

The Irish Theosophist.

LETTERS TO A LODGE.

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VIII.—(*Continued.*)

2. *When He who was unseen is seen, He disappears.*

Those who come to rely upon appearances (or sounds) of a Master, such as may be experienced by physical or psychic (lower) sense, soon lose touch with His true and real Being, for the cheating powers gladly rush in to deceive that person. Are we not warned against *lingering* in the Hall of Learning? All must pass there, but should not "*linger*" (see *Voice of the Silence*). The noëtic is one mode of atomic action, from within outward. The psychic is another, from circumference to centre. The atom must have both inbreathing and outbreathing. It should inbreathe—from circumference to centre—only from the spiritual world; "the breaths" are drawn from that world; it is the world of the highest energies or force, and not, as some think, the world of religious sentiment. It is not by means of religious emotion that Brahman formed the worlds. It was by Yoga concentration—or intensified vibration.

The atom, drawing in its breath from the spiritual, should breathe out into the world of form. It should take from the spiritual and give to the psychic, which animates or informs the physical. The reverse is what most frequently takes place. We take from the (lower) psychic world instead of giving to it.

The terms "psychic" and "astral" are too loosely used. They have become terms of reproof and of offence. There is the higher and lower psychic, the higher and lower astral. The pure psychical plane is that of the pure ether. A nervous body formed of such pure ether is a necessary vehicle. The pure astral is the plane of the highest starry influences. Beyond these is the spiritual, the innermost. Let us discriminate and avoid offence. We shall thus avoid (to some extent) ignorance, which is only inoffensive to itself. The psychic is no

proof, but it is an indication; when purified it is a vehicle of the Nous, the noëtic. Those who know the noëtic action will not harshly judge the psychic plane, however they may warn.

When the Master Himself uses such forms as His temporary vehicles or modes, reaching a man by the only avenue as yet opened by that man, He trains the disciple to the use of the "spiritual quality," and the disciple is soon beyond the need and reach of form and sound manifestations, in the usual acceptation of "sound" and "form." In other words, the disciple is helped to enter that condition which is the One Master, Alaya's Self. It is described in:

3. *The spiritual Presences enter into the Unity.*

These Presences are Atma-Buddhi-Manas. Gathered into the Unity, coördinate and one, they are the Higher Self. "The Higher Self is a state, a breath, not a body or form," wrote the Master. It is a state of Universal Consciousness. "The Higher Self of one is that of all." It is far above sense registration. Its first indication is "a sense of freedom"; this is not one of the five physical senses: it is a consciousness of freedom. In the Unity, these Presences do not know one another, *i.e.*, as separate one from another, but they are the One Self.

4. *In the Darkness (and Silence) there is no knowledge . . .*

That is, no knowledge of external manifestation, or of anything external to the Self. Knowledge implies a knower and a thing known, two distinct and separate things or states of Consciousness.

. . . *but Being, which is all, is fulfilled.*

In pure Being the states above named become one; there is only the One Self. Along this path is led the true disciple. He is not misled by the senses or sense appearances in super-sensuous matter. Behmen said, as did Paracelsus, that the spiritual sense was one, it was Sensation, pure and simple. That is to say, Consciousness of the spiritual Breath. In the next stage that Consciousness of the Breath as external to ourselves, or separate, passes away; the Consciousness and the Breath are one, are pure Being. The Breath is the spiritual energy in Spirit-Substance. This is the path of the true disciple; he becomes that path himself.

If we talk of appearances which are satisfying to the physiological standards, we fall into a trap.

There are sentences quoted from letters of Masters which seem to give point to an opposite view. It should be borne in mind that these referred to chelâs in training under supervision, and also that they are to be taken, often, in a spiritual sense. "Form an image of the Master in your heart as a focus of will-power." This does not mean that you

shall make in your mind a little picture of a Master's physical body and try to drag it into your physical heart by an effort of the imagination. It means that you should dwell in thought upon the great qualities of the real Master, the perfected Being (not his house, or form, which he uses) and do this until your imagination warms to the sublime conception of absolute justice and wisdom, and the heart (the inner heart) kindles and emits its energies; the divine conception, immaculate, invokes the Soul; it arises in majesty and goes forth to find its own.

To take in a literal sense the directions given to disciples living under conditions quite different from our own is to make a grave mistake. We live where gross magnetisms, lower psychic action and low grade emissions of nervous ether make up picture-forms which will vibrate into objectivity under the play of currents corresponding in grade wherever and however such currents arise. Therefore let us arise and go unto the Master *within*, the Father of Lights, in whom is no variableness neither shadow of turning.

5. *Man, the lowest immortal.*

That is to say, the lower quaternary. It is only immortal when Lower Manas is transmuted. The three aspects are not immortal. Lower Manas, identical in essence with the Higher Manas, is alone immortal of the lower quaternary. Before it can find the true Master, it must lose all preconceptions of Him as aught of sound and form. Abandon form and sense. Look for the first traces of the Master in the purified thoughts of the lowest immortal. Thus the false conception may be absorbed and the real Presence found.

