
THE ANCIENT INDIAN SCHOOL OF THOUGHT,
WHICH MAY JUSTLY BE REGARDED AS
THE PARENT SOURCE OF LITERATURE,
THE IMPRESS OF WHICH IS FOUND INDELIBLY STAMPED ON ALL THE
CHIEF RELIGIOUS SYSTEMS OF THE WORLD;
IN THE HOPE THAT THIS HUMBLE EFFORT MAY AID IN ATTRACTING
MORE ATTENTION FROM WESTERN MINDS
TO THE BEAUTIFUL LITERARY GEMS THAT ABOUND IN
THE SANSKRIT LANGUAGE,
THE OFFSPRING OF THAT GREAT NATION WHICH FLOURISHED AGES AGO
IN THAT PART OF THE HABITABLE GLOBE NOW KNOWN AS
INDIA.

So far so good, the dedication being sufficiently enticing to move every educated Hindu patriot to patronize the work which bears it; and, were it not for a very strange claimant, whom the reader encounters on the very first pages of Chapter IV upon the *Ancient Wisdom of India*—he would have remained charmed with it. The claimant is certainly calculated to startle and bewilder one, for it is no less historic a character than “BUSTRIS THE ANCIENT”—a “Spirit,” who upsets the uninitiated by announcing himself as the *bona-fide* author of that most celebrated poem—the *Mahabharata*! It is the nature of that personage, whom, considering the hoary antiquity of the poem, the reader is forced to view as a well-disembodied spirit by this time, and the fortuitous introduction of such a supernatural character that throws a colouring of incredibility upon the whole work and will, we fear, sorely stand in the way of the new version, which would otherwise deserve every possible success in the old motherland of the *Rishis*. Leaving for the present, the English reader aside, let us see what the native reader will have to say. The name of “Busiris” who claims to be an old Aryan sage, has in itself a too outlandish ring to the Hindu tympanum to make an Aryan recognize in it

very readily that of the long-lost and forgotten author of his national Iliad. Our young India, especially the *jeunesse dorée*, is skeptical, and sadly ignorant of the string of names in the calendar of its venerable ancient sages and authors. Even the name of the living “Koot-hoomi” a purely Aryan, Sanskrit name, and one, moreover, mentioned at length in the *Padma Purana*, which gives it as one of the thirty-six *Rishis* who were the authors of *Smriti*, was for a considerable time regarded as a *non-Aryan* name. And, since even those directly concerned with, and particularly at home among the old Indian as well as the Jewish *disembodied* sages—namely, the pious Apostles of the New Dispensation Church—inquired through their learned organ, the *Sunday Mirror*, whether “Koot-hoomi” was “a Singhalese, Burmese or Tibetan name”—the chances of “Busiris” to recognition as an Aryan Rishi become infinitesimal, indeed. True, Mr. Oxley explains to us that “*Busiris*” is not a Sanskrit name, but a form of speech which forms a connecting line between the ancient Indian system and the Egyptian one, in which ‘Osiris’ was the great presiding *genius*.”

But that helps very little; the situation will prove to no purpose, as it can never move the Indian mind. While the orthodox Hindus have their own version of the *Bhagavata Gita* and steadily avoid to learn English, or accept anything, from a foreign source, their sons—the said *jeunesse dorée*,—who scoff even at the sacred writings of the well-authenticated national *Rishis*—will still less accept the dictum of a Western “Busiris,” howsoever “ancient” and venerable that ghost only be. Writings which have “angels” for their revelators and authorities, are now steadily losing price un the market of universal scepticism. And people, who refuse to believe even in a *living* man, their owe countryman, unless that man exhibits himself for their delectation in the *maidans* and bazaars, are still less likely to open their arms to a “Mahatma” of Western origin, who, to boot, controls an English medium.

We feel constrained, therefore, in all sincerity and sympathetic kindness for the author, to say again that we regret to see “Busiris the Ancient” mentioned at all in a work, so full of valuable suggestions and throwing such a flood of light upon at least one of the aspects of the *esoteric* meaning of the *Bhagavata Gita*. We regret it the more, as it is not easy to conceive what possible good purpose can be answered by the introduction of that venerable, disembodied “angel”—who, moreover, is introduced into the volume quite casually. We believe the book could but have gained, had the express declaration of “Busiris” in an audible voice, (that of his medium, of course,) “I am the author of the Mahabharata”—been left out. Nor is the additional paleographic and chronological information given by the ethereal sage to the effect that the epic poem was written “five thousand years ago,” for he, the author “was then on earth”—much calculated to dispel the reader’s doubts. For, following this fling at Max Muller—one, which, had it come from any other source, would have been justified and gladly welcomed by many—the reader is made to glean that other and far more startling fact, namely, that the fossil ghost, or the “now angel,” who rejoices in the name of “Busiris” is one of the “historical controls” who descends occasionally from “the third or celestial heaven”—wherever that might be—to give us, mortals, the glad tidings that (1) Busiris means “Light-giver,” and (2) that in consequence of it he “appears as the Angel of Light, or as a Herald of the New...Dispensation.”

