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VOL. I

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THEOSOPHY IN PLAIN LANGUAGE

IX. MAN'S HIGHER EVOLUTION.

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

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

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

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

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

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

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

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

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

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

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

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

(to be contd.)

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

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

PROTEUS. (*Concluded.*)

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

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

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

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

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

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

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

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

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

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

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DESIRE.

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

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

G. W. R.

THE THEOSOPHICAL BASIS OF BROTHERHOOD.

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

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

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

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

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

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

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

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

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

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

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

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

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

F. R.

THE REMAINING FIVE YEARS.

H. P. B. said in 1890 “If you would really help the noble cause you must do so now: for, a few years more and your, as well as our efforts, will be in vain. We are in the very midst of the Egyptian darkness of Kali-Yuga, the Black Age, the first 5000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T. S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called ‘Failure,’ and the cold waves of oblivion will sweep over its doomed head.” And just before her death she implored us not to let her incarnation with its one purpose and reason be a failure. It need not fail, few as we are; for throughout these next years of the dying century there is not an effort on our plane of action that any one of us makes that is not *known to* and greatly reinforced by the great Lodge of Masters; and there is nothing else needed for our personal acceptance by that Lodge into its membership than the pure-hearted maintenance of such efforts. There is a special quality of power in anything done by a Theosophist who does his acts with the particular intent to help on the purposes of the Lodge and of that member of it who has specially taken the T. S. under His guidance. This mental act of recognition on our part makes us an open channel, causing that which we do or say on the open planes to be backed up by force that comes through the planes of feeling. The thoughts of all men are now a little turned in the direction of mysticism, and even the most materialistic minds more or less unconsciously tend to think that after all there may be something that is true which it is not wise altogether to neglect in what they have thus far so unhesitatingly dubbed superstition. We can strike now while this iron is hot; among ourselves preserving unity, meeting often to compare notes of work, of progress, of common impulses to do particular things (for the spirit of unity makes these common impulses possible as coming from Those under whom we work), and as regards the outer world constantly collecting evidences in support of our teachings from recognized sources scientific and other. In these ways we shall find that when the century closes, Theosophy in the west has a firm hold and we shall transmit to the next generation of Theosophists an impulse, which, they in their turn handing on, will not die before the great reinforcement which 1975 will begin to witness. So may be provided a body in which may reincarnate the soul of Occultism.

H. C.

THE ELEMENT LANGUAGE. (*continued.*)

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

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

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

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

(to be concluded.)

G. W. R.

DUBLIN LODGE.

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

The following is the Syllabus of discussions :—

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

F J Dick. Secretary.

NOTES.

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

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

.. ..

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

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

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

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

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

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

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

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

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

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

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

DUBLIN LODGE.

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

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

3 Upper Ely Place.

Fred. J. Dick, Secy.

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

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

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