6. *He has objectivized his Karma.*

The Karma, or action and reaction of the less evolved atoms in his sphere, cause the living pictures he has impressed upon these atoms to become visible, and the more he depends upon them and their false voices the more he puts aside all opportunity for communion with the Master "*after a higher fashion.*" He grasps at the form and loses the touch of the spirit.

7. *The ignorant disciple says, "It is I myself."*

When the first promptings of the Master Self are felt in the mind, the disciple does not recognize them to be such. He should know that all which is universal partakes of that higher Consciousness which is the same to all who reach it, though each attains after his own fashion. Trance is not that state. Trance, as the term is generally understood, has nothing in common with that state. All lower, personal tendencies of mind must be uplifted and enlightened before man can himself become the path on which is found that Master who is never (really)

found until all sense preconceptions of Him have been utterly merged and lost. When they are indeed lost, then Buddhi (centre) becomes action and the *one Flame arises*. But also it must be *pure as before the beginnings of Worlds*, that is, forms or bodies; pure as before differentiation into crystallized form. It can only be thus pure in the absolutely pure mind. In occultism, "pure" means wholly free from sense of self, from the concept of the false self as being the real. The beginner is adjured to leave every sin behind before he sets his foot upon the lowest rung of the mystic ladder (of the spinal cord).

8. *This thou shalt never know; thou art It.*

The disciple can never know that Flame, for in knowledge is duality. In Being there is unity. When we are the Self, consciously, we cease to observe or to know it as a separate object or state, for we are the One Self.

Now when he is seen to shine with "Great Glory," the Companions rejoice. But when "Divine Dark" enfolds him, that highest they have not seen, save as they have become That.

Not knowing, thou shalt deem it ever possible. Salute in every man this divine possibility. But in thyself await it not, but create it.

Create the Unerate by awakening "Great Glory." Upon that follows the Darkness, the Not-to-be-named, the Unknowable.

For Knowledge cannot contain Being. Can the drop contain the well-spring?

Can man, the spark, know the Flame? Not so, yet all men are That.

May the Flames, the devourers of the gross, arise! May they purify our lowest immortal ones! May we become wise! May we see as we are seen! May the Aum resound!

JASPER NIEMAND.

AN OLD STORY.

A MAN journeyed in the night. And there came out unto him a soul that gazed into his soul, and said, "Who art thou?" And he answered: "I whom thou seest am the soul."

And later there crawled unto him a strange beast that peered into his flesh, and said, "Who art thou?" And he answered, "I whom thou seest am the body."

And the strange beast said, "Behold he has lied!" But the man went on his way in peace.

C.-V.-T.



THE SERMON ON THE MOUNT.

NOTE.—The following translation of the passage in *Matthæw*, from iv. 23 to vii. 27, is not a paraphrase but an attempt at a more literal rendering than the received version done from the Latin *Vulgate* and “diligently compared with the original Greek.” Waiving the fact that the Greek text is acknowledged to be not an original but a translation from a lost manuscript, supposed to be in Syro-Chaldee, the diligence of the learned translators and revisers failed to compensate for their absolute ignorance of all psychic things, not to speak of things spiritual and magical. They have made woeful havoc of the mystical terms employed: all their work is vitiated, even to the extent of *suppressio veri*, by their pious desire to dissociate what they believed to be the unique literary productions of Deity from all pagan sources. As said with unconscious honesty by the lexicographer Parkhurst, when apologizing for the very unclassical Greek of the New Testament: “Let us suppose, that a person whose native language was *Greek*, and who had read some of the best *Greek* authors, but was entirely ignorant of the *eastern* tongues, had met with some or all of the sacred books of the New Testament soon after their publication: the *principal* difficulty, I apprehend, which one thus qualified would have found in understanding their *style*, would have arisen not from the *oriental* idioms occurring therein . . . but from the peculiar senses in which they apply *single words*: as, for instance, *pistis* for *faith*, or *believing in God*; *dikaïosunē* for *imputed righteousness*; *ktisis* for *creation*, or *production from nothing*; and it will be necessary to observe, that in delivering that precious doctrine which was *to the Greeks foolishness*, it was absolutely impossible for the sacred writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*. . . . The writers, therefore, of the New Testament, or rather (with reverence be it spoken!) the Holy Spirit whose penmen they were,” etc. Thanking quaint old Parkhurst for the candor of his admissions and the delicacy of his humor in reducing the Deity, fresh from his successful feat of “production from nothing,” to the necessity of using old words in a new sense in the very book where he advises against putting new wine into old bottles, we still prefer to ignore these “peculiar new senses” and return as nearly as possible to the old ones. For, purified from the theological atmosphere which now envelops them, an aura of untold mustiness and of stuffiness unutterable, and with the technical meanings restored to the mystical ter-

minology, pagan in origin, which is consistently employed in them, the books of the New Testament, and preëminently the four Gospels, stand unrivalled in religious literature, only a few other scriptures being comparable to them for depth of occult meaning, breadth of moral teaching, height of spiritual exaltation, or plerōma of tenderness and compassion.