Now there are several good reasons why the majority of the cultivated Hindus might object to a “spirit” announcing himself in the latter character. To begin with, it requires but a moderate dose of that national pride which will always lead one to prefer the products of one’s mother-soil to foreign importation—to view the venerable Busiris as a rival, hence an unwelcome claimant., to a dignity already honourably occupied in India. Thus, some might abject to him on the plea that the country has already its own native “Herald of a New Dispensation,” who, if not precisely settled in the “third or celestial Heaven,” but in a “Lilly” cottage, proves, nevertheless, an undoubted acquaintance with the said locality, having, *en plus*, over the alleged author of the “Mahabharata,” the evident advantage of being a living “Babu” instead of a dead “Angel.” And, we are not so sure but that some others might protest against the importation of a new “Herald,” bringing along with him a second “New Dispensation,” for reasons quite the reverse of profound reverence for the original local edition; on the ground, perhaps, that they have quite enough of even that solitary copy.

From the average spiritualistic standpoint, the book, welcomed on the whole, will be perhaps criticized for certain explanations in it, as the latter approach the author's views far nearer to the theosophical than to the spiritual doctrines. It is but a small number of progressive, liberal-minded spiritualists, who will fully appreciate the profoundly philosophical theory of the writer who adds that it "must not be supposed that it is the likeness of the great angel as he appears in the spheres"—the likeness referred to being the head of Busiris drawn through the agency of his medium, photographed on wood and then cut by an artist. That class of Spiritualists, who maintain that the *dramatis personae* of the séance-room—the "Angels" in general and their deceased friends, especially,—return to them on this earth, rematerialized in the emanations of their own skin and bones and the magnetic aura of their mediums, will not be pleased at Mr. Oxley's profoundly truthful explanations: "What the actual appearance of the angels is," he writes in page 52, "in their own state and home, is inconceivable by embodied mortals, who can only see through the organs or senses; and consequently when an angel or spirit appears clairvoyantly or otherwise to mortals, he or she projects or *assumes an appearance* whereby they can be recognized by human beings."

That is just the position of the Theosophists who have always maintained that the "spirits only" *assumed* an appearance. On the other hand, they disagree with the author when he supports the spiritualistic assertion that *historical* or any other controls can enlighten "the world on the subject of spirit-communion and prove by incontestable facts the immortality of the soul." Belonging to that class of people who "refuse to be charmed" by the contradictory statements of the alleged spirits, the Theosophists hold that, even were the facts of the materialization proved in every case to be genuine, and produced by really *disembodied* men, it would yet be no proof of the "immortality of the soul," but at best of its *surviving* the body.

Leaving, however, spirits aside, we will briefly glance at the new version of the *Bhagavata Gita* as given by the author in his *comments*. According to his idea, with which we fully concur, that poem which is the brightest gem of the "Mahabharata" "contains an epitome of the whole system; and its philosophy, as expounded by Krishna, stands out amidst all the constellations of spiritual literature—a brilliant, whose lustre is surpassed by none." The suggestion that the "Mahabharata" might prove to be the last Book of the Wars of Jehovah, as reference in the Hebrew Scriptures, "where a Book or Books which are not found in the Canon" is distinctly made in Numbers XXI, 14., is novel and might prove to contain more truth in it than is now generally supposed. We doubt, though, whether the names of the localities as given in verse 14—"wherefore it is said in the Book of the Wars of 'Jehovah' what he did in Vaheb in Suphah and in the books of Arnon," could be so easily proved when interpreted to "have their equivalents in the more ancient Indian Scriptures." The authorized text of the Bible gives the sentence a little differently: for it speaks of what the *Lord* "did in the Red Sea and in the brooks of Arnon."—the Red Sea having never formed part of the Indian territory, not being mentioned in either the Indian Scriptures or the "Mahabharata," and the brooks of Arnon having no equivalent, as far as we are told by the most learned Pandits, in any of the Sanskrit works. The evident object of the author being to show the Old Hebrew Records full of parallels found in the *Bhagavata Gita*, he is likely to fail in this. Though anteceding Christianity and the New Testament, the *Gita* is certainly far posterior to the "Mahabharata" and even to the Old Testament, at least, to its oldest parts, having been added to the main body of the epic poem subsequently. Were the *Bhagavata Gita* however, as old as the author would have it, the twelve names of "twelve of the chiefs of the Pandus,"... with which the sons or tribes of Israel are said to correspond, could not have been meant for the twelve signs of the Zodiac. In those clays of hoary pre-historic antiquity, the nations, who were acquainted with astronomy, had but ten signs, and the two additional ones being regarded as the most sacred of the twelve,—were known but to the initiates. Relating, as they do, to the final mystery of the secret doctrine of cosmogony, they were held in too high a veneration to allow any reference of them being made in relation to such secondary personages as the twelve chiefs of the Pandus. The *Bhagavata Gita* has certainly an astronomical and astrological basis; but the true meaning of the sacred drama is in the hands of a few so called "orthodox" Brahmans, who keep it too well to allow Western interpreters to get at the key of it. And though, in one sense, Krishna, "the *Revelator*," may represent "the celestial source from which such revelations are given;" and *Arjuna* may be regarded as "embodied humanity"; yet Krishna is doubtless an historical, though subsequently deified personage, and the history of *Arjuna*, his *Chela*, or