AND Iēsous went about all Galilaia, teaching in their assemblies, and openly making known the good magic* of the Realm, and healing every disease and weakness among the people. And the rumor of him went abroad into all Syria; and they brought to him all who were ill, being afflicted with various diseases and torments, and obsessed by evil spirits, and moon-stricken, and paralyzed, and he healed them. And large crowds followed him from Galilaia, and Dekapois, and Ierusalēm, and Ioudaia, and beyond the Iordanos. But when he saw the crowds, he went up into the mountain;† and when he was seated his pupils came to him, and he opened his mouth and taught them, saying:

Immortal‡ are the votaries of the Breath:§ because theirs is the

* Gr. *evangelion*, of which "good tidings" is an inadequate rendering: it is a magical message, precisely as the *angeloi* are magical messengers—ethereal beings of every degree, from the high Gods down to mere magnetic breaths. The "Evangel of the Realm" (*basilia*) is the instruction concerning the "single eye" and its awakening through the action of the Holy Breath (*pnucma*) or electric Fire—the "Fiery Power" and "World-Mother" of *The Voice of the Silence*. The Breath is the "Intercessor with the Father" (*paraklētos*, mistranslated "Comforter" in the authorized version).

† According to *Luke*, vi. 17, the sermon was delivered on a plain, after Iēsous had come down from the mountain. "Mountains" are the usual glyphs for force-centres in the aura of man, and the psychic and spiritual states of exaltation to which they correspond.

‡ Gr. *makarios*, free from fate or death, emancipated, immortal. The *makarōn nēsoi*, "Isles of the Immortals"—the Gods and deified dead—were golden islands floating in the blue ocean at the extreme West: and there the blest dwelt in "a tearless eternity." The pagans apotheosized their heroes, the R. C. Church canonizes its saints; and the first step towards canonization is the beatification or public declaration that the individual is received into heaven (whether the western heaven of sunset skies or not, Jehovah alone knows) and should be revered as one of the blest. The *makarioi* are the souls freed from the bondage of rebirth.

§ Gr. *pnucma*, wind, air or breath, a female principle, the daughter of the Logos, and mother of the world. It is sevenfold, as given in *Rev.*, v. 6-14: "In the midst of the Throne [chair of initiation] and of the Four Beings, and in the midst of the Ancients, stood a Lamb [Neophyte] as though it had been sacrificed [initiated], having seven horns [for, "wing-like appearances" —auric radiations] and seven eyes

Realm of the Over-world.*

Immortal are they who mourn: because they shall be interceded for.†

Immortal are the tranquil ones:‡ because they shall inherit the earth.

Immortal are they who hunger and thirst after right conduct:§ because they shall be provided for.

Immortal are the compassionate: because they shall receive compassion.||

[the seven centres of the Breath], which are the Seven Breaths of the Heavenly One (*thcos*) sent forth into all the earth [psychic world]. . . . And I heard the voice of many messengers [*angeloi*] . . . thousands of thousands, saying with a loud voice, 'Worthy is the Lamb that was sacrificed, to receive force and wealth and wisdom and power and majesty and radiance and good-will.' And every created thing which is in the sky and on the earth, and under the earth, and those that are in the sea, and all that are in them, heard I saying: 'Unto him who sits upon the Throne, and unto the Lamb, good-will and majesty and radiance and victory throughout the life-cycles within the life-cycles!' And the Four Beings said 'Amên.'"

And these are the magnificent magical writings which for centuries have been monopolized and misread by pretentious theologians, who should all have said, as did the disciples at Ephesus when Paulus asked them if they had received the Holy Breath, "We have not so much as heard whether there *is* any Holy Breath" (*Acts*, xix. 2).

The above initiation scene from *Revelation* may be paralleled with the one which concludes *The Voice of the Silence*: "In songs of praise both heaven and earth unite. And from the fourfold manifested Powers a chant of love ariseth. . . . From the deep unfathomable vortex of that golden light in which the Victor bathes, all Nature's wordless voice in thousand tones ariseth," etc.

* Gr. *ouranoi*, skies, considered to be the abode of ethereal beings and Gods. Symbolically, the different states or strata of the earth's aura. In the singular, *ouranos*, visible space, the vault of the sky: the conception appears to be that of a hollow globe ensphering the earth and constituting a world for the Gods, who move upon its surface as men do upon earth. As a God, Ouranos is the husband of Gaia, the Earth; the two symbolizing respectively the spiritual (sidereal) and psychic aspects of the earth's aura—the sphere of star-stuff surrounding it, the astral (starry) light. They who, by the evocation of the Breath or Fiery Power awaken the "single eye" attain to this sidereal world.