disciple, is better known to some learned Pandits and Swamis than that of Alexander the Great is to any Western Professor of History.

The Sanskrit poem is taken from Wilkin's prose translation, and presented to the reader in a clear and,—considering the difficulty of combining a strict adherence to the spirit of the text, and the exigencies of the rhythm—in a mellow, and, at times, fascinating blank verse. The personages of the *Gita*, scenes as well as things, are shown as allegorical and symbolical representations of the secrets of nature, and Yogism, the awful mystery of Good and Evil, Adeptship, and finally, the *microcosm* or MAN, are defined from the standpoint of modern spiritualism. There are some sublime ideas, some great truths found here and there, as well as strange misconceptions owing to the predetermined idea of the author, and his strong desire to identify modern spiritualism with the most ancient philosophies of the world. So, for instance, he seeks to prove ancient *Yoginism*, corresponding in its two aspects, of pure phenomenalism and pure Soul-Philosophy, with *Spiritism* and *Spiritualism*. “The former,” he says, “covers all the ground of phenomenalism only, but the latter (Spiritualism) includes the former, and brings the soul of men *en rapport* with the best, wisest, and purest in Spirit-life...In the junction of present *spiritualism* with ancient *Yoginism*, extremes meet, and by that meeting a new form of life will be developed on this earth, which will characterize the *role* of the New Dispensation.”*

This juxtaposition of Yoginism and Spiritualism would be regarded as rather fanciful, were we to consult the learned Aryan exponent of the former—Professor Mahadev Moreshwar Kunte. But we go deeper into the author's mind, and discern, under his belief in modern phenomenalism, the better germs of that which might lead him on to the threshold of self-taught Eastern adeptship. Many of his ideas coincide entirely with those of the esoteric Buddhist and Brahmanical doctrines, while not a few are entirely opposed to the spirit of these. “What is action?” he asks (pp. 111 and 112.) and answers—“Action is nothing more and nothing less than *spirit in motion*. Spirit in motion is nothing more nor less than the one universal Life, forming and creating new and changing conditions whereby to express itself. Now action is performed in a state of profound ignorance, in which every form of created life is involved, while in earthly or physical conditions. The very forms of life are working (although under the illusion of the personal Ego) and yet are totally unconscious of the work they are performing. The whole philosophy of wisdom only throws a gleam of light on the transference of consciousness from the personal to the Universal Ego. This is the whole secret, and happy they to whom the secret is entrusted. It solves the problem of ‘extinction in Brahm,’ and the ‘Nirvana of Buddhism...’ ”

Having directed the flight of his soul into the very adytum in, so to say, of the esoteric philosophy, it rather startles one to find the author giving expression to the following revolting doctrine which, moreover, he fathers quite unjustly upon Krishna. “The real progress and ascent of the human Spirit,” he explains in page 122, “is act affected by *anything that mortal man can do or leave undone*; but this truth is only for those who can bear the full light of truth without being blinded. The great Power, or life, is above and in all, equally the same, and is working out its own design and purpose quite independently of the power which the finite unenlightened mind arrogates to itself. The *appearance* is that we, mortals, can think and act as *we* think. proper; the real truth to such as can bear it—is that we are thinking and acting out the design of the *Infinite Mind*, and actually form a part of that Mind, but are *ignorant of the fact*.” Hence, we can murder, steal, be immoral, and yet expect and demand respect on the plea that we are “acting out the design of the Infinite Mind? This is neither esoteric nor exoteric Brahmanism or Buddhism, but is rather a strange admixture of the most superstitious Mahomedan *fatalism*, and of the worst kind of Presbyterian *Predestination*. We can assure the esteemed author that no Adept or “Initiate” of any philosophical system would ever recognize, in the above sentence, anything but a dangerous and very pernicious doctrine. Regretting sincerely that such a teaching should have found room among a number of thoughts of a really highest, philosophical character, it must be only hoped that *we* have misunderstood the author's meaning. Meanwhile advising those of our readers, who may feel interested in the subject, to read the *Philosophy of Spirit* notwithstanding, we must bring this too lengthy article to a close.

* The reader is again warned not to confuse by the term used by the Spiritualists, when speaking of their modern belief, with the *New Dispensation* of the Calcutta Apostles.—ED.

The Footnotes by the “Reviewer” (Djwal-Khul).

[Originally published in *The Theosophist*, March 1882. Compiler.]

PHILOSOPHY OF SPIRIT

BY WILLIAM OXLEY

To the Editor of the “Theosophist”

Permit me to thank you for the review of my “Philosophy of Spirit,” which appears in the December issue of your valuable journal; and I hope that, ere long we may have a corresponding serial in this country. But while appreciating the very courteous tone of the article, I feel that my Reviewer has failed to understand my position in several important points, and, failing in this, has conveyed what I think to be an erroneous impression; and with your permission I would attempt to correct them as I am sure my Reviewer wishes to do me justice. The financial success of my venture in publishing the work is but of very small importance; but what to me is of great value, is the recognition that my humble efforts to place the literature of ancient India (or a very small portion of it) in more favorable light than is generally presented to the English reader—is appreciated by those in whose interest it was written and published. I gather the work would have been generally acceptable by the class of readers who are likely to be attracted thereto, had it not been, for the needless introduction of a claimant to the authorship of time Mahabharata in Busiris the Ancient—a Spirit or Angel. (I am at a loss to account for the use of such terms as “disembodied angel;” and “dead angel.” by the Reviewer, as “dead people” of any kind find no place in my vocabulary.) If my Reviewer does not understand the system and its phraseology, which I use, is it wise or courteous to misrepresent that of which he is ignorant? That system of spiritual ethics is based upon scientific law, operative in the production of the phenomenal world, by influx from an inner world, not cognizable by or subject to, the sensuous degree of the mind, which can alone deal with objects that are visible on the plane of appearances. Like the system unfolded in the Bhagavata Gita,—with which, in general, it quite harmonises,—it is cognizant of the *three* discredited degrees of receptive life, in all states end spheres: and at the same time, of *three continuous* degrees on each plane. This is a general definition of the leading principles in the system of thought; and the *key* for unlocking all the systems involved therein, is the knowledge of the great “Law of Correspondences;” which must ever remain a mystery to those who are unable to distinguish between continuous and discredited degrees.

This involves some comprehension of the *descent* of life, as well of the ascending scale in the continuity of being and perhaps this has not been the subject of study by that school of thought of which my Reviewer is a representative.*

* The learned author seems to have misunderstood the secret meaning of the said degrees. There are “nine gems or jewels, called ‘Navaniddhi’,” or the highest nine *degrees of initiation*, in groups of three—of “Raja Yoga” so called in contradistinction to the *seven* degrees of “Hatha-Yog,” the highest of which—the *eight*—is “Samadhi” (self-induced trance) and which are known as the “eight Siddhis of Hatha-yog,” or “Asta Siddhis.” Being but an humble pupil of Brahman-pundits learned in the esoteric interpretation of their Bhagavad Gita, the “Reviewer” confesses to know little of the Western “School of Thought” which interprets *our* sacred Books in its own way. But, he his is pretty sure of his facts when related to Eastern or Aryan esotericism. And knowing the difference between “Para” (high) and “Apara” (low); between “Brahma” and “Jivaghana;” between the human spirit still enslaved by “Sopadhi” (material conditions) and the spirit that freed itself from them (as adjusted by and described in the Chhandogya Upanishd and in the Bhagavad-Gita—he claims to be right when calling a “Presence” or Spirit who appears in such a human form as to allow his face to be reproduced in a portrait—“*dead angel*” &c. The human spirit after death being gradually delivered from the trammels of material conditions and forced (the purest and the lees pure) to pass through a long series of forms *loses all form* once that he reaches Brahmaloaka, from whence no spirit, whether one or a congeries of them—while overshadowing the elect mortals will assume *any* form. (See the teachings of Sankaracharya, Ramanuja &c.)—D. M., the “Reviewer.”