† When the soul, after ages of immersion in matter, out of world-weariness longs for its primal home, then the Holy Breath becomes its Intercessor (*Paracletos*) with its Father, or real Self, who "has naught to do with the purgations of matter."

‡ Or, "dispassionate ones." Inner tranquility or quiet gives vision of the higher psychic regions.

§ Gr. *dikaiosunē*, the practice of rectitude: the perfect performance of duty which leads to illumination. To aspiration for guidance in life, the soul itself gives answer.

|| Compassion being the purest manifestation of the World-Soul.

Immortal are the pure in heart:* because they shall see the Holy One.†

Immortal are the peace-makers:‡ because they shall be called the Sons of the Holy One.

Immortal are they who have been exiled for the sake of right conduct: because theirs is the Realm of the Over-world.§

Immortal are you when they shall upbraid you, and exile you,¶ and utter every hateful expression against you falsely for *my* sake. Rejoice and exult: because your recompense is great in the Over-world: for in this way they exiled the soul-inspired ones♣ who were before you. *You* are the salt of the earth.** But if the salt becomes tasteless, with what shall it be salted? It is good for nothing any more but to be thrown out and be trampled on by men. *You* are the light of the world.†† A town lying on the mountains cannot be concealed.‡‡ Neither do they burn a lamp and put it under the measure.§§ but in the lampstand, and it gives light for all who are in the house. In the same way let *your* light shine in front of men, that they may see your good [magical] operations.¶¶ and add radiance to your Father who is in the Over-world.

* By all ancient peoples the heart was regarded as the seat of the soul. Purity of soul brings the vision of the Master or real Self.

† Gr. *theos*, "a name reclaimed from the Heathen, and used by the writers of the N. T. for the *true God*," says Parkhurst. On the contrary, it is certain that the writers of the N. T. used the word in its glorious pagan sense, and could have known nothing, except by clairvoyant prevision, of the "true God" which a nightmarish theology of later times created after its own image. *Theos* conveyed no such conceptions as *God*, and it is to be feared that the latter word is past reclaim.

‡ Those who attain to "that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons" (*Light on the Path*).

§ Referring to the highest of the men-immortals, those souls who, though having reached emancipation from the bondage of rebirth, voluntarily incarnate as teachers. This properly ends the series of nine classes of Immortals, the last possessing, like the first, "the Realm of the Over-world," or divine seership.

|| This paragraph is simply in antithesis to the last, as the self-exiles are usually slandered and exiled by the mob of profane mankind whom they are trying to aid.

♣ Gr. *prophētēs*, one who interprets, or declares, the will of the Gods.

** The stable and pure souls of the psychic world.

†† Embodied souls.

‡‡ A sacred city among the ancients was usually built upon a mountain or hill, natural or artificial, a crypt or underground chamber beneath the temple being used for the sacred rites.

§§ *Luke*, xi. 33, reads "in a crypt," or cellar.

¶¶ Gr. *ergon*, a work, or operation; a word technically applied to the dramatic performance of the ritual, by the *leitourgos* or priest; or the display of phenomena by the *theourgos*, magician, or *thaumatourgos*, marvel-maker.

Do not suppose that I am come to abolish the ritual or the soul-inspired. I am not come to abolish but to make complete. Amēn,* for I say to you, Till the Firmament and the Earth pass away, not one letter *i* or one accent shall pass away from the ritual, until all things come into being. Whosoever, therefore, shall relax the most insignificant of these injunctions, and teach men so, shall receive a small name in the Realm of the Over-world: but whosoever shall fulfil, and so teach, shall receive a great name in the Realm of the Over-world. For I say to you, Unless *your* right conduct much excels that of the Transcribers of the Ritual and the Pharisees, you surely shall not enter into the Realm of the Over-world.

You have heard that it was said to the people of old:

“You should do no murder:

“And whosoever shall do murder shall be liable to condemnation” [*Ex.*, xx. 13; *Deut.*, xvi. 18].

But *I* say unto *you*, every man who rashly becomes angry with his brother shall be liable to condemnation; and whosoever shall say to his brother “Dolt,”† shall be liable to the High Council; and whosoever shall say “You soulless being,”‡ shall be liable to the Burning Valley of Fire.§ If, therefore, *you*¶ offer *your* gift upon the altar, and there remember that *your* brother has anything against *you*, leave there *your* gift before the altar, and go, first be reconciled with *your* brother, and then come and offer *your* gift.¶ Be of kindly disposition towards *your* opponent promptly, until you are on the path with him, lest perhaps

* The Greek *Amēn* is an exact equivalent for the *Aum* or *Om*, and has no such meaning as “verily” or “so be it.” It is the mystic “Name” of Christos, the word used in evoking the Holy Breath. “These things saith the Amēn, the Witness wise and real, the First of the Foundation (*kīsis*) of the Holy One (*theos*)” (*Rev.* iii. 14).