According to the teaching of my Guru—at whose feet I sit—every human organism, or embodiment, if we will, contains within it *twelve* degrees. The three lowest or more external pertain to the *animal*: the next three to the *human*: the next three to the *angelic*: and the most interior three to the *deific*. In our present state of conscious life, these are understood as *principles*, but on each of their own specific planes, they are manifested in *forms*. This quite agrees with the truth declared by a learned Swami, (p. 48 in the THEOSOPHIST for November 1881) who says: “Those who wish to know the reason for polytheism, let them have soul-communion with Holy and Higher Spirits, (or gods) who, whenever reached by man, show him by what they teach and prove to him, that if man has to worship the deity it is under the shape of many *devas* and not *one* god.”

I am not guilty of the folly to presume to *teach* Eastern minds, especially those who are practical and experimental adepts. No one is more aware than I am that the (so-called) West has very much to learn from that ancient School which has its living Representatives in Asia; but I trust I may be pardoned if I venture to express an opinion that the totality and *finality* of wisdom is not in the exclusive custody of any one given system of thought or religion. To my humble view, he rises to the greatest altitude, who can sense the underlying harmony in all and every system of human thought and expression.* To me, it is a question of development; and the world of humanity would be ultimated and live to little or no purpose, if progression were absent from the Index that marks the various stages of embodied life upon this planet. This thought is quite in accord with that given forth by the President-Founder of the Hindu Sabha, in the short article following the one from which I have already quoted. He says: “In using the term ‘Yogi’ we mean simply an adept whose spiritual Ego is capable of Dhyān and Samādhi, and consider all differences of mode and form as the accidents of the nationality in which he was born and trained. The Hindu public, in their pardonable national vanity, lofty believe that Yoga-Siddhi is possible only for born Hindus.”†

The first two degrees—Dhyān and Samādhi‡—I believe are attainable, even in this uncouth climate, by a certain class; but the third, Siddhi, is not of question for men who like myself are actively engaged in commercial pursuits from morn till eve; but which pursuits are as needful for the progress of Humanity as the purely contemplative and ascetic devotee of the East.

May I be allowed to demur to the statement made by my Reviewer, in which he says: “There are some sublime ideas, &c., as well as strange misconceptions owing to the predetermined idea of the author, and his strong desire to identify Modern Spiritualism with the most ancient philosophies of the world.” It is not to the words used that I object to, but to what underlies; and which is conveyed in the term Modern Spiritualism. Whatever may have been the action of some professed representatives (in the press) of this great movement, towards the Theosophical School and its representatives; until the issue is fairly drawn and recognized by their respective adherents, it surely is not for the profit of either to place themselves in the attitude of antagonism to each other. To my view the one is the natural co-relative of the other. Spiritualism, as popularly understood, is yet in a too undeveloped condition, to have formed a science and philosophy of its own, and until that is formulated, I hope I may be excused from being treated as an advocate of the crude system that, for the present, passes under this term. For my own part, I use the term *spirit*, in its generic sense, *i.e.*, as applicable to “states of being” and to that which is the active force in all forms of life, so that I can hardly be held to sustain the alleged spiritualistic doctrine that ‘Phenomenal manifestations in séance-rooms are the work of the spirits of the dead.’”

* Such is the policy of our Journal and the Theosophical Society. Therefore, we invite such discussions and welcome them.—ED.

† They would be very foolish if they did—but they do *not*. The “Siddhis” of the *Hatha* Yog are for all and may be attained by every one, and without initiation—like in the ease of some highly-developed mediums—*natural-born* magicians. But no one can attain even to the first of the nine “niddhis” (sic)—except he studies *Raja* Yoga under a competent *initiated* Adept, and can never reach them unless he is regularly initiated into the mysteries by one of the *highest* living *Siddha* or adepts.—D.M. the “Reviewer.”

‡ “Dhyān and Samādhi” are not the first, but the last and highest degrees, *Samādhi* being the eighth consummation of *Hatha* Yog—D. M.

I would request the attention of my courteous Reviewer to the very able article in the THEOSOPHIST for October 1881, entitled “Fragments of Occult Truth”; and he will find that the views put forth in my work, in my comments, run on tolerably near parallel lines. Making allowance for the standpoint—and I am not ignorant of the whereabouts of that,—there is not much actual conflict. The writer of that article fixes the spiritual Ego in state No. 6. and this is exactly where we place the “perfect man,” (see my prior definition of the twelve states or degrees,) next to which comes the Angel, the lowest or external of which is our seventh. And it is at this stage where the “All of Memory” is gained, and from which altitude, the cycles of existence can be clearly discerned.

Occult Philosophy, as propounded in the article referred to, gives no uncertain sound on the doctrine of Re-incarnation, as popularly understood, and with which our Philosophy is in perfect accord.

If I understand the philosophy of occultism, as there set forth, it appears to teach the doctrine of annihilation, even of the spiritual Ego, and makes the various Egos separate and distinct *Entities*.* I could wish that the author had been more explicit as to the meaning of this term. If it can be rationally shown and “demonstrated” that the ‘spirit’, proper is something distinct, and apart from, the Ego, or Egos, then we can freely accord to the author of that article an assent to the statement “*we know* that they (the explanations) are true.”† It appears to amount to what is popularly understood as “conditional immortality,” and if the teachings of Occult Philosophy, as expounded, are absolute truths,‡ and if conscious continuity of being is confined alone to the Eastern Adept, and if only “one” appears as the efflorescence of each age, then the outlook for Humanity is gloomy indeed.*

My *Guru*, or Revelator, teaches me differently, and tells me that “nothing is lost,” and that within *every* atom of human life form, there is contained, in its inmost recess, a germ of the absolute life, which can, and will, be unfolded in the various states of its ascendancy, until it is awakened on the plane of “Identity” with the absolute, *i.e.*, so far as we, in present conditions, can comprehend this term. But, as the writer of that brilliant article promises to continue the series, I wait for further delineations, meanwhile congratulating him on the addition to general knowledge, that he has undoubtedly given forth.

The references I have utilized from the THEOSOPHIST, are to show to my Reviewer that my terms, though differently worded, yet leave no similar meaning to the terms used by the occult world of thought; and this brings me to the subject of “Busiris the Ancient,” to whom I applied the term Angel. (I have already shown that, as I use it, it refers to the *perfect man*—*which* is the Angel, not on the plane of personality, or even individuality, but on that of *identity*.)

Perchance my Reviewer, and those for whom he speaks, may be led to modify, and to accept as a compliment rather an adverse judgment when I explain what is involved. He affects to ignore Revelations and Revelators, and, therefore, I must take another course.†

The basic mundane fact is, that the Mahabharata was written by an ancient Sage, or *Rishi*, and that the name he is, or was, known by, is *Krishna Dwyapayen Vyasa*. Now here *we* have an actual person, and unless he still lives on this mortal plane, he must have ascended, by virtue of his adeptship, to states and spheres, far, far above (I prefer the term *within*) the plane of personality: in short, while he was once a person,

* Not so. There can be an annihilation for the “Spiritual Ego”—as an INDIVIDUALITY—though often as a “PERSONALITY.” The complete *dropping out* of some one or several specific days from our memory out of the many thousands that divide our life, does not mean annihilation of that *Life* but only of those few special days.—D.M.

† The *Individual Ego* is one—infinite and immortal as it is a part of the WHOLE. And though it manifests itself during the consecutive cycles of Life under a numberless series of *personal*, human Egos, each of whom being born in it will resurrect in It (save those annihilated for being barren)—yet it is distinct from each of the personal Egos: even as a day of a man’s life is distinct from that life itself. Though born at the first, and dead at the last of the twenty-four hours, each day that brought its fruits, will find itself resurrected in the Eternity of Life and Rest.—D M.

‡ They are “absolute truths” for those who believe in them as a result of *knowledge*, not of *faith*.—D.M.

*The adepts never claimed anything of the kind to our knowledge. Future articles now crowded out for want of space, may prove it in our next number. We disclaim most emphatically such a perverse and selfish doctrine and so does.—D.M.

†All of us ignore and *reject* revelations from materializing *personal* “*Spirits*.” None of us ever will reject or deny “revelations” (we call them *inspirations*) from *subjective* Spirit, the congeries of the “Dhyān-Chohans” or what we call “Planetary Spirits.”—D.M.

neither my Reviewer nor myself would think of him *now* as a person. If in earth life, he was a person to whom we may fairly attribute adeptship—and that of the very highest degree,—has he *lost* power in his ascent from mundane embodiment to the interior spheres? If as a mortal man, he had attained and exercised the powers of the seventh and eighth degree of *Yoga-Siddhi*:‡ has his spiritual Ego less power now in his present state of being? If so, then all philosophy, including that of Occultism, is vain, and the *ultima-thule* of life is physical embodiment: immortality is the dream, and past and future are—nothing! If the adept can project his astral body (*Linga Sarira*) at will, under certain conditions, (for even the highest adept, as acknowledged by *Koot Hoomi* is subject to the law of condition) what is there to prevent the propulsion,—not of his astral body, but of that to which the astral body corresponded to while in physical embodiment? I maintain that he has—not less, but added powers: and, finding suitable conditions, he can *influence* and make his action known, and what we should term *presence* manifest,—not in objective, materialised form, liable to be classed as a *spook* or an *elemental*, but, in *subjective form*. What I mean by “subjective form,” I credit my Reviewer with knowing, so I need not explain further.§

One thing is certain, and that is, the Communicating Intelligence did not, on the occasion referred to, descend to the plane of *personality*. Had he done so, he would have announced the *Rishi's* name. For a purpose, which I understand, that Intelligence *assumed* a spiritual *nom plume*, which on the plane communicated from is “Busiris the Ancient.” Had the communication been made to me,—even through the same “Medium” under diverse conditions, it would not have been the same.