† *Raka*, a contemptuous expression; its precise meaning is unknown, or from what language it is derived.

‡ Gr. *mōros*, tasteless, insipid, mad: an evident reference to the preceding passage, “if the salt becomes tasteless,” where the verb is a derivative of *mōros*.

§ Gr. *gehenna*, after Heb. *gey hinnom*, Valley of Hinnom, which was devoted to crematorial purposes. It is the opposite of Paradise, and symbolizes the animal passions in man.

¶ The singular pronoun is here distinguished from the plural by a point preceding it.

¶ Freedom from all uncharitable and impure thoughts is imperative before beginning the mystic meditation, else will the Fire, instead of rising to Paradise (the occult brain centres), strike downward into the centres of animal passions—an actual “hell” a trifle worse than the fanciful one of the orthodox. Similarly, a group of students who are not in perfect harmony while studying will only arouse the impure and malignant forces of the animal soul.

the opponent deliver you up to the judge, and the judge deliver you up to the officer, and you be cast into prison.* Amèn, I say to you, You shall not come out thence until you have paid the very last farthing.

You have heard that it was said :

“ You should not commit adultery ” [*Ev.*, xx. 14].

But I say unto you: Every one who looks at a woman to lust after her has already committed adultery with her in his heart. Now, if your right eye ensnare you, pluck it out and cast it from you: for it is an advantage to you that one of your members perish, and not your whole body be cast into the Burning Valley. And if your right hand ensnare you, cut it off and cast it from you: for it is an advantage to you that one of your members perish, and not your whole body be cast into the Burning Valley.†

But it was said :

“ Whosoever puts away his wife,

“ Let him give her a divorce ” [*Deut.*, xxiv. 1, 3].

But I say unto you: Every one who puts away his wife, except for the cause of harlotry, makes her commit adultery; and he who marries one who is put away commits adultery.

Again, you have heard that it was said to the people of old :

“ You should not forswear yourself,

“ But should pay unto the Master your oaths ” [*Ev.*, xx. 7; *Lev.*, xix. 12].

But I say unto you: Do not confirm by an oath at all; neither by the Firmament, for it is the throne of the Heavenly One [*Isa.*, lxvi. 1]; nor by the Earth, for it is his footstool [*Isa.*, lxvi. 1]; nor by Jerusalem, for it is the city of the great Ruler ‡ [*Psa.*, xlviii. 2]; neither swear you by your head, for you can not make one hair white or black. But let your speech be Yes, yes; No, no; for that which is more than these is useless.§

You have heard that it was said :

“ An eye for an eye,

“ And a tooth for a tooth ” [*Ev.*, xxi. 24].

* The “prison” is simply the physical body, which the offending soul will be compelled to inform.

† Referring to soul-death; the terms “right eye” and “right hand” having each a special mystic sense.

‡ The hierophant of the national mysteries.

§ Or, “from the left-hand path.” Gr. *ponēros*, useless, depraved; a term applied to the profane, and to those who practise the magic arts, or sorcerers; as opposed to *chrēstos*, noble, worthy, bestowed upon the neophyte.

But *I* say unto *you*: Resist not the useless; but whosoever shall strike *you* on the right cheek, turn to him the other also: and him who would sue *you* at law and take *your* frock, let him have *your* cloak also: and whosoever shall press *you* into service for one mile, go with him two. To him who begs of *you*, give; and from him who would borrow of *you*, turn not away.

You have heard that it was said:

“You should love *your* neighbor,

“And hate *your* enemy” [*Lcv.*, xix. 17, 18].

But *I* say unto *you*: Love your enemies, and speak well of those who call down curses upon you: do rightly by those who hate you: offer prayers for those who abusively threaten and pursue you: that you may become sons of your Father in the Over-world, for he causes his sun to rise on the useless and the good, and sends rain upon the just and the unjust. For if you shall love those who love you, what recompense have you? Do not even the tax-collectors do that? And if you shall welcome your brothers only, what do you more (than others)? Do not even the multitude do the same? You, therefore, shall be perfect,* even as your Father in the Over-world is perfect.

Take heed that you perform not your charities before men, so as to be seen by them, else you have no recompense in presence of your Father who is in the Over-world. When, therefore, you perform charities, do not sound the trumpet before you, as the interpreters† do in the places of assembly and in the streets, that they may be glorified by men. Amên, I say unto you, They fully have their recompense. But when *you* perform charities, let not *your* left hand know what *your* right hand is doing, that *your* charities may be in the occult; and *your* Father who sees in the occult shall repay *you* in the manifested.