Then what about the person of the ancient Indian *Rishi*? My *Guru* has imparted to me the *modus operandi* by which the “Bhagavata Gita” was ultimated. What is called the *Rishi*,—says Krishna Dwapayen,—was a man, whose interiors were opened, and while in this state the (—shall I say?) vision passed before—not his outer, but his inner eye (I do not stay to explain what I mean by this,) and the result of that ecstasy was the committal to writing of the wondrous Vision.

My Reviewer might object, and say it was evolved by the *Rishi*, the man's own-self. But here, it all turns upon what is involved in “the man's own-self” I have *partially* attempted in my volume, especially in the chapters on the Human Organism, and “The Microcosm,” to unfold the mystery of the Self-hood, the rest pertains to the highest domain of Spiritual, or Occult Philosophy, and which would require not only many volumes (for it involves the “Book of Life”) to unfold, but at the same time, language to delineate, and minds to comprehend, even could it be reduced to language. In a few words,—so my *Guru* teaches me,—every *apparent* differentiated spirit-atom of life is the outcome, or most external expression of some specific angelic Life, (that is, as high, or interior as it can be traced from our side) and the specific “angel”—composed, of numbers that man cannot enumerate,—supplies the Influx of Vitality to maintain its own expression, even on the most external plane of manifestation; and that “Angel” has its expression not merely in one portion of embodied humanity, not alone in one race, or nationality, but in every portion of the human race; and as a result of this, the manifestation of the inner to the outer life would be by name, form or symbol, according to conditions.

This being so, and I might almost challenge contradiction, there is no reason why the same Angel that was embodied in the person of the ancient Indian *Rishi*, should not put in a *subjective appearance*, and, under the symbol of “Busiris the Ancient” claim the real authorship of the “Mahabharata.”*

Until I wrote the New Version of the *Bhagavad Gita*, I never composed a poem, nor could ever produce poetry; and I do not suppose I could do the like again, unless under similar conditions: then, who was the real author? I leave the answer; but, if my courteous Reviewer will meet me reverently, in the “adytum” to which he has significantly alluded, I will there unfold to him the secret. Outside *that* I neither can nor will. I

‡The eight or highest *Siddhi* is—“Samadhi”; and it does not take the liberated human Spirit beyond the lowest *Deva-loka* we term “Mukti” and the Buddhists “Nirvana.”—D.M.

§Then why give his *portrait*, and thus degrade the Infinite by dragging it into the *finite*?—D.M.

*For the same reason as given in my Review: the name was generated in and evolved from a human physical, not spiritual brain. It has nothing Aryan in it and is thoroughly misleading.—D.M.

trust that what has been advanced will exonerate me from a “superstitious belief in spirits,” especially when I have shown that it is the “unclothed atom of life,” in the ascending scale dint I refer to; and the terms, *spirits, angels, gods*, are merely words to express the emancipated Ego in its various degrees, or states of being. Remembering that Occult Philosophy has been mainly confined to the Professors and Adepts of the

East for ages, who have kept it to themselves, the wonder is that the most advanced Western minds have been able to gather as much as they have. † When we,—speaking of the School of Thought which I represent,—deal with materialised “Spirit” Forms, and the usual psychic phenomena, we know that these are only *representative*, and symbolical forms, animated and produced by an agency foreign to those who witness the same. Who and what this agency is, forms no part of my present subject to elucidate. One statement, however, I make, and that is, our system of philosophy admits of no hiatus between the inmost life-principle,—or spirit proper as occultism teaches in the “Fragments of Occult Truth,” and the form by which it is expressed in any state of manifestation. What that speaks of as the *reliquiae, eidolons*, or *elementaries*, we teach., are the forms in process of “casting off,” what on that plane of being, is the external environment, similar to, and corresponding with, the dissolution of the physical body at what we call death.