And when you offer prayers, you shall not be as the interpreters: for they love to pray, standing in the places of assembly and in the corners of the streets, that they may be seen by men. Amên, I say to

* That is, *universal*, accepting all men, rejecting none. The Perfect (*teleioi*) are the Initiates, those who have reached the perfecting period (*telos*) or unity with the Father. Thus Paulus says: “We talk wisdom among the Perfect, yet not a wisdom of this present time nor of the Archons [occult teachers] of this present time, who are becoming of no account; but we talk wisdom divine, in a Mystery arcane” (I *Cor.*, ii. 6, 7). Or as said by the Christos in an invocation to the Father: “The Radiance (*dova*) which thou hast given to me I have given to them, that they may be one, even as we are one, I in them, and thou in me, that they may be made Perfect in one” (*John*, xvii. 23).

† Gr. *hypokritai*, “those who explain,” as actors; diviners, who professed to interpret dreams and omens.

you, They fully have their recompense. But when *you* offer prayers, enter into *your* treasure-vault,* and when *you* have closed the door pray to *your* Father who is in the occult, and *your* Father who is in the occult shall repay *you* in the manifested.

But when offering prayers do not jabber, like the foreigners; for they think that they will be understood because of their volubleness. Do not be likened to them: for your Father understands your need before *you* have asked him. Thus, then, *you* should pray:

Our Father who art in the Over-world, thy Name be intoned,† thy Realm‡ return, thy Will§ arise.

As in the Firmament, so on the Earth.||

*That Bread of the coming day¶ give us to-day; and free us from our obligations, as WE also have freed those under obligation to us; and bring us not to the test, but deliver us from uselessness.***

For thine is the Realm, the Force and the Radiance,†† throughout the Life-cycles. Amēn!

For if you forgive men their mistakes, your Father in the Over-world will also forgive *you*; but if you do not forgive men, neither will your Father forgive *your* mistakes.

ARETAS.

(To be concluded.)

* Gr. *tamicion*, treasure-house, store-room, cellar or subterranean vault for concealing valuables; here used symbolically for the auric sphere or treasury of all the soul's experiences, into which the aspirant should withdraw and "close the door"—that is, insulate himself magnetically—before evoking the Breath, or Fiery Power.

† Or, "chanted." The Name is the Amēn, or word of evocation.

‡ Divine seership.

§ The self-creative power of the *monogenēs*, the one "born from one (parent)," that is, born from himself as his own Father.

|| The psychic nature has become pure like the spiritual.

¶ Gr. *epiousion*, a coined word found nowhere except in this prayer: it clearly does not mean "daily," but evidently "which is coming" or "of the future." The Bread is the "Bread of Life," of which the Christos says: "I am that Living Bread that came down out of the Firmament. If anyone eats of this bread he shall live throughout the Life-cycle (*aiōn*)" (*John*, vi. 51).

** All the conditions and incidents of earth-life, for each incarnate man, being regulated for him by his own soul or mystic "Father" as a training through which he may rise from the uselessness of a mere "image" (*eidōlon*) to be a Master-builder in spatial life.

†† Gr. *doxa*, shining; the auric body of the Self-born.

SONGS OF OLDEN MAGIC.—II.

THE ROBIN OF THE KING.

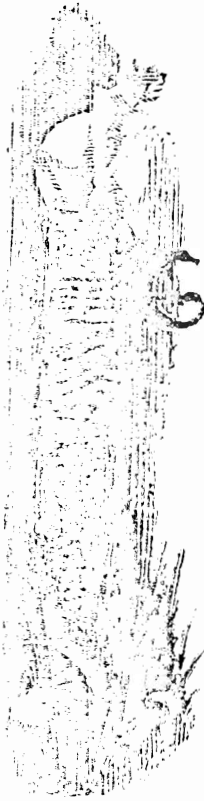
His candle shined upon my head, and by his light I walked through darkness.—*Job*, xxix. 3.

ON the bird of air blue-breasted
 glint the rays of gold,
 And a shadowy fleece above us
 waves the forest old,
 Far through rumorous leagues of midnight
 stirred by breezes warm.
 See the old ascetic yonder,
 Ah, poor withered form !
 Where he crouches wrinkled over
 by unnumbered years
 Through the leaves the flakes of moonfire
 fall like phantom tears.
 At the dawn a kingly hunter
 passed in proud disdain,
 Like a rainbow-torrent scattered
 flashed his royal train.
 Now the lonely one unheeded
 seeks earth's caverns dim,
 Never king or prince will robe them
 radiantly as him.
 Mid the deep enfolding darkness,
 follow him, oh seer,
 While the arrow will is piercing
 fiery sphere on sphere.
 Through the blackness leaps and sparkles
 gold and amethyst,
 Curling, jetting and dissolving
 in a rainbow mist.
 In the jewel glow and lunar
 radiance rises there
 One, a morning star in beauty,
 young, immortal, fair.



Sealed in heavy sleep, the spirit
 leaves its faded dress,
Unto fiery youth returning
 out of weariness.
Music as for one departing,
 joy as for a king,
Sound and swell, and hark! above him
 cymbals triumphing.
Fire an aureole encircling
 suns his brow with gold
Like to one who hails the morning
 on the mountains old.
Open mightier vistas changing
 human loves to scorns,
And the spears of glory pierce him
 like a Crown of Thorns.
As the sparry rays dilating
 o'er his forehead climb
Once again he knows the Dragon
 Wisdom of the prime.
High and yet more high to freedom
 as a bird he springs,
And the aureole outbreathing,
 gold and silver wings
Plume the brow and crown the seraph.
 Soon his journey done
He will pass our eyes that follow,
 sped beyond the sun.
None may know the darker radiance,
 King, will there be thine,
Rapt above the Light and hidden
 in the Dark Divine.

Æ.



THE SIXTH SENSE AND THE SEVENTH, WHICH IS NON-SENSE.

THE big Joke vibrated in the darkness, and the darkness comprehended it not. *From an Ogham Inscription.*

GRUESOME experiences have I had in the astral regions. Many of these I have written out for theosophical magazines under the title, "A Chelâ's Dreams"; and some have even been published during the temporary absence of the editor, or of his fifth principle. But they were all elaborated by me in the astral sub-state of my waking consciousness, as until the last fool mûn I was yet a neophyte of the pin-feather degree, and incapable of coping successfully with elemental and mental forces. Somewhat to my surprise, however, I *have* had a dream: it was that I heard a big goose cackling as it laid an egg, which fell from a height of four planes upon my head. It produced a protuberance on my caput and awakened a chakram which reaches from ear to ear, and which I have not discovered in any of the Hindu diagrams. Then it was that for the first time I went out into the astral, boldly and bodily. Hence this experience is genuine, which accounts for its not hanging together very well. Neither did my astral body, which did not go out simultaneously, so to speak, but proceeded by detachments.

Now, as every anxious enquirer knows, there are six directions of Space, leading to various places, and a synthesizing seventh, which leads nowhere. I struck the latter track, my mind following its natural bent. Somehow I felt at home there—as if at last I had found my own ray, and would be appreciated.

Absolute and vacuous darkness gloomed before me. Written on that darkness, in letters darker than the darkness itself, were these words, which I read:

Hear the Doctrine of the Liver:
Blest are they who agonize:

Tight boots rub out much bad karma:
 Toothache leads thee to the skies:
 On thy tramped-on corns, lugubrious,
 Thou shalt rise to greater pain.
 Know that every burst of laughter
 Goes against thy Manas' grain.
 Humor is the blackest magic:
 Dugpas *always* love a pun:
 Jokers' feet take hold of Hades:
 Hell is paved with *Punch* and *Fun*.



Cheerfulness is not for those who
 Tread with stockinged feet the car-
 Pet-tacked path of self-inflicted
 Needless rows that jolt and jar.
 Small discomforts, channel crossings,
 Indurate thy budding mind,
 Till at length thou welcomest gladly
 All the woes that vex mankind.
 Other planes will then awaken:
 Macrocosmic tears must pour,
 Ere thy hand can grasp the knocker
 On the Cosmic Nightmare's door.
 When thou near'st the Cosmic Nightmare,
 Where no laughter comes elate,
 Put thy head beneath the knocker,
 Beat thy brains out on the plate;
 Empty-headed then returning,
 Write of Chelâ's dreams, and things,
 Sagely talk of metaphysics,
 Get thy moulting astral wings:
 Be a Charon unto others,
 Guide their bogies o'er the river,
 Introduce them to the knocker:
 Preach the Doctrine of the Liver.

A. STRAL.

REVIEW.

A MODERN PANARION.

THE sub-title, "A Collection of Fugitive Fragments," from the pen of H. P. Blavatsky, indicates the nature of the contents. They are mainly reprints of the ephemeral journalistic warfare carried on in the early days of the T. S. against spiritualism, and many of them seem hardly worth including in this bulky volume. Almost everything of value in them has been amplified and better stated in her other books. We look forward with more interest to the next volume, which we hope will include the magnificent articles contributed to *Lucifer* and *The Theosophist*. Some of these have been already issued in a most convenient form by the New England Theosophical Corporation, Boston. We recommend their admirably printed little books to everyone.

BY THE WAY.

WITH this issue we complete another volume. When we started three years ago I saw before me what I conceived to be an ideal theosophical monthly. Experience revealed the difficulties in the way of its realization, but now that they have been in a large measure overcome it is needless to enumerate them. With such contributors as J. N., C.-Y.-T., Aretas, C. J., Æ. and others, it becomes possible to produce a magazine which will be a living force in our movement, and be in every way worthy of support.