My Reviewer chides me for proclaiming pernicious doctrines, and tells me, that “No Adept, or Initiate, of any philosophical system would ever recognise in the above sentence, (the doctrine that all that is, is right.) anything but a dangerous and very pernicious doctrine.” By this, I can clearly discern I am not face to face with an adept. Such an one would recognize and acknowledge the truth of what I wrote. I am well aware that such a statement cannot be received by those who are on the “plane of appearances”: but the adept, if a true and genuine one, knows well enough of the altitude, or the degree in the ascent, where it is clearly discerned.*

What says that living Representative *Koot-Hoomi Lal Singh*; (whether a mortal man, or an Internal Power, it matters not for my present purpose)? “Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, *has been able to bend an iron destiny from its fixed course*, (the italics are mine) and nations have gone out like torches dropped into the water in the engulfing blackness of ruin.” If the meaning of this is not in accord with my “doctrine,” I know not what it is. †

Again, he says: “There never was a time within or before the so-called historic period when our predecessors were not moulding events, and ‘making history’, the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world’s cosmic relations. *The cycles must run their rounds.*” ‡

A stupendous claim, like this, coming as it “professedly” does, from one of a Brotherhood secreted from the vulgar gaze and knowledge in the recesses of the Himalayas, to the ordinary mind is incredible, and the enquiry may well be made, “who and what manner of man is this that speaketh thus?” For one mind at least, I can vouch, that even such a statement is neither incredible nor incomprehensible.

One more and I have done. My Reviewer states that the *Gita* is certainly far posterior to “the Mahabharata,” and though antecedent, Christianity and the New Testament, is posterior to the Old Testament, at least, to its oldest parts.”

I cannot conceive that any one would hazard such a statement without being quite sure of his ground. It would confer an inestimable boon on the literary world at large, and on the students of Biblical lore in particular, if the Reviewer would give forth his views on this subject, as it might help to throw a light upon one of the most obscure problems of the age, referring to the authenticity and chronology of what are called,

†And when those “Professors” and “Adepts” did or *do* chance to come they are forthwith taken for somebody else and their very existence and identity refused being recognized.—D.M.

*The volume “Philosophy of Spirit” having been written for and dedicated to those, the great majority of whom is on such “plane of appearances” and the adepts and advanced *chelas* alone having the faculty to read between the lines,— I am forced to adhere to my original opinion.—D M.

‡I am sorry to say—it is not. Our Master’s words apply to the destiny of *nations*, not in any wise to the actions in daily life of every individual—D.M.

‡See the “Occult World,” by A. P. Sinnett, pp. 126 and 135.

Sacred Writings. §

I will not trespass further on your valuable space, and must apologise for referring to what might appear extraneous, but it gives me the opportunity, while respectfully meeting my Reviewer, to deal with the general subject of Occult or, as I term it, Spiritual Philosophy, as propounded by a School of Thought, with which it is my inestimable privilege to be associated: and which perchance may be in closer alliance with “The Order” spoken of, than my Reviewer thinks.*

Higher Broughton,
Manchester, January 12, 1882.

Statement by Djual Khool

We † feel extremely sorry to acknowledge that Mr Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise,—since the language given is certainly not that of the Koot-Hoomi, we all know—we were preparing to allow the above extraordinary statement to be published without comment, when we received the following from our BROTHER’S favourite Chela:-

“I am commanded by my beloved Master, known in India and in the Western lands as Koot-Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, an sent by him for publication. It is claimed by the said gentleman that my master Koot-Hoomi (*a*) has thrice visited him “by the astral form;” and (*b*) that he had a conversation with Mr. Oxley when, as alleged, he gave the latter certain explanations in reference to astral bodies in general; and the incompetency of his own *Mayavi rupa* to preserve its consciousness simultaneously with the body “at both ends of the line.” Therefore, my Master declares:

1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot-Hoomi, the writer of the letters published in the *Occult World*.
2. Notwithstanding that my master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley’s) acquaintance, and of sincerely admiring his intuitional powers and Western learning—yet he has never approached him whether astrally or otherwise: nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three pass-words which shall be made known to Messrs A. O. Hume, President, and A. P. Sinnett, Vice-President, of the Simla “Eclectic Theosophical Society,” so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words.”

By Order,
Gjual-Khool. M. * * *

§ There are many good reasons not only to “hazard” but to positively *affirm* the statement. I will now give but one: Kapila, author of *Sankya* philosophy, is mentioned in the “Bhagavad-Gita,” and Kapila was nearly a contemporary of Gautama Buddha. The system of the later was taken to task by Kapila, and there was enmity between the two systems.—D.M.

* The “Reviewer” offers his most sincere respects to Mr. William Oxley, whom he thanks for the superb copy of the “Philosophy of Spirit” presented to him by that gentleman. He also begs leave to say that he believes he *does* know something, of the “Order” hinted at, nor is he utterly ignorant of the degree of connection existing between it and Mr. Oxley’s “School of Thought.”—D.M.

† Editor, *The Theosophist*, September 1882. Compiler.