* * *

"Give me seven mystics in earnest," said one not long ago, "and we will evoke the ancient spirit; we will bring back the old magic; the fires will burst forth and illuminate the land. These things we have spoken of, and of which we have written in our books, will no longer be mere metaphysical abstractions; they will be actual realities." And as we adventure afresh, as Æ. puts it, I think this is a note worth considering. We must speak and write more from the depths of our being, not afraid to open our hearts to one another as we go along the way. Do not let us be over-anxious to follow entirely the old methods; let us follow the bent of our souls more. Grooves, whether of thought or action, hamper and bind us; we must strike out boldly, daringly, realizing fully the importance of our work. If we enter our work in this spirit, we will do it better. Its influence will be far-reaching and effectual. It will go forth and touch the same centre in others, as that

from which it received the initial impulse. Only thus, it seems to me, will Theosophy be made a *living* power.

* * *

It is a fitting time to discuss methods of work. I will be glad if those who have experience in different branches of work, or those who have ideas upon the development of new methods, will write me. I could then publish one or two articles on the subject for the benefit of all Branches and Centres. I hope some of our American brothers will respond with their ideas. The first article will appear next month, by Mrs. Keightley.

* * *

The mystic fire played an important part in the philosophy of the ancient Theosophists. They regarded it as "the soul of the world." To them it was the emblem of the Deity. This is how one of them describes it: "Our fire is equable, it is continual; it does not evaporate; it is not taken from matter; it destroys all, it dissolves, it congeals, it calcines all. It is humid, vaporous, analyzing, penetrating, subtle, ethereal, gentle, unconsuming, uninflaming, surrounding all, containing all, and absolutely unique. It is also the fountain of living water, in which the king and queen of nature continually bathe themselves. It is at once hot, dry, moist and cold, and neither burns nor inflames."

* * *

I have occasionally heard visitors at theosophical meetings make strange comments, when speakers used Sanskrit terms too frequently. Burton, in one of his "Indian Tales," tells how the minds of people were changed on hearing a donkey speak Sanskrit, and how they confessed that, although he had an asinine form, he was unquestionably the son of Indra, for it was never known that an ass could speak Sanskrit. The application of the tale may be left to readers. I think, however, that it is wise, as far as possible, to confine our exposition of Theosophy to the English language, in public meetings particularly.

D. N. D.

T. S. NEWS AND NOTES

BOW LODGE, T. S. E. (E.).—In many respects the activity of this Lodge is really remarkable. Its members have a printing press, and run a monthly magazine for circulating in their district. A special series of articles have been contributed by its members to a local paper, by special invitation of the editor. Increased activity in every direction is reported, and five new members have lately been added to its roll. More power, "Bow."

Brother Crooke of Southport Branch, T. S. E. (E.), has issued a circular to clubs, literary societies, etc., intimating that a "small body of students" are desirous of meeting their members to exchange ideas, and discuss subjects of mutual interest. This is an idea that might be adopted by others with advantage. New fields of work have constantly to be opened up, and a wide general interest aroused.

Brother C. J. Ryan, Cambridge House, Ventnor, I. W., writes that fresh interest is being taken in Theosophy in his neighbourhood. Meetings for enquirers have been held with good results. Theosophists who can pay him a visit will be heartily welcomed, and good use made of their services.

A letter has been received from Brother Willans of Sydney, N. S. W., on behalf of twenty-three members there, and two Centres in N. Z., setting out in detail the methods that were adopted to obtain the vote and influence of the Australian Section in favor of Mrs. Besant's action in the "Case against W. Q. Judge." It is unnecessary at this stage to go into these matters. It is satisfactory to know that there is a devoted group of workers in Australia and N. Z. who have, through all, remained loyal to Mr. Judge, and who have upheld the principles of Theosophy. Having taken a definite stand, and organized accordingly, they can proceed uninterruptedly with the work they have at heart.

With reference to Mrs. Besant's statement at the "European Section" Convention, that she had "brought no charges of any kind against Colonel Olcott," Bro. E. A. Neresheimer of New York writes, "that in case some confusion should exist in the minds of those not acquainted with the facts," he thinks it right to state that Mrs. Besant went to the U. S. early in 1892 expressly for the purpose of bringing accusations against Colonel Olcott, and that upon the strength of those accusations Colonel Olcott was asked to resign. He also states that the account given by Mr. Judge in his reply is correct.

THE THEOSOPHICAL SOCIETY IN EUROPE (IRELAND).

3, UPPER ELY PLACE, DUBLIN.

THE following are the subjects for the Wednesday evening meetings during ensuing month: Sep. 18th, *The Occultism of the Ancient Irish*, P. E. Jordan; 25th, *The Perfectibility of Man*, D. N. Dunlop; Oct. 2nd, *Death*; 9th, *The Solitude of Earthly Life*, Jas. M. Pryse.

The Monday evening meetings at 8.30, for study of *The Secret Doctrine*, are continued as usual. FRED. J. DICK, *Convener*.